

РУССКАЯ

РАСОВÀFI ТЕОΡΒfi

ДО 1917 ГОДА



ПУССКАР ПАСОБАР
ТЕОРИП ŁО 1917 ГОŁА

IN 2 volumes

Collection of original WORKS
Russian MASSES

edited by B. B. ABYEVA

VOLUME I

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Vladimir Borisovich AVDEEV

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

The collection includes works by the founders of Russian anthropology, psychophysiology and neurology — works A. P. Bogdanov, V. A. Momkov,

M. A. Sikorsky, M. M. Mechikov, S. S. Korsakov, and others.

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

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

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

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

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

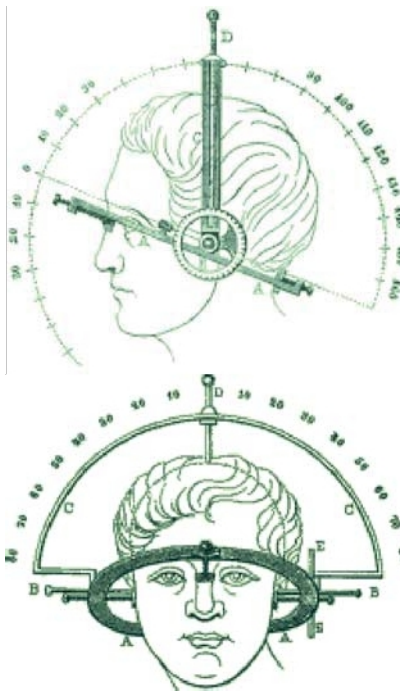
The project to publish this book is truly unique, with no analogues in contemporary scientific and popular literature, touching in one way or another on the problems of natural differences between races, which to a large extent also predetermine many social and political processes in the modern world.

Vladimir Borisovich AVDEEV

Foreword

"Go through you! Forward! Bring the mage! May God grant you a safe journey! Hurry! The hour is near. Fatherland, dear to you, to happiness, to peace, go through you!"

V. G. Bewediktov, "To the New Generation"



"Russian racial theory" — already IN ONE word, it seems, is a paradox, a contradiction in terms. Not only ~~the~~ the MASS CONSCIOUSNESS, but even among professional LINGUISTS, HISTORIANS, BIOLOGISTS and PSYCHOLOGISTS, the very concept of racial theory is associated with European and American myths OF THE 19th–20th CENTURIES, and is not projected onto the history of Russian intellectual life, which is mistakenly identified ~~with~~ the abstract matters and abstract ideas.

Help

"mrasnykh professors" created their own image, FORMING the minds of even highly educated people a picture of pre-Bolshevik Russia as a land OF BOUNDLESS freedom, and уени. Неховская «цайма» да бѣтовская

"nesnamomma" IN the form of silent super-intelligent MUTANTS are still assigned to hover IN an IMAGINARY world under THE NAME "Russia, which we have lost".

However, IT IS clear that the people who managed to create the largest empire IN world history were truly guided IN their actions by the principles and ideals promoted by the fashionable literature of the time, they would not have been able to sustain their power even for a single day. Having been exposed to dozens of different races and the most diverse religious beliefs, which were not only at different stages of socio-political but also in terms of their biological nature, the creators of the empire inevitably had to have a coherent and well-argued doctrine, which enabled THEM to gather A powerful MONOLITH INTO a single stable entity, known as the Russian Empire. Subduing the rebellious, nurturing the diligent, inspiring the hopeless, Russians were self-confident, reaching agreements with Muslims, Jews, Buddhists, Muslims, and Samoyeds, spreading peace and prosperity throughout the Russian Empire. Cunning and enterprise ALONE were clearly insufficient, as were mere good INTENTIONS, for it was necessary to understand the anthropology and psychology OF the new subjects of His Imperial Majesty, to know the good and bad sides of their national CHARACTERS. Playing on the DIVINE MUSICAL instrument, on the strings OF THE SOUL, about the existence of certain things and not hiding anything, the Russian "ГОСУДАРЬ всеобщий" is able to achieve the necessary harmony IN the unified symphony of the unnumbered movement of the race to the south and east. This phenomenon, unprecedented IN world history, requires more than just intuitive insights; it requires a separate racial theory THAT would clearly define the place of the Russian people in the racial and biological diversity of THE subjugated PEOPLES.

You will find no mention of racial theory IN pre-revolutionary Russia, no serious WORKS ON THE SUBJECT, and no references to primary sources. Everywhere THERE IS a lack of academic research. Russian history, and especially THE ASPECT of the spiritual and positive

aspects of the spiritual life of our people today, even during the era of communist rule, is not "private property," and the right to use it has been appropriated by a group of biased individuals.

In the name of THE highest INTERESTS of the Russian people, IN this work we will attempt to dispel the myth and prove that the Russian racial theory is not a fiction, but A true REFLECTION OF the wisdom and experience of our people, embodied IN the academic works of renowned Russian scholars.

Today, racial theory is understood as a unified logical system, located at the intersection of the humanities and natural sciences, THROUGH which all social, moral, economic and political phenomena of world history are explained by THE ACTION OF the inherent racial characteristics OF THE PEOPLES who created that history. All THE PHENOMENA described by anthropology, biology, genetics, psychology, and related disciplines about the innate racial differences OF PEOPLES are projected onto their spiritual life. Based on historical phenomena, racial theory seeks to identify the biological root cause, i.e., the hereditary differences between representatives of different races. In turn, differences in biological structure LEAD to DIFFERENCES in behaviour, as well as DIFFERENCES IN the perception of phenomena. THUS, racial theory is a science that explains the biological laws of world history.

The concept of race, which was introduced INTO European science IN 1984 by THE FRENCH EXPLORER and TRAVELLER François Bernier, FORMS the basis of racial theory. For two centuries, there was no single, unambiguous definition of the term, because the researchers mixed biological parameters with genetic and anthropological ones, which constantly led to confusion, and peoples with similar external characteristics and psychological traits are classified INTO different races based on data from comparative genetics and CONCLUSIONS from comparative linguistics. Peoples who have nothing in common in terms of their physical structure are classified as belonging to the same race on the basis of linguistic similarity. These contradictions and inaccuracies IN systematisation are costly TO THE ADHERENTS of racial theory, as they compromise the entire science IN ITS ENTIRETY. The attempt to equate the concepts of "people" and "race" is completely absurd.



such as "Teutonic race", "Germanic race", "Slavic race".

Moses Yegorovich Lewiker
(1852–1918)

THE FIRST to correct the position of Russian races of foreign origin, born IN Astrakhan, was Joseph Egorovich Leninger (1852–1918), published his work "Negotsiyechnye rasy" ("Negotiating Races") IN 1900 in both RUSSIAN and LATIN. In it, he wrote: "When a race is being studied, only those characteristics that are relevant to it are taken INTO ACCOUNT. THROUGH anthropological analysis, we will try to determine the races that make UP each of the seven groups. THEN, comparing the races with EACH OTHER, WE WILL combine the races that have the MOST similar CHARACTERISTICS and separate ~~from~~ FROM the races that have the most differences with them.

Under the term "somatological unit," we understand "somatological unit," THUS avoiding any ambiguity IN anthropology. The entire book is ESSENTIALLY devoted to the distinction between the concepts of stonopatri and anthropology, which THE AUTHOR defines as having different origins: the first is socio-cultural, and the second is bio-cultural. He writes: "Therefore, I propose a classification of races based solely on physical characteristics (such as hair colour, skin colour, height, build, nose, etc.)."

In essence, Jenimer was THE FIRST to take a firm stance and

subsequently biological determinism IN racial relations. In his opinion, the environment is powerless in the face of racial characteristics. He asserts: "Racial characteristics are preserved with REMARKABLE PERSISTENCE, despite the mixing of races and changes CAUSED by immigration, the loss of the former language, etc. What changes is the attitude TOWARDS a particular race THAT IS PART OF a given social group."

Since then, all racial mass media have been built according to the principle of mass media built according to the principle of mass media by I. E. Zenimera. In addition, he also MADE another significant contribution to the development of science. The pioneers of natural science of that era were less politically motivated than THEY ARE today, and they were not afraid to express their opinions about the moral significance of that era and of other individuals, peoples, and races. Historians, geologists and archaeologists, HAVING ANALYSED the cultural heritage of past civilisations, WERE the first to draw attention to the fact that light-coloured racial TYPES were represented by mythological figures. In the sources of creation, all world myths are predominantly based on bonds with a divine form of power and the racial types associated with THEM. There, too, IN the context of a co-operative organisation of society, the highest masses are always and everywhere distinguished BY A HIGHER PROPORTION of people of a given type compared to with the lower masses. This racial-biological essence is EASILY discernible in the study of the logomorphe, THE USUAL, the self-determination and imaginative creativity of THE PEOPLES of the past. Light-skinned racial types in all ancient societies were considered more noble and, consequently, more intelligent than dark-skinned ones. It was precisely the representatives of the humanities IN the 19th century who were the first to discuss the so-called "Aryan problem" IN the light of new discoveries. However, it was precisely the race theory that brought clarity to the issue. Summarising all THE accumulated EXPERIENCE of previous researchers, Zhenimper settled the dispute about the Aryans by introducing a new term that had no connection with the romantic notions OF THE GINZBURGS:

The tall, slender, light-skinned race can be considered Nordic, as its representatives are mainly concentrated in northern Europe. Its main characteristics are: very tall STATURE: 1.73 metres ON AVERAGE; slender, wiry build; light-coloured eyes, usually blue; a long nose (nose bridge 76–79); may be pinkish-white; a straight nose

prominent and straight.

THUS, the confusion IN racial theory is resolved, and the term "Aryan" is finally relegated TO the realm of mythology, history and archaeology: "There CAN be no talk of an Aryan race, but rather of a family OF ARYAN LANGUAGES and, perhaps, of a primitive Aryan civilisation."

This term, which refers to a monomorphic racial type, is used IN scientific publications and IN political propaganda. The idea OF a race with A PRONOUNCED PHYSICAL appearance, WHICH was maniacal IN the THIRD Reich, was first scientifically substantiated by A RUSSIAN RACIALIST of Latin origin, born IN Astrakhan. Even leading German specialists IN this field conscientiously MENTION the "Russian race of Lenimera," who was THE FIRST to introduce ~~the term~~ "Nordic".

Racial theory was developed thanks to the efforts of BIOLOGISTS, HISTORIANS, STATISTICIANS and LINGUISTS, leading to fundamental discoveries IN the fields of anthropology, biology and psychology. This was indeed a "theory," albeit one that was not yet confirmed by data from the natural sciences, but the general direction OF THE reasoning was undoubtedly CORRECT.

Abstract socio-economic models of social development are the driving force of history, not its essence, and therefore not its purpose. History is created IN the process of struggle ~~between~~ different racial TYPES, which form the recognisable psychological portraits OF PEOPLES. From a biological point of view, each nation is a combination of different races, and the race that DOMINATES IT CREATES THE physical and spiritual PORTRAIT of that nation. Moreover, it is this race that ESTABLISHES its own type of statehood and economic system, and DEVELOPS the political, aesthetic and artistic traditions of society. As soon as the racial balance shifts under THE INFLUENCE OF external and internal factors towards another race, this shift IS reflected in all areas of the social and political life of the people. History is a reflection of the struggle between different racial BIOTYPES.

It was there that the history of fundamental racial theory was first outlined BY Arthur de Gobineau (1816–1882) and GUSTAV Friedrich KEMM (1802–1867). The former immortalised his name ~~ns~~ science WITH HIS FUNDAMENTAL WORK, CHARACTERISTICALLY TITLED "AN ESSAY ON THE ORIGIN OF NATIONS".

on the inequality of races (1853–1855), the second IN his MULTI-VOLUME work A Brief History of Humanity (1842–1852), where he developed his ideas about "active" and "passive" races. Their names are well known today, BUT not only AMONG SPECIALISTS. HOWEVER, the name of the creator of the Russian racial theory, WHICH WILL BE discussed below, is, unfortunately, not uncommon IN the history of science.

Stepan Vasilyevich Eshevsky (1829–1865) WAS BORN into a family OF LANDOWNERS in the Kostroma province and studied AT KAZAN and MOSCOW universities. With A PASSION FOR science and A BROAD OUTLOOK, he devoted himself TO THE STUDY of history, stonology, archaeology, and DURING his student years he was influenced by the so-called "Westerners," as defined by PROFESSOR PYOTR NIKOLAEVICH KUDRYAVTSEV (1816–1858), which predetermined the system of values and PRIORITIES IN his own scientific activity. Being A true EUROPEAN in terms of education and mentality, Eshevsky, having settled IN Kazan with its Asian way of life, began to think about the mental characteristics of different racial TYPES and decided to substantiate the biological prerequisites for the formation of character.

AFTER graduating from Moscow UNIVERSITY IN 1850, he became A history TEACHER. His first works and publications immediately became POPULAR, and his diligence, thoroughness and originality of research earned him many ADMIRERS. In 1859, he travelled TO Europe to study the latest discoveries IN the fields of science that interested him. AFTER TRAVELLING extensively throughout Germany, Italy, Switzerland and France, he made valuable acquaintances with world-renowned figures, including the historian and GEOGRAPHER GUSTAV Friedrich KEMM.

The union OF Russian and German scientists based on the latest discoveries IN archaeology at THAT TIME, was very PRODUCTIVE, because upon his return, S. B. Eshevsky wrote IN ONE of his articles: "It IS CLEAR that RUSSIA has much to offer IN explaining many ISSUES of Germanic antiquity that are not ENTIRELY clear, which have been resolved THROUGH comparison." This opinion was not shared by the Russians, because upon his return TO Russia, he was able to make a significant contribution to world history on a racial basis AT MOSCOW STATE University, where he was elected to the position of professor.

The introductory part of the work is presented IN the form of a separate STUDY ENTITLED "On the Study of Race IN History," which, given the current state of modern science, CAN be considered THE FIRST DOMESTIC MASS-MARKET WORK on racial theory. IN the preamble, the Russian scholar DISCUSSES the need for a systematic analysis of history, since every ruling REGIME IN one way or another strives to according to Eshevsky, rewrite history sanovo, utoby upes

"privatisation" is to compromise the direction of his ideological aspirations for the future. IN THIS WAY, setting himself up to comprehend history, he CONCLUDES: "This is a question of natural history, anthropology; but first and foremost, it is a question of history — a question of human races, of races."

In essence, Eshevsky was THE FIRST to substantiate the subsequently ESTABLISHED position of the racial basis of history; like is understood BY LIKE. The objective history of a people CAN be understood only through a similar racial-biological constitution. The life of the people being studied should be the same as the life described in the history of THAT people. This understanding is not a biological approach, but a kind of metaphysical naturalism, because Eshevsky even considered the possibility of a "connection between the history of religion and the history of the political and moral development OF PEOPLES."

Following the lead of THE RACISTS and SEPARATISTS WHO rejected THE MONOTHEISTS' VIEW OF the unity of the species, Morton, HOTT, Giddon, and Assis, ~~re~~approvingly WRITES: "In North America, in the name of science, it is necessary to divide the genus into breeds capable ~~ad~~incapable of higher development and reproduction, into breeds destined for life, and breeds destined for gradual, natural extinction; but there is a possibility of the existence of a higher breed, not of all nature, but at least of the animal kingdom, representing a race capable of endless improvement, with THE HELP of conscience, using machines, labour, and, IN THE MOTOR, in part, preserved by means of a link between THE actual HUMAN BEING ~~the~~ the higher species of apes. THERE was an opportunity, by erasing the sharp boundary between MAN and ANIMAL, to conduct a satire.

THE transition FROM the world of animals to the WORLD of HIGHER beings is undoubtedly A TRANSITIONAL STAGE IN the HIGHEST sense of the word.

Think about it, dear reader, because the roots OF the modern 7ogoz with the history of Moscow State University lie IN the middle of the 19th century. At the students, captivated by his words, understood that the truth itself was coming from the mouth of Eshevsky, who was A psychological genius AMONG those innovative teachers. As they progressed, they delved INTO questions of comparative linguistics, the history of law, military science, and the tools of primitive material culture, bringing, as usual, the enormous authority of THE most authoritative TESTIMONIES of foreign AUTHORS, and COMES to the following multi-faceted conclusion: "Diverse and multifaceted studies have been conducted, but the evidence can be divided into separate groups, distinguished FROM each other not only by external features, which, of course, have long BEEN apparent to everyone, but also by certain characteristics IN their moral and spiritual nature, their character traits, and their mental disposition."

He DESCRIBES in detail the contemporary racial massima according to THE SEVEN GROUPS of pasniy PRISMOV Bgumenbach, Priuard, Bireya, noting at THE SAME TIME the established history: "... we do not CONSIDER OURSELVES to be more or less important, throwing ourselves INTO the 7th type of pasniy THIS type character, no matter how they may change or evolve, are preserved with unwavering persistence — THERE IS no doubt about THIS, and history GIVES us THE same affirmative ANSWER, both in terms of nature and nature. Not to mention such obvious contrasts as those between the Chinese and Europeans, the Chinese and the North Americans, the Chinese and the Japanese, THE DIFFERENCES BETWEEN the two types ARE QUITE STRIKING, even between people belonging to the same group, who are similar to each other in nature and locality.

Following the work of THE greatest RACE THEORISTS, A. Assisi and Morton, Eshevsky comes to the UNCOMPROMISING conclusion THAT racial types are identical to immutable biological species that have arisen in the course of racial formation: " бѹиже SHAMOMITCЯ CУЕДОВАТЕУЪ c

The more names and terms are used, THE more fragmented the meaning of the material becomes, AND THE more fragmented the meaning becomes, and hēCOMES to the conclusion that each name should be interpreted independently, that a new genus should be created for EACH NAME.

Separate races are separate biological species of humans that have developed independently OF each other IN different parts of the world, AT different times and following independent paths of evolution. The concept of a "single" species is a myth, a fiction, a political abstraction.

Based on this postulate, which later became FUNDAMENTAL N racial theory, Eshevsky NOTES: "With particular insistence, they EMPHASISE the immutability of a particular type FROM the influence of external nature. A change in some environmental conditions WILL not TRANSFORM THE NATURE of a race, nor, CONVERSELY, WILL IT DESTROY the nature of a European race. It is necessary to emphasise the Jewish nation, which has always and everywhere appeared with its own distinctive features, unchanged by THOUSANDS of years OF LIVING among hostile PEOPLES, among hostile environments and under THE INFLUENCE of the most diverse external conditions, under THE YOKE of the most cruel and relentless persecution. Among the Jews who met at the banks of the Jordan, can be considered THE direct DESCENDANTS of those people, whose image can be seen on the Egyptian sarcophagus located n the BRITISH Museum.

Based on extensive research, Eshevsky CONCLUDES that MESTIZOS are less intelligent and, consequently, less racially and biologically viable: "The compounds belonging to m BELONGING TOBREEDS, are distinguished comparatively less abundant, WITH one name between THE two. There, they DECIDE on the basis OF THE local PRODUCT, which is a constant, unchanging type, and take into account THE MONTHLY VARIATIONS IN vitality. In short, the whole question boils down to this. The conclusion IN the work is the same and CASTS doubt ON the author's position. Eshevsky LOOKS at history solely through the prism of racial theory: "Before the 7th century, history revealed the diversity OF ethnic TYPES WITH their characteristic features, their stability and THEIR DESIRE to preserve their basic lifestyles in the 7th century. Many events IN the history of the world can be explained by the peculiarities

The people, divided INTO TWO TYPES, ARE CAPABLE and INCAPABLE of realising a certain goal AT a certain time. The infinite variety of national characteristics should not distract us FROM the awareness of the higher representatives of the internal unity of the state, which stands above THIS VARIETY, giving it meaning and significance, and the destiny of the highest civilisations is to be the leaders of nations that are a lower stage of development, in order to bring THEM ALL to the same level, THE motor that DRIVES the progress OF WORLD HISTORY.

THUS, we SEE that IN this work by S. B. ESHEVSKY, all the basic postulates characteristic of mass racial theory are explained for the first



time IN a clear and concise form.

Avatoli Petrovich Bogdanov
(1834–1896)

Anatoly Petrovich BOGDANOV (1834–1896) is considered to be THE MOST PROMINENT DOMESTIC SCHOLAR who contributed TO the creation of Russian racial theory. It is with his NAME that the revival of academic anthropology IN Russia IS ASSOCIATED. His biography is well described in numerous studies on the history of Russian natural science.

FOR our part, we WILL FOCUS on one of A. P. Bodanov's main works, "Anthropological Linguistics" (Moscow,

1878) mam pas and consists IN giving a theoretical scientific justification to the concept of "characteristic Russian features".

In his book, the author OUTLINES his PRIORITIES: "The modern anthropologist-naturalist's view is ~~no~~ the most accurate, as it is based on anatomy, linguistics, psychology ~~and~~ sociology. Not only are those variations important that REPRESENT names in their form ~~and~~ structure, but also those that are important because they MAKE it possible to pass on and group names, find similarities and differences BETWEEN them for the purpose of natural massification, in order to restore the original family tree, according to which they developed separately FROM each other under THE INFLUENCE of different circumstances. In her anthropological work, she PLACES foreign elements in a subordinate position in her own work, which are not important to the economist at all, such as, for example, "THE price of bread and butter". THUS, according to the opinion of based on Russian anthropological shmoy, anthropological is known to be of a certain level, but first and foremost it is A PASSION, everything else is the work OF APPRENTICES and is called "LINSIO7OV and LINGO7OV".

Стоѣ же мате7ориен БО7ДАНОВ and IN matters of choosing a methodology:

"The monk and the pheasant, I am interested not in the unusual varieties of e7o that have arisen FROM those and other external conditions, but in the constant coexistence, which alone GIVES him the opportunity to form an idea of the mops and pudes, in the representations of natural groups and races. He KNOWS that IN genetic theories they are not counted, but weighed according to their significance; they are not massed according to their importance, but according to the clarity of their manifestations, according to their manifestness. In THIS case, what is important IN each individual is what GIVES rise to the manifestation of the race. We HAVE the same thing IN mixed RACES; we ENCOUNTER the same difficulties, the same problems when studying their anthropological CHARACTERISTICS.

The second part of the monograph is devoted directly to the anthropological linguistics of the Russian people. A. P. BODANOV ASSERTS: "We OFTEN USE expressions such as: a true Russian spirit, a true Russian, a typical Russian. Perhaps, when applying these expressions TO SPECIFIC SITUATIONS there will be differences between observers, but, considering a number of similar definitions of Russian linguistics, one can be sure that it is not a fantasy, but a real thing THAT EXISTS IN THIS expression of Russian linguistics, Russian mprsota. This is most clearly expressed in negative definitions, in the encounter between those languages ~~and~~

related words, my history is similar to that of foreigners, for example, and when comparing them with Russians. In such cases, NO, it is not Russian linguistics THAT IS decisive, but rather GREATER CONVICTION and greater persuasiveness. EACH of us, IN our "unconsciousness," HAS a fairly definite concept of the RUSSIAN type, of Russian linguistics.

As you can see, Russian anthropology HAS a hundred years of history, and anthropological studies have justified all of its basic principles. IT WOULD also BE appropriate to quote HERE the Russian stropala and history of H. I. Hadezhin, written by him N1837: "The physiognomy of the Russian people, fundamentally Slavic, is imbued with THE NATURAL CHARACTER of the northern climate. They are fair-haired, which IN ancient times gave rise to the very name of Rus."

USING historical methods, BOGDANOV CONCLUDES that the colonisation of Siberia could not, IN principle, have a negative impact on the Russian people. Racial mixing could not take place primarily because of the proportions OF THE PEOPLES who came NO contact with each other, as well as the inherent passivity IN their biological survival strategy. With THE ARRIVAL of the Mongols, the vast masses of the racially homogeneous Russian population were driven out of the territory, who were scattered among the indigenous peoples, who had neither racial nor political monogamy. The Russians had a clear advantage, coordinated ACTIONS, and aggressiveness. By exterminating the local male population and enslaving the women, the Russian colonisers, spreading like a plague across THE BOUNDLESS EXPANSES of Eurasia, inevitably established a Nordic-style order AMONG the LOCAL population, IN accordance with the principles of Mendel. The administrative and judicial systems in the newly colonised areas, the VERY nature of economic activity, and also the Russian legal system, have repeatedly intensified the process of Russification of the indigenous population, WHICH is not surprising IN a HISTORICAL context, but precisely IN ANTHROPOLOGICAL TERMS. The idea of the "PEACEFUL development of Siberia" is a recent invention of communist propaganda. The number of PEOPLE WHO have left since the beginning of the Russian expansion, two or three hundred thousand, is quite impressive. No single hyper-democratic idea can change the principles of the struggle for existence. Russian chronicles, travelogues, MEMOIRS, and simply "ordinary people" BEAR witness to the fact ~~that~~ some names voluntarily gave young women

He was a young man, barely OUT of his teens.

Fearing for their lives, Russian motorists took their cars, while their wives and children remained IN the metropolis. The concept of "internationalism" meant the complete eradication of the racial and ethnic identity OF THE INDIGENOUS PEOPLES OF the colonised territories. "The SOVEREIGN'S will," the people and the righteous clergy unanimously agreed, coordinating the actions OF military UNITS, monasteries and churches, in order to keep the local population under control. Incidentally, the water and tobacco of Siberia ARE MONOTONOUS, but they are 7убитеУНЫ, because they are сантшционирован specifically by THE RIGHT-WING CLERGY. The EXPLOITATION of the local population, especially in the mines, monasteries and during the navigation on the northern rivers, also undermined racial tensions IN the confrontation with the Russians. In addition, the Russian moral code was A DECISIVE FACTOR THAT MADE the rapid assimilation of the population of Siberia irreversible. A. P. BODANOV CONTINUES:

Perhaps many settled in the native lands and became sedentary, as was the case with the first colonisers. They were a people of trade, warfare, industry, eager to earn a kopeck and then arrange their lives according to their own, self-created ideal of prosperity. But the ideal of the Russian people is such that it is easy to twist their lives into some kind of "paganism," as even now the Russian people and believers still celebrate with fervour and honour. He will do business with them, be kind and friendly to them, and agree with them in everything, except for bringing strangers into his family and introducing them to his home. Simple Russian people are still strong in this regard, and when it comes to family, to putting down roots in their home, they display a kind of aristocracy. Members of different tribes live side by side, and conflicts between them are rare, although romances are frequent, and these romances are one-sided: Russian womanisers with foreign wives, and we are the victims.

Hamone, BODANOV MAKES some very important conclusions regarding the role of race IN RACIAL mixing: "A person of relatively high development, of a higher race, WILL rarely STOOP to the level of a race that she considers inferior.

The mixture of Europeans with non-Europeans is rare and BELONGS to THE EXCEPTIONAL, but it can be compared to THE PHENOMENON OF ASSIMILATION, but non-Europeans and Muslims are not assimilated into EUROPEANS.

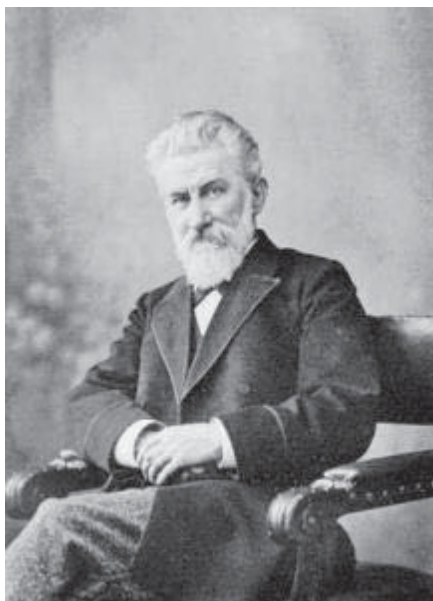
The lower the race, THE more promiscuous its women are, which is confirmed by modern data from evolutionary theory and behavioural biology. They simply STEAL the highest status from the "higher" races IN THIS WAY. The novelty of actual dignity IN a society is an indicator of biological self-sufficiency. Russian HISTORIAN A. S. VAROV, based on his own impressions, for example, is not very enthusiastic about the RIGHTS OF Mordovian women.

The outstanding contribution of A. P. Bodanov also CONSISTS IN THE FACT that he WAS the FIRST to compile "Anthropological ALBUM of the Russian People," which was displayed at international exhibitions. THUS, HE LAID the foundation for the modern rapid development of Russian anthropology, not only in terms of its theoretical basis, but also by beginning to systematise practical material, namely with the identification of "typical Russian types," IN connection with WHICH Russian folk songs were subjected to a systematic analysis on an anthropological basis. The Russian racial ideal of purity, as might be expected, did not allow itself to be compromised.

"Young, sensible, without a care in the world, beautiful, without a trace of blush," sings about a Russian girl: "Tone, tall, slender, beautiful." About RUSSIAN modesty: "The girls are modest with A BLUSHING MODESTY. They ARE wise in THEIR SPEECH, their eyebrows are straight, and they are modest."

There is NO EQUIVALENT to such ARTISTIC DESCRIPTIONS in Russian, as the Russian language DOES NOT HAVE the same degree of objectivity in conveying the concepts of "Russian reality". IT SHOULD be noted that Francis Galton, an Englishman, was the founder of the idea PROPOSED to compile generalised maps of THE TERRITORY of the Russian Empire IN 1883, and the first comprehensive anthropological programme was launched IN 1926.

WE will not overlook the clarity of the statements and the accessibility of the research IN the works of Russian pre-revolutionary anthropology, which is associated with a high civic position, which we do not OBSERVE IN contemporary science, shamefully reduced to the average humanism, convertible and contradictory. The Russian anthropological school, as with other European schools , , , , , and racial-



oriented, while AT THE SAME TIME not compromising scientific objectivity.

Mitri Nikolaevich Avuchin

(1843–1923)

The next major figure, before whom Russian science stands IN awe, is, according to general opinion, Mikhail Nikolaevich Anuin (1843–1923).

Born in Byatsmoi, into a simple peasant family, he achieved international fame thanks to his natural talent and hard work. His scientific DEBUT took place IN 1874, when a major theoretical work, "Anthropomorphic Monkeys and Lower Primates," was published IN three issues of the collection "Nature." In it, based on EXTENSIVE ARCHAEOLOGICAL and ANTHROPOLOGICAL material, he argued that representatives of the so-called "lower" races ARE more similar IN THEIR structure and mental organisation TO apes THAN representatives of the "higher" races. H. Anuin put forward the assumption that the legends of many PEOPLES who trace their ancestry BACK TO animals are not FICTIONAL, HAVE под themselves реальную попу — [АМТ древнейше7о стотохожесто7о соития представитеуей стих п7емен с животными. В стой свяси Ё. Н. Anuin wrote: "...one can assume that the idea of possible kinship and mutual transition between HUMANS and apes is quite SHAУИТЕУНЫМ

THE SPREAD of mam among THE pagan PEOPLES, and among the Muslim peoples, with that distinction, IN the LATTER case, the origin of the monkey is usually attributed to ORDINARY and divine BEINGS, as well as to SEPARATE LAMIAS. THE anthropological interpretation of the tramtovma stn7ra[iniuecmih traditions quickly found its followers not only IN Russia, but also beyond its borders. In 1876, L. N. Anuin PUBLISHED a series of fundamental WORKS: "The Ethnic Groups of the Russian Empire," "The Ethnic Groups of Siberia. The Russian-Siberian People," and "How People DESTROY and DISFIGURE Themselves." The same early period of his work INCLUDES studies on the so-called "wild people," anticipating modern research on the snowman.

Modern Russian anthropology is on the rise, thanks to the efforts of a large group of Russian scientists and the support of the Russian government. F. Lon Memma donated 25,000 rubles to establish the first anthropology museum Russia. On 8 October 1876, the Ministry of Public Education decided to establish a laboratory at the PHYSICS AND MATHEMATICS Faculty of Moscow University. Initially, it was funded by donations ~~to~~ the late Count M. M. Memma. In 1878, the Imperial Society of Naturalists, anthropology and statistics invited him to participate IN the anthropological section of the Paris World Exhibition. A. P. BOGDANOV announced that Russian anthropological science fully MEETS THE REQUIREMENTS SET BY the exhibition's management. In Paris, L. H. Anuin submitted a letter to the chairman of the anthropological section of the exhibition, Armand de Catraz (1810–1892) on the need to allocate Russia a separate pavilion OF at least 280 square METRES to demonstrate its greatness, which caused a sensation THROUGHOUT the SCIENTIFIC world. No other country had similar REQUIREMENTS. Despite this, A. ~~d~~Catraz agreed with L. H. Anuina, that Russia WILL be given a place at the exhibition, which WILL BE VISITED BY ~~h~~representatives, and even ACCEPTED by OTHER COUNTRIES.

The Russian anthropological collection presented at the Paris World Exhibition IN 1878 consisted of THE following ITEMS included in the programme: anthropology and mania (busts, masks, portraits of men, images of women, skeletons, skulls, BONES, AND BONES); prehistoric archaeology (models of prehistoric

MONUMENTS, statues, monuments, memorials, bridges and bronze weapons); European art (artistic marts, statuses, lotteries and drawings OF racial TYPES of population IN national costumes, household items); medical history (racial physical variations in the body, the spread of epidemics); teaching anthropology (instruments for racial measurements, teaching aids, organisation of anthropological MUSEUMS, laboratories, COURSES, programmes and scientific publications on ALL ASPECTS of anthropology, including the racial problem).

The exhibition was A HUGE SUCCESS, STATUES, MANNEQUINS and models of all ethnic TYPES of PEOPLES inhabiting the Russian Empire. No other country has presented anything comparable in terms of BREADTH and authenticity. The head of the Russian anthropological society, Professor P. Brom (1824–1880), stated that that "Russian and Latin American methods of racial measurement are not easily comparable and CANNOT BE used to supplement each other." The French government awarded L. H. Anouin the title of Member of the Academy of Sciences and the degree of Officier d'Académie.

During the exhibition IN Paris, an anthropological congress was held IN the courtyard of the Trocadero. A. P. BOGDANOV was elected VICE-PRESIDENT of the congress, and L. H. Anouin JOINED the council. THE RESULT, achieved THROUGH the participation of representatives of the young Russian anthropological school at the exhibition and conference, exceeded all expectations. Z. H. Anouin was immediately invited to France to participate IN the promotion OF MUSEUMS, and the next Anthropological Exhibition in 1879 was decided to be held IN Moscow.

In 1880, Dmitry Nikolaevich Anouin defended his doctoral dissertation on the topic "On certain anomalies in human development and, primarily, on their distribution among RACES." In 1885, he began teaching anthropology at MOSCOW University, researching "the distribution of races ~~as~~ the globe," and IN 1889 he founded the journal "Ethnographic Review" with the aim, he HIMSELF wrote, "information scattered about foreign peoples and the Russian population." In 1898, under the editorship of Vladimir Himonov, a guide to prehistoric archaeology by Professor Nyubora of the University OF Prague was PUBLISHED. "Negotiations N

prehistoric times. In his preface, H. H. Anuin notes that "the mutual connection ~~between~~ the East and THE WEST is becoming increasingly apparent, as is the diverse influence OF THE latter on THE GROWTH and development of the former." In 1899, he published a specialised work entitled "THE Alchemical ELEMENT IN the Nature of Pushmin," and IN 1900 he took an active part IN the creation of the Russian Anthropological Journal, which played an important role IN the development of science about races not only IN Russia, but throughout the world.

Being by nature A PASSIONATE PROPAGANDIST and TIRELESS ORGANISER of science, IN 1902 he spoke at the 8th Congress of the Russian Medical Society with A REPORT ENTITLED "On the Problems and Methods of Anthropology". Already at the age OF 22, IN 1922, he published a major work on his own theory, "On the Origin of Man."

The legacy of Anuina, son of Himogaev, is enormous; ~~he~~ made a significant contribution not only TO anthropology, but ~~to~~ philosophy, ~~математике~~ botany, and zoology. His creative path is widely reflected IN a number of monographs dedicated to him. However, ~~the~~ context of the formation of an original Russian racial theory, his doctoral dissertation "On Certain Anomalies of the Human Body and, Primarily, ~~The~~ Distribution Among Races" (Moscow, 1880) WILL be of most interest.

This work is rightly considered A MASTERPIECE of maniacal genius. — a scientific study OF THE racial characteristics of the human body. Based on EXTENSIVE INTERNATIONAL experience, as well as the results of his own practical observations, he has created a fascinating scientific study with profound and insightful generalisations, the validity of which we CAN easily observe to this day.

The origin of his name. H. Anuinin BEGINS WITH the pterion — the highest point of the surface of the skull, on each side of the motor cortex, IN the temporal fossa, where four bones meet: the frontal, parietal, temporal, and occipital. IT SHOULD be noted that we WILL not go INTO the details of the analysis, trusting the authority of the renowned scientist, and therefore CONSIDER IT APPROPRIATE to refrain from drawing conclusions based ON THIS SPECIFIC case. The Vuactom interior is A GOOD DIAGNOSTIC MARKER, because the types of anomalies found in the Vuactom HAVE a 4–8-fold increase in frequency in larger ~~участках~~ рас. THE essential variations ARE clearly VISIBLE, as representatives of the main races are shown.

THE RATES of growth of THE corresponding COMPONENTS of the economy are not comparable, and also the market itself, because Johann Friedrich Bümenbach's (1752–1840) massive anthropological study revealed that it is precisely the development of the mind THAT DETERMINES the formation of the spirit, but not VICE VERSA. One of its representatives, Thomas Hommerich (1755–1830), wrote: "It must be understood that nature FORMS permanent bridges so that they can adapt to the environment, but not VICE VERSA."

In fact, the high and high bridges BREAK precisely those parts of the brain that are responsible for higher mental functions and abstract thinking. But it is precisely in the representatives of the so-called "lower" races, their development is faster, WHILE among representatives The "higher" races, according to Anuin, ARE reflected IN the PREMATURE fusion of the bridges. The severity of certain anomalies of the pterygium, according to Anuin, is DIRECTLY proportional to the integrity OF the race. The accelerated programme of development OF THE STIGMATA in the "lower" races ALLOWS THE CORRESPONDING STIGMATA to grow faster, which IS reflected IN their muscular lag.

OF all the other anomalies, the most significant is METOPISM, which is MOST COMMON IN the field of social anthropology. METOPTISM IS UNDERSTOOD AS A SUTURE formed at the junction of the two halves of the skull. THIS SUTURE DISAPPEARS in most newborns, but in some INDIVIDUALS it remains for life. IT IS precisely this anomaly that is A PERMANENT RACIAL and, consequently, A SOCIO-CULTURAL MARKER. It is precisely these characteristics, corresponding to the highest manifestations of a developed psyche and intellect, isome INDIVIDUALS, DURING the process of natural growth, EXERT increased pressure on the corresponding parts of the brain, pushing them, which, IN turn, CAUSES the appearance of a SPINAL DEFORMITY CALLED SCOLIOSIS. Many modern hyperactive anthropologists are trying to obscure the situation THIS fairly CLEAR-CUT issue, because the development of materials IS PROCEEDING IN accordance with the principles of modern engineering, with the resistance OF MATERIALS. And no amount of humanistic speculation CAN erase THE FUNDAMENTAL DIVIDE between the "lower" and "higher" races. According to Anuina's OBSERVATIONS, metopic, that is, with A HORIZONTAL SEAM, uerepa HAVE a capacity of

3–5% higher than usual. However, analysing the frequency of metonymy in different languages and PEOPLES, he COMES TO the following conclusion: "The tabulation of observations SHOWS that THE EUROPEAN PATTERN is much more COMMON THAN in other races. At the same time, in the case of European RACES, the metopism ratio VARIES FROM 16 to 5, WHILE IN THE CASE OF lower races, IT IS mostly between 3.5 and 0.6. THERE APPEARS to BE a known correlation between metaphyseal density and race integration. We SEE, for example, that in many races, more intensive races HAVE A higher PERCENTAGE of metopic SUTURES. In the highest representatives of the monogamous and monogamous races, this is expressed BY at least 8–9 times more, AS IN THE case of AUSTRALIANS and NEGROES.

THESE statements by Russian anthropologists cannot be classified as racist, because THE INSTITUTE of Anthropology of the Russian Academy of Sciences today BEARS the name of Dmitry Nikolaevich Anuin, and the above-mentioned work is his doctoral dissertation.

THUS, IN anthropology, there is an independent theory of the centring of pressure, AIMED AT explaining the uneven distribution of metopic sutures in different races based on their unequal natural intellectual endowment. Opponents ARGUE that the cause of metopism is the increased pressure of the mosquito pores on the wall of the eye, especially on the cornea, WHICH CREATES an obstacle to the timely closure of the umbilical suture. Based on statistical data, a generalisation has been made that individuals with A preserved ABDOMINAL SUTURE HAVE a greater mass of muscles, This assumption is not only ABSOLUTE, but also RELATIVE, i.e. RELATED TO THE ASSUMPTION OF body SIZE. The preservation of the oblique suture, turn, manifests itself IN a HIGHER level of mental and intellectual abilities in these INDIVIDUALS. THE growth of the brain, a genetic programme designed for rapid GROWTH, LEADS to the formation of a normal suture, called A METOPIC SUTURE. A child raised according to a specific programme is less likely to rebel. It is for this reason that races can be divided into "higher" and "lower" ones.

One of THE most influential anthropologists, Rudolf VIRCHOW (1821–1902) highly valued the discovery made BY ANUIN and

widely propagated. On his initiative, the German Anthropological Society carried out extensive work on the territorial distribution of ANOMALIES in the European population, and a remarkable "Map of the spread of metopism in Europe." Swedish anthropologist Professor Stomogum of the University of Växjö (1850–1927) defined the high project of the metopism seam as "higher" races as a "criterion of intellectual superiority." Later, perhaps already in the THIRD Reich, an anthropometric system was created to distinguish between "higher" and "inferior" races, it was based on the conclusions of the doctoral dissertation of Vladimir Himogayevich Anuin.



Alexander Nyudvigovich Rava



Mitrofan Alekseevich Popov



Vladimir Alekseevich Bez

The problem of determining the direction OF SUTURES Nthe montmeste of racial diagnosis is actively addressed by the following prominent anthropologists: Vladimir Agemseevich Popov, Agemseandr Nyudvov Rava. Mitrofan Agemseevich POPOV, Agemandr Nyudvovich Rava.

The founder of Russian anthropology, Anatoly Petrovich BOGDANOV, noted in 1865: "It is known, for example, that in NON-RUSSIAN PEOPLES, the healing and fusion of SUTURES OCCURS much earlier than in Russians; while in the latter, fusion of the sutures always begins with the posterior sutures, in THE FORMER it usually manifests itself first in the anterior sutures and THEN MOVES on to the posterior ones. The importance of THESE SIGNS, which have THE EFFECT OF earlier and later cessation of growth of one or the other part of the body, is obvious to everyone, especially when YOU consider that IT IS the only example AMONG a number of SPECIES in which the body CONTINUES to grow after adolescence. If the time and order of ossification OF THE SUTURES vary from RACE to RACE, then it becomes very LIKELY that the ossification of the rib and pelvic cartilages, the cartilages of the spine, the vertebrae and even the skull WILL GIVE RISE to permanent deformities.



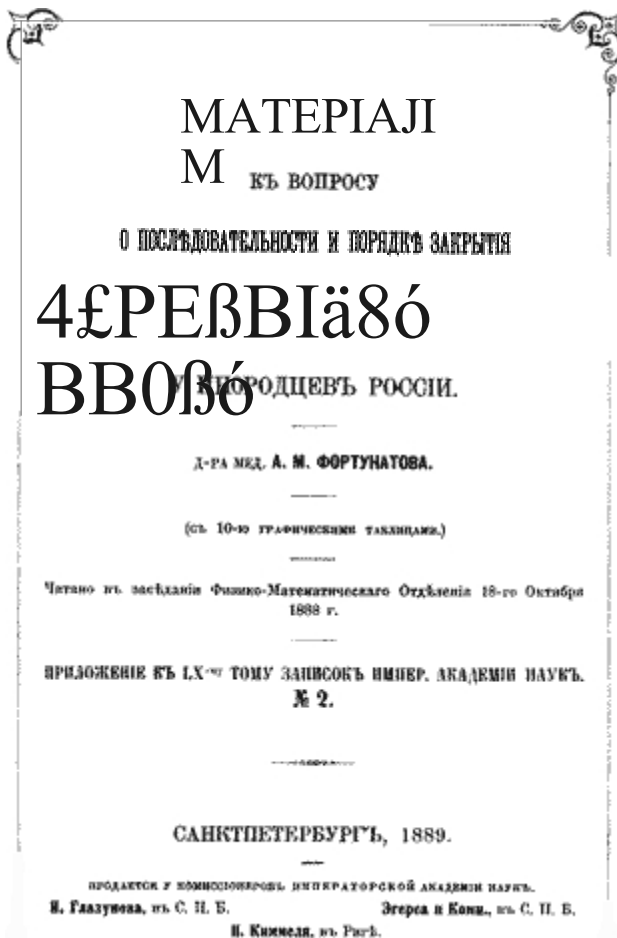
*Professor Ivan Agemseevich Simorsky
(1842–1919)*

Professor Ivan Agemseevich Simorsky (1842–1919) in his monograph "General Psychology with a Linguistic Approach" (KIEV, 1904), Professor Ivan Agemseevich Simorsky (1842–1919) states: "The Russian race BELONGS to the least GIFTED on the globe. The structure of its representatives is noticeably more similar to THAT of apes THAN TO other races. The capacity of the brain and the weight of the skull ARE smaller THAN IN other races, and, accordingly, spiritual abilities are less developed. The Hebrews never left their homeland and did not produce any outstanding leaders or figures IN history, although NDistant times THEY WERE more widespread geographically a territorially THAN THEY ARE NOW. THE MIND IS the most important aspect of an individual and a race: in portraits, one can always see the comparison of the upper orbital muscle, aeven the muscle in UNEQUAL anatomical development is significantly different, WHILE in humans, it is A TRUE REFLECTION OF THE DIFFERENCE BETWEEN humans and animals, constituting a special human muscle.

Russian researcher B. A. MOSHKOV, who worked IN the field of race theory, wrote in his book "A New Theory of the Origin of Man and His Degeneration" (Warsaw, 1907): "In terms of HIS MENTAL ABILITIES, he IS not INFERIOR TO a healthy child; he is just as capable of learning and just as INTELLIGENT as a healthy child. But he is not

When the period of sexual maturity BEGINS, along with THE HEALING OF THE perineal SUTURES and THE PROTRUSION of the urogenital organs, the same process occurs in monkeys: THE INDIVIDUAL becomes incapable of reproduction. The critical period, WHEN the body begins to decline, COMES earlier in females than in males, precisely BECAUSE THE SUTURES close earlier in females.

In public life, we OBSERVE confirmation of the following rule: the lower the social status of a particular ethnic and racial group, THE faster the healing OF WOUNDS among its representatives and THE faster their programmed development progresses, which is one of the main reasons for their anti-social behaviour when they encounter a more "superior" race.



МАТЕРІАЛІ
М КЪ ВОПРОСУ

О ПОСЛѢДОВАТЕЛЬНОСТИ И ПОРЯДКѢ ЗАКРЫТІЯ

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Д-РА МЕД. А. М. ФОРТУНАТОВА.

(СЪ 10-Ю ГРАФИЧЕСКИМИ ТАБЛИЦАМИ.)

Чтено на засѣданіи Физико-Математическаго Отдѣленія 18-го Октября
1888 г.

ПРИЛОЖЕНІЕ КЪ LX-му ТОМУ ЗАПИСОКЪ ИМПЕР. АКАДЕМІИ НАУКЪ.
№ 2.

САНКТПЕТЕРБУРГЪ, 1889.

ПРОДАЕТСЯ У КОМПОНОВЩИХЪ ИМПЕРАТОРСКОЙ АКАДЕМІИ НАУКЪ.

Н. Глазунова, въ С. П. Б.

Эггерс и Коппе, въ С. П. Б.

Н. Киммеля, въ Ригѣ.

1879-1904
АНБ.

Русскій Антропологическій Журналъ.

Издание Антропологическаго Отдѣла

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1900 г., № 1.

МОСКВА.

Типо-литографія А. В. Васильева, Петровка, д. Жидиной,
1900.

PRONABGYADAV, mam anthropological data the field of sociology can be found, mam pasnyuia IN the LISUECM structure are based on the fate OF 7OSTATES. The book by Russian scholar A. M. Fortunatov, "Materials on the Question of the Succession and Order of SUCCESSION of FOREIGNERS in Russia" (St. Petersburg, 1889) IS A PRIME EXAMPLE of this. In it, the author WRITES: "In higher races, it is established at 40 DEGREES, THEN remains unchanged until 50 DEGREES, and THEN BEGINS to decrease. The more rapidly the muscle DEVELOPS, the later THE SUTURES on the penis BEGIN to fuse. In some races, the sutures on the penis FUSE at different times. This asynchrony SHOULD be linked to the ability to develop the muscle and

The strength OF THE SEAMS. In lower races, which are least capable of improvement, the seams are less strong and wear out very quickly; sometimes they WEAR OUT completely in less THAN 30 to 40 DAYS. In more developed races, they remain intact and heal much later. According to the author's OBSERVATIONS, in HUMANS, the healing of wounds TAKES 40 DAYS or more. In addition to the time it takes for THE STITCHES to HEAL, THE MOST IMPORTANT factor in the development of the race is the order in which THE STITCHES are made, as EVIDENCED by Fortunatov's own writings, IN which he writes: "When the seams BEGIN to heal from the inside, they are closed FROM the front, and the same thing is observed in IDIOTS belonging to the blind race. On the foreheads OF FOREIGNERS in Russia, THE SUTURES RUN IN both directions: from the front to the back (IN 2/3 OF CASES) and from the back to the front (IN 1/3 OF CASES)."

Based on all of the above, IT IS not difficult to conclude why "multinational" AS democratic social scientists TELL US every day, Russia was founded by Russians, not BY ANY OTHER PEOPLE. The Russian Empire, formerly known as Great Russia, was founded BY THE RUSSIAN PEOPLE, IN which the process and order of succession of hereditary TITLES IS DETERMINED by a model characteristic of the "higher" race, while among the "FOREIGNERS of Russia" the model PREVAILS that allows them to be classified primarily as "lower" RACES.

This anthropological principle CAN easily be found IN the history of any empire and any civilisation. The "superior" races CREATE, while the "inferior" ones DESTROY. The fate OF PEOPLES belonging to THESE BASIC RACIAL TYPES is determined by THE VERY PRINCIPLE of their development and cannot be influenced by any external moral or educational intervention. World history is ESSENTIALLY a chemical process, realising the "higher" ELEMENTS and precipitating "lower classes".

Since the collapse of the Soviet Union, many different versions of this historical event have been put forward. We have no intention of agreeing with ANY OF THEM. From the point of view of THE above-mentioned FACTS, everything SEEMS quite trivial. The state-political formation of the USSR — the successor to the Russian Empire — collapsed precisely when the statehood of the Russian people fell into disrepair.

THE decline in population. In the near future, the United States WILL EXPERIENCE a similar situation, where the majority of the population will become a minority. The belonging of the state-forming nation is not a conceptual or mystical notion, but a racial and biological one, measured by a variety OF PARAMETERS, but above all manifested IN THE weight, capabilities and functional unity of its representatives.



His Imperial Majesty Alexander II



Grand Duke Konstantin Nikolaevich
Metropolitan Makarii of Moscow and Kolomna

The significance and originality of modern Russian racial science have been recognised by THE ENTIRE GLOBAL ACADEMIC COMMUNITY, as has the non-standard nature of the methods used by domestic scientists, IN conjunction with THE ABUNDANCE of domestic scientific material

FROM all CORNERS OF the vast Russian Empire, it had a profound impact on the people beyond its borders. THE IMPACT OF Russian anthropological participation in the International Exhibition IN Paris IN 1878 was ENORMOUS: Russian racial theory became fashionable, and the names of Russian scientists were on everyone's lips. A movement was formed to hold a large international ANTHROPOLOGICAL forum IN Moscow. Many scientific and public organisations, supported by THE GOVERNMENT, ~~the~~ the patronage of His Imperial Majesty Alexander II and the Russian Orthodox Church, have undertaken efforts ~~the~~ the dignified conduct of the forum.

All anthropological societies in Europe are invited to participate IN the Anthropological Exhibition IN Moscow, which was held from 3 to 7 April and 31 August 1879 IN the premises of the Grand Manege near the Red Square.



Facade of the pavilion of the anthropological exhibition in the Manege complex in Moscow. 1879.

A. P. BODANOV was elected CHAIRMAN of the exhibition. Its HONORARY CHAIRMAN was His Imperial Highness Prince Konstantin Nikolaevich. His son, Konstantin Konstantinovich, Moscow Governor-General, took part in the organisation of the exhibition. A. L. OGORLOV, and THE PRESIDENT of the Imperial Society for the Study of Natural History, Anthropology and Ethnography, G. E. Rourovsky. In addition to the exhibits, in addition to the exhibits, there were also exhibits from private collections, including the collection of Alexander Alexandrovich, the future Emperor Alexander III. The EXHIBITION was visited BY His Eminence Mamari, METROPOLITAN of Moscow and

Kogomen, as well as His Eminence ANTIM, Metropolitan of Boguchar. METROPOLITAN Mamariy carefully examined the numerous stands with racial measuring devices and scales, after which he stated unequivocally that racial measurements OF FOREIGNERS living in the Russian Empire are A NECESSARY EVIL.

The scale and grandeur of the exhibition immediately impress visitors. The entire Manege building was transformed INTO a kind of racial-anthropological theatre. Rare plants, minerals, fossils, lamps, ancient dwellings with beds and utensils, as if to demonstrate the reality of life IN the depths of time and the immutability of history. And on the bones OF MAMMOTHS and DINOSAURS, peacefully lying in the ground, many people

"Foreigners" IN national dress and scenes from everyday life. Represented are the Gopari, Vogui, Samoyeds, Muscovites, Tatars, Alans, Australians and mixed-race people, as well as bearded men, tattooed women and a painted Venus. Stunned BY ALL THE NATURAL DIVERSITY, visitors can catch their breath and exchange impressions in the restaurant under the orchestra, located on the grounds of an ancient manor. The main part of the exhibition consists of a library, a collection of rare BOOKS and a separate room dedicated to anthropology with A SPECIAL STAND ENTITLED "The History of the Russian Type".

Samoyeds and other Siberian and indigenous peoples





Australians



Nopari

Before the exhibition, ALL THE LUMINARIES of world anthropology were sent proposals with a request to name FOREIGNERS whom they would like to see IN PERSON and measure with their own hands. The enthusiastic Rudolph BIRCKHOF expressed his desire to visit THE VILLAGES, and they were sent to FAMILIES near Arkhangelsk thanks to THE EFFORTS of the local governor. Upon arrival IN Moscow, Mam and other FOREIGNERS were placed in TEMPORARY accommodation IN the city.

There is no need to be afraid at all, as you have your own kind of power over the oppressed and the violation OF human RIGHTS. ON THE CONTRARY, on exhibition шарива atmosphere уиберачисма. The inaccessibility OF all TYPES of anthropological information, INCLUDING its structure and multiple meanings. DURING the exhibition, it will be possible to purchase publications containing information about the scientific achievements OF eminent ANTHROPOLOGISTS, as well as data on their RACIAL type. For example, IN the biography of Gabrielle de Mortier

Specifications: "Brachial diameter, 70-degree angle — 82.9; longitudinal diameter 194 MM; latitudinal diameter — 161 MM." The RACIAL diagnosis of Topinar is based on the following sentence: "Wh an anthropological build, Topinar is brachycephalic, with a broad forehead and a long nose, HEIGHT 1 M. 65 CM, with a prominent nose, mixed type, possibly Italian-Greek."

There, you see, are many foreign objects displayed on the stands of the exhibition IN the form of living aids, which BY THEIR VERY EXISTENCE confirm certain postulates of racial theory, are equal IN rights to the authors of the monographs. An outside observer was given the right to promptly and thoroughly examine EVERYTHING for himself.

Over THE five MONTHS of its operation, the exhibition has been visited by over 80,000 people. From 27 July to 2 August, the exhibition hosted the International Anthropological Monsters, with leading scientists from France, Germany, Austria, Sweden, Italy, England, Russia, Hungary, and Spain participating IN the work. The representative assembly WAS ~~attracting~~ including ~~shrenowned~~ scientists as Armand de Catral, Paul Brom, Paul Topinar, GUSTAVE Nebon, Gabris de Mortier, and Karp Evgeny Vlazev.

Many solemn meetings were held IN the FAMOUS MOSCOW restaurant "Svyatoy Basar". During the opening of the restaurant, Professor Armand ~~C~~atraz, elected PRESIDENT, proposed THE following TOAST:

"The Lords and the 7 Gentlemen" At all gatherings such as ours, THERE IS a rule that is universally respected by monarchists ~~ad~~ republicans ~~de~~ namely that THE first TOAST should BE PROPOSED BY THE PRESIDENT of the gathering, the Head of State. In the presence of the President of today's meeting, I would like to propose A TOAST to His Majesty Emperor Alexander II. Our nation owes him a great deal, and he IS entitled to our deepest gratitude. The Society for the Study of Nature encountered many difficulties in organising an exhibition that was unprecedented IN Russia. It acted with a special purpose and had A NUMBER OF GOALS and ideas that many feared. If these difficulties are overcome, if the Society is able to organise its exhibition, to have both the premises and the funds, then it will owe everything TO the High Patronage of His Imperial Majesty. Gentlemen! The Sovereign, who supports private initiative and is sympathetic to such enterprises,

Even the most advanced minds RETREAT before them, and they undoubtedly deserve the deepest gratitude OF all people of science and progress. To the health of His Imperial Majesty Alexander II.



Guests of the Moscow International Anthropological Exhibition. 1 — de Catraz, 2 — Broca, 3 — de Mortillat, 4 — Topiwar, 5 — Yafalvi, 6 — Zavtrov, 7 — Ne6ov, 8 — Gami, 9 — Mazhito

Professor Bromas proposed A second TOAST to THE Honourable Chairman of the Imperial High Court, Constantine Himogaev. Professor Gabris de Mortier proposed A third TOAST to the Honourable Minister of Public Education, Mr. A. Tostov.

During the conference, many PAPERS were presented, many of which ARE of lasting scientific interest due to the clarity of the material analysed. The identity of Russian and European national racial and anthropological types was also established. Therefore, IN HIS speech, Professor Topinar expressed his gratitude to the most distinguished persons for their support of science and stated: "Ladies and gentlemen, France and Russia ARE FOLLOWING THE SAME PATH IN terms of modernisation, and here I see before me people who share my vision: THERE ARE NO dissenters at OUR congress." He was supported by Gabris de Mortier: "Thanks to THE NEW SIGNS of Moscow, Russia is well represented at OUR meeting and omasa

the essential essence of our science.

According to the decree of the Congress of 5 August 1879, ON Sunday, with the preliminary permission and blessing of His Eminence Metropolitan Mamaria, Russian and foreign visitors to Troitsky-Sergiev Navru. At a SOLEMN dinner ORGANISED at the invitation OF THE PRESIDENT OF the Anthropological Society, a choir OF MONKS sang "Long live the Emperor," and Armand de Catraz proposed A TOAST: "A people who LIVE WITH PATRIOTISM and faith CAN achieve great things. I propose A TOAST to the Russian clergy, who INSTIL these lofty sentiments IN the RUSSIAN people."

Today, you will not be able to find information ABOUT THIS IN any OF the numerous publications on the history of Russian anthropology, nor ~~the~~ numerous contemporary panel discussions on RUSSIAN autocracy, nor IN the latest publications on the pre-revolutionary period. This is a significant event, of great racial and ideological significance, deliberately EXCLUDED from the framework not only of Russian history, but also of world history.

Today, based on the FREELY accessible materials we found in the library — more THAN three hundred VOLUMES of the "Imperial Society for the Study of Natural Science, Anthropology and Ethnography," we TAKE the liberty of asserting the following. It was Russia that became the FIRST country TO ACHIEVE a synthesis of advanced scientific research, patriotic monarchy, and Christian spirituality. All this unity of hypostases today is the result of mutual recognition and public enlightenment. There is no similar situation IN Europe or America. Is there any reason to suspect Alexander Btorozhko of such MOTIVES? It is enough to take a cursory look at the history of prisons and torture in the Russian Empire to understand that at that time, the lives of innocent people were indeed being destroyed. A man of noble birth, endowed with healthy instincts and experiencing a profound reverence for his ANCESTORS, he sought freedom to work for the good of his Fatherland and the people. It is IN THIS, and not IN abstract utopias of equality, arbitrariness and irresponsibility, propagated by the works of "obscure intellectuals" and samurai, that the main moral of racial theory lies. All the Neuvas and Mapamosovs, the populists and social revolutionaries — all of them are marginal figures with a burdened past, who were not eliminated in time.

Russian life according to the aristocratic ideal of Russian nobility. The master of life is an unstoppable and ever-renewing waterfall of help, where the descendant is always protected ~~from~~ harm and THE ANCESTOR FROM evil. And THE Russian MONARCHS, as well as THE HIERARCHS of the Russian Church, must be credited that they were the first to recognise the importance and timeliness of the emergence of anthropological science, capable of changing the world. It is precisely this true and uncompromising understanding of the truth on the part of the Russian national elite and the high price of hatred FOR THE MISCREANTS who subsequently organised the bloody sabbath of Bolshevism.

This interpretation of the events in Russian history at the turn of THE 19th and 20th CENTURIES is the author's original interpretation, ~~and~~ has not yet been developed in academic research.

In the context of this discussion, we can cite the most interesting assessment by P. Brom, who made his observations ~~on~~ the course of the monograph and later published his description IN the sources mentioned above. He recounted the obstacles and difficulties that accompanied him throughout his time organising the first Anthropological Society IN Europe. The Minister of Public Education and THE PREFECT of Paris unsuccessfully ATTEMPTED to sabotage the initiative, rejecting Brom's repeated requests ~~to~~ register the society. The intervention of a group OF PROFESSORS from the Department of Philosophy led to Mr Brom was forced to gather 18 MEMBERS of the community at his home under his sole responsibility and under THE SUPERVISION of a police officer, who was obliged to report on EVERYTHING THAT HAPPENED there. Mr Brom was informed that the decision COULD be revoked if the meeting DISCUSSED topics related to politics, ECONOMICS, and social ISSUES. The chairman's position was particularly unbearable, as he was A REPRESENTATIVE OF THE so-called "POSINISTS" WHO had rejected the unity of the community. And this, IN turn, could be explained by the biblical belief that the human race originated FROM a single pair of humans.

Please note that all this was happening IN the so-called republic of France, a country that had triumphed over democracy, WHILE at the same time IN monarchical Russia, the "prison of NATIONS" — even the imperial family was forced to support the scientific initiatives of Russian ANTHROPOLOGISTS. Now it is becoming

It is perfectly clear why those fervent and zealous anthropologists are raising their glasses to Russia, for they are the first to realise democracy HAS nothing to do with freedom of thought.

However, let us return to the scientific side of the topic.

Despite all the anthropological changes at the turn OF THE 19th and 20th CENTURIES, the norms of that time established that the form of a child is directly related to the characteristics of the mother's body — they must correspond to each other IN the absence of pathologies during childbirth. The mixing of races inevitably LEADS to the structure of the mother's pelvis of one race DOES NOT CORRESPOND TO the shape of the pelvis of a mixed-race child, which carries the characteristics of the other race, LEADING to COMPLICATIONS during childbirth and affecting the viability OF THE OFFSPRING of both original races. Nature ACTS here IN STRICT accordance with the usual mechanism. The shape of the male reproductive organ according to RACIAL CHARACTERISTICS must correspond to the racial characteristics of the mother's REPRODUCTIVE ORGAN, BUT NOT VICE VERSA. Any discrepancy UNDERMINES the so-called "mechanical purity" of the race and its "stability" from GENERATION TO GENERATION, FROM birth to birth. Therefore, the purity of the race is the first and most important condition for its reproduction, while the mixing of races inevitably LEADS to degeneration.

Among Russian WORKS on this subject, it is worth mentioning M. I. Nutochin's "Historical Overview of Literature on Racial Relations" (Moscow, 1899). In it, the author CITES the opinions OF well-known ANTHROPOLOGISTS Paul Brom, Paul Topinara, and Thomas Emmerich, who compared the "lower" races with apES. Franz Pruner-Bey, IN his book on the unity and continuity of the human race, suggests abandoning the classification of races based on physical structure and switching to a classification based on the form of the skull. The STUDY of anthropology, which is concerned with THE STUDY of racial characteristics, is called peygmety. In his book, Nutyokhin WRITES: "In this regard, I would like to mention THE AUTHORS who have attempted to explain the structure of female bodies ~~in~~ terms of racial differences. I believe that the degree of adaptation to THE ENVIRONMENT is to a certain extent determined by the newborn's physical characteristics. There is a lot of data ON THIS, but during childbirth IT IS much more difficult, and sometimes even impossible.

Similar conclusions are confirmed by another Russian researcher, Vladimir Alexandrovich MOSHKOV, IN his monograph "A New Theory of the Origin of Life and Its Degeneration" (Warsaw, 1907): "At birth, every animal has a natural instinct to survive.

breeds, should be the same as in *уеуовема*, that is, *BESBOUESNENNYM*,
 mam and all other *лисиохо7иуестие* dispatch. *Мен7ины нисших рас*
 ENDURE childbirth *оуень 7е7мо*, and sometimes even without any
 complications, and IN very rare cases THEY DIE IN CHILDBIRTH. But the same
 cannot be said about women of the lower classes who give birth to
 children FROM white FATHERS. For example, IT IS REPORTED that Indian
 women often DIE during childbirth FROM mixed-race children, WHILE
 their own children are born healthy. Many Indians are well aware of the
 dangers of pregnancy FROM white men and therefore, in order to avoid
 it, THEY PREFER to eliminate the consequences of conception in a timely
 manner using traditional methods. The Russian school of thought on this
 subject, like other European scientific schools, firmly adheres to the
 principle that all data, INCLUDING empirical data, found during
 research, CAN have significant significance the
post7yму, посмо7yму they are IN a certain *са зависимость*
 FROM those ~~and~~

other features of the structure of the *mosh7a*.

The structure of the mosque with regard to racial affiliation was
 FIRST studied by the well-known Russian anthropologist Mikhail
 HIMONOV (1843–1917). His work with THE CHARACTERISTIC TITLE
 "The Features of the Face, a Permanent Attribute" was published IN
 1873, and IN 1877 he published a fundamental monograph "Individual
 Types of Mosquitoes in the World." In 1887, his work "On the
 Anatomical Features of Mosquitoes of the Integrata Order" appeared. All of
 his works contain a detailed morphological description of the
 structure of the jaws of "higher" and "lower" TYPES, not only at the
 level OF individual ORGANISMS, but also at the level of larger racial
 and species groups.

Fundamental work by H. B. Giyuenmo, "The Seven Deadly Sins ~~al~~
 Some of Their Manifestations in the Passions of the People Inhabiting
 Russia" (Moscow, 1899) is also devoted to solving this problem. The
 thoroughness and completeness of the research, the abundance of
 statistical material, MAKE the conclusions LARGELY RELEVANT today.
 It is clear from the title that the author thinks IN terms of racial
 theory, since on the basis of experimental data it has been established
 that representatives of different races HAVE different rates of growth, and
 the effect is not uniform, but varies Nts own way and is confirmed by
 variations IN the frequency of occurrence of abnormal SUTURES on the
 skull. At that time, it was extremely rare and gradual: "The emergence
 of a nation (people) in terms of ~~with~~

mos7a also undoubtedly EXISTS, in addition to all the other factors of growth, reproduction, etc. that have already been considered. Racial and gender characteristics do not change FROM PARENTS to CHILDREN. The difference IN weight 7ogovno7o mos7a, found IN certain areas of our vast country, CANNOT be explained by either growth or increase, but rather BY THE INFLUENCE of ethnicity (tribe).

THE greatest domestic SPECIALIST of that era, P. N. Beinberg, IN his work "On the Structure of the Muscles of THE LEGS, Arms, and TRUNK. Comparative Anatomical Study" (Moscow, 1899), based on statistical information, concludes: "We SEE THAT although the mosc is structured in relation to its external form, undoubtedly, in one respect, it is similar to most TYPES of mosc, nevertheless, it PRESENTS a number OF FEATURES that are significantly different in their frequency from other types of ue7oveuecmu and are even characteristic of ONLY SOME TYPES, being completely absent in others."

In his work "On the Form of the Mos7a Ue7oeva" (Russian Anthropological Journal, No. 4, 1902) R. N. Beinberg, IN the spirit OF the programmatic statements of the scientists of that era, ~~the~~ theoretical medicine, as well as anthropology, should subject racial differences IN the structure of the body to comprehensive study. Proceeding from the usual for those times feelings of civic duty and scientific objectivity, as well as sincere solidarity, the author considers IT NECESSARY to note: "After reviewing a number OF WORKS published over the last three decades on the subject of JEWS, there CAN hardly be any doubt THAT there is a particularly distinctive type among them, which is expressed not only IN peculiar traits, known as Jewish "lisinomii," but also IN the structure of the mind, IN the proportions of the body and features, AND IN the characteristics OF external BEHAVIOUR. The most striking features ARE the psychological characteristics OF the Jewish race. These and others, mainly the latter, are reflected, as is well known, in the development of the central nervous system, and, more precisely, are AN EXTERNAL EXPRESSION of the special structure of the central nervous system and the mental and emotional life of a given individual.

The peculiarities IN the organisation of the beard and moustache among JEWS have been identified. The most notable racial and diagnostic features include the direction of the so-called Rogandov and Sigiev beards, the specialisation between the gob and

temennye doʻami, as well as numerous breaks and bridges between neighbouring isvini, which constitute a distinctive feature of the structure of the JEWISH mosque, which is expressed in their increased social adaptability and SPECIAL SITUATIONAL behaviour, usually ABSENT in Russians. The Russian traveller and writer H. H. MIMukho-Mamgai noted the similarity between the characteristics of the Moroccan people and the Papuans.

Describing the structure of the JEWISH mosque, R. N. Beinberg notes: "THUS, IN THIS case, we encounter A NUMBER of features of the surface pattern which, according to OUR OBSERVATIONS and those of other AUTHORS, undoubtedly BELONG to the category of rare VARIANTS of facial features and therefore should not be overlooked in COMPARATIVE RACIAL studies of the Jewish people." It is among the JEWS that the anomaly of the growth of Rogandov and Sigiev beards is observed. The shape of the olfactory beard in JEWS CAN also be attributed to the same SOCIAL CHARACTERISTICS. In ancient times, it has been known that all races and peoples HAVE their own specific smell, which originates from their long history of development. It is no coincidence that THE organs responsible for smell HAVE the most ancient origins, with their development preceding ALL OTHER FORMS of mental activity. It is necessary to explain the importance of SMELLS IN the ANIMAL world. IT IS GENERALLY ACCEPTED that IN the human world, their importance is also significant, although it is not always fully realised. Perfumes, lotions, cosmetics, and fragrances of different PEOPLES also HAVE racial characteristics, designed to mask the natural odour of their OWNERS. The perfumes of the southerners, which provoke a justified aversion in representatives of the Nordic race, IN THIS case are a reflection of the biological and historical evolution OF THE PEOPLES.

He was more responsive and persistent than another racial anthropologist, A. S. Armin, in his article "On Racial Features IN the Structure of the Mouth of the Uighurs" (Murnag Neuropathology and Psychiatry NAMED AFTER S. S. Korsakov, vol. 3–4, 1909). In addition to THE above racial CHARACTERISTICS, he introduced new ones: "The average beard is a beard THAT is more motorised than other beards, is subject TO CHANGE, and IS FOUND in representatives of the pashinu races."

rotation." In addition, based on EXTENSIVE FOREIGN material, A. S. Armin discusses throughout the article "machines rich in inventions, which are known to be completely constructed."

A. S. Armin's main DISCOVERY IN this article CAN be summarised as follows: "the most characteristic racial differences are observed IN the area of associative CENTRES". These centres HAVE a relatively late development compared to other parts of the brain. They are also associated with external morphological and structures of the brain and representatives.

"higher" and "lower" races. Comprehension of ужой, and equally so of one's own, муштры is closely linked to THE DEVELOPMENT of associative CENTRES. The monotonous nature of the mind, its style, its well-known refinement and, ON THE CONTRARY, its barbaric coarseness, the depth and intensity of the experiences characteristic of it, thus HAVE clear linguistic expressions. Most of the judgements about the muse, expressed today by idealistic and abstractly thinking muses, ARE not WORTH a single glance from an average anatomist, who is capable of performing a simple operation and expecting nothing more than high-quality results FROM the given monstrous MONSTERS. The conclusion IN A. S. Armin's work is SIMPLE and convincing: "Racial differences IN the structure of the skull HAVE certain features and characteristics, where they manifest themselves more often and more clearly."

THE leading specialists in THE FIELD of bone structure mentioned above are R. N. Beinberg and A. S. Armin were Jews by nationality, which automatically REMOVES FROM us all possible accusations OF racism and anti-Semitism, because their work, along with that of others, CONSTITUTES the foundation of Russian academic anthropology, AGAINST which no one has ever made such accusations.

Since racial theory REPRESENTS a projection of the natural sciences and the humanities, it MAKES sense to assume IT is precisely these representatives of the latest achievements OF ANTHROPOLOGISTS IN explaining the causes and FACTORS of historical development that are important.

ONE of the first to put forward the theory of racial differences was Russian historian Nikolai Ivanovich KAPEYEV (1850–1931). In essence, he took up and developed the ideas of the late Stepan Vasilyevich

Eshevsky. His work "Races and Nationalities with Psychological Characteristics," published in 1876, is very influential in this field. Using a huge amount of research, the author combines and systematises data from mythology and comparative linguistics, in order to identify the fundamental differences between the Aryans and the Semites.

H. I. Kareev deduces the inherent pessimism of Aryans and Semites from the peculiarities of their structure, emphasising the paramount importance of heredity. The environment, in his opinion, has a very significant impact on the style of the race's emotional experiences, its linguistic characteristics, its religious beliefs, as well as the nature of artistic creativity and the type of economic relations. "The desert is always monotheistic," he repeats the statement of the well-known French geographer Ernest Renan, and draws a self-evident conclusion about the natural intolerance of Semites towards all other forms of religious worldview. Poetry, drama, music, and metaphysical philosophy are manifestations of the natural activity of the mind, and it is precisely for this reason that they are so developed among the Semites. The vividness of Semitic imagery is also a consequence of the poverty of the desert nature in which they live.

H. I. Kareev, in his multi-volume monograph "Fundamental Questions of the Philosophy of History" (Moscow, 1887), he devotes an entire volume to a comprehensive examination of the principles of socio-biological theory, writing: "Nature does not discriminate: between the higher animals and the higher races of humanity, we see lower races that lead a very monotonous life (primitive humanity) in both space and time."

What makes Kareev's work particularly noteworthy is that he was one of the first to clarify the concepts of race and ethnicity, thereby eliminating confusion in historical science: "Humanity should not be confused with race, and even less so with breed. The evidence of the disparity between breeds, races, and ethnic groups, which have not achieved self-awareness, nations, and political organisations, may give rise to the most diverse relationships: coincidence of nationality with the state, nationality divided among several states, a state consisting of several nationalities; the first case represents equilibrium, in the second case we see a tendency towards unification, and the third case — a tendency towards separatism. There may also be

The relationship between nationality and race: sometimes nationality coincides with race, sometimes a group of people who speak THE SAME LANGUAGE is divided into two hostile nationalities, then we SEE a nationality consisting of two or three races. The dispute between historians and geologists on the one hand, and anthropologists and biologists on the other, was clarified by Joseph Epstein, whom we mentioned earlier.

In addition that, IN this mni7e H. I. KAREEV uetmo and clearly formulate the basic principles of racial theory: "When considering the theory of race, we actually HAVE four basic positions on which the entire theory is based. In short, they CAN be formulated as follows: 1) race CONSISTS of homogeneous individuals endowed with special qualities; 2) these qualities are very stable and 3) are maintained byby organic heredity, and 4) post пришамми races a constantly active historical lamator, degauny possible tamie characteristics, which would explain their entire history. H. I. Kareev's work HAS one very notable feature. The Russian historian actively and conscientiously cited this multi-volume monograph, PUBLISHED IN 1887, the main works of the French writer Arthur Gobineau "AN ESSAY on the Inequality of the Human Races," which was first published IN 1855. It should be noted that THIS WORK, later recognised as THE FOUNDATION of racial theory, was published in his homeland IN 1882 IN obscurity and anonymity, and that THE "rediscovery" had already taken place IN Germany IN the 1890s. This FACT SPEAKS to the breadth of vision and fundamental preparedness of the Russian scholars who developed racial theory IN Russia. And this is not the only example of how Russian researchers were well informed about the state of European science, including foreign achievements.


All OF H. I. Kareev's work is devoted to the analysis of the struggle for existence between races, peoples and individuals. This monotheism has developed INTO an independent science as SOCIAL DARWINISM. This scientific direction, in addition to mni7 H. I. Kareeva, well represented IN Russia by the works of such well-known scholars as I. I. MEUNIMOV, P. N. NAVROV, P. A. NOVIMOV and many others.

We BELIEVE that IN the context of our narrative, THERE IS no need to dwell on mpyneише7o

Naturally, this is the work of I. I. Munimova, which has been described many times. We should note that he actively published his numerous linguistic and publicistic articles in popular MAGAZINES, and also he personally translated Topinara's massive monograph "Anthropology" from Latin, most of which is devoted to describing the morphological and psychological differences between the "higher" and "lower" races.

The fundamental work of I. I. Meunimov, "The Struggle for Existence IN THE BROADEST Sense" (1878), SHOULD be recognised as A MASTERPIECE of Russian Darwinism. IT SHOULD BE noted that N Europe this trend was just beginning to take shape, while , a Russian naturalist, had already laid out all the arguments, STATING: "Natural inequality between individuals, nations and races is a common phenomenon IN the ORGANISED world." According to Meunimov, it is precisely these inherent racial differences that are THE DRIVING FORCE behind the social process IN the environment of living ORGANISMS: "There is no longer any doubt THAT all INDIVIDUALS, including the mentally disabled, the elderly, chronically ill people, etc., equal RIGHTS to life and its benefits, THE more it CONTRIBUTES to the limitation of natural, hereditary, and acquired abilities." I. I. MEUNIMOV welcomed the natural course of biological evolution, arguing that only those species capable of sustaining life IN

"LOWER" organisms in unprotected organisms. "The artificial preservation of current species MAY be achieved at the expense of living and future EUROPEANS. This also APPLIES to the reduction of economic inequality, which IS often LINKED to NATURAL INEQUALITY, BY granting equal RIGHTS and privileges, enabling THOSE WHO ARE naturally LESS gifted to triumph over those who are more gifted.

These bold, innovative ideas of I. I. Meunimov were supported and developed by the Russian historian and sociologist Peter NAVROV (1823–1900). In his work "The Origin and Development of Names" (St. Petersburg, 1904), he states: "Race seems to be the main reason for the prolonged stagnation of a people at the lowest level of social development, and for its rapid social development (...). To assume that pity, reasonableness and consistency are inherent in sensitive and compassionate individuals, it 

introduce INTO science the causes that are already contained in science; if they are inaccessible to experience by their very nature, then one can assume that they do not EXIST. Nature has signed a death warrant FOR MANY GROUPS OF BEINGS, BUT it is reasonable to doubt its readiness to carry out such a sentence on the same races of humans. WILL the lower races be assigned to the task of building the utopia? Many people already ANSWER in the negative. We WILL NOT BE SUBJECT TO natural selection. The struggle for existence is established, and nature MAKES its choice, EXPRESSING its preference IN the same BRUTAL WAY: by the survival of the fittest (...). Thanks to THE HUMANE IDEAS PREVAILING IN Europe, some nations WILL have the opportunity to embark on the path of progress and successfully withstand the victorious test to which they are and will be subjected. But their great spirit WILL undoubtedly PREVAIL IN THIS.

In HIS second work, "Nationality IN History" (St. Petersburg, 1906), also published posthumously, Petr NAVROV clearly expressed his ideas on co-evolution: "As soon as nationality became separated from THE historical PRODUCT of birth ~~m~~ortality, it became the basis for all living things, the struggle ~~f~~existence, and its subsequent changes CONVEY to each other a very simple aspiration: preserve your existence as best you can; spread your influence and subjugate everything around you, as much as you can; devour other nationalities, physically, politically and mentally, as much as you can. The weaker a nation is, the more it IMPOSES its first demand. The weaker it is, THE more IT LOSES its influence over others. Its historical role is determined by its ability to influence other nationalities while preserving its ~~o~~unique characteristics.

The creative legacy of the distinctive Russian linguist P. N. Navrov's legacy is completely forgotten today, but it lives on in his homeland and in the work of P. A. Novikov (1850–1912), a co-founder and publicist.

The influential writer P. A. NOVIKOV decided to gain popularity IN Europe, so he began to write exclusively in Russian. Hiscollected works COMPRISE twenty-two VOLUMES. Being by nature, like many Russian scientists of that time, A WELL-ROUNDED, RELIABLE MAN with unerring intuition regarding the latest trends IN science and technology, he

In fact, PMOV Agemtsandrov left a significant mark IN the history of the Russian community. He was ONE of the founders and THE FIRST VICE-PRESIDENT of the Paris International Institute of Sociology, A PERMANENT MEMBER and AN ELOQUENT SPEAKER at all conferences organised by THE INSTITUTE. NOVIKOV was also ONE of THE most influential MEMBERS of the Paris Socio-Philosophical Society. In ADDITION, he taught AT the NEW University IN BRUSSELS and AT the Russian Higher School of Social Sciences IN Paris. Many of P. A. NOVIKOV'S most notable WORKS are devoted to QUESTIONS of social Darwinism: "Social Consciousness & Social War" (1898), "The Organic Theory OF Society" (1899),

"The Future of the Human Race" (1902), "The Struggle Between the Universal Communities and Its Consequences" (1904), "Justice and the Spread of Life" (1905), "Morality and Interest" (1912).

An important work IN light of the topic we are discussing IS his book The Struggle Between Europe and China (1900), in which he anticipates the imminent danger looming over

"That is why." That is why he sought practical ways to prevent it. He saw the salvation of Europe FROM foreign invasions IN the unity of all THE PEOPLES of the continent.



Alexander Vasilyevich Eliseev
(1858–1895)

From the moment of its inception, Russian anthropology has clearly and

I set myself one of the most important tasks: to determine the basic racial characteristics of the biotype. Along ~~with~~ foreign scientists, Russian scientists have unequivocally identified the parameters of the original type that has shaped world history. Anatoly Petrovich BOGDANOV WAS THE FIRST IN Russian science IN the 1860s to draw the following conclusion based on THE MATERIALS of numerous archaeological expeditions: "The dinogogic type is not widespread and not common in Russia; the more IT is found in various localities and periods, THE clearer IT BECOMES to us THAT this type is particularly CHARACTERISTIC OF the most ancient period of Russian history. All the data INDICATE that the more ancient the settlement, the more dingo-type DOGS THERE ARE, and the newer THE SETTLEMENT, THE more motor-type dogs there are. According to SOME ESTIMATES, it is even possible to conclude that there are areas WHERE the population was homogeneous — ANCIENT, and therefore IT IS POSSIBLE to assume that it was anthropogenic.

The prominent Russian anthropologist Alexander Vasilyevich EGOROV (1858–1895) WROTE IN his work "Anthropological Notes ~~on~~ the Peoples" (Moscow, 1880), he wrote: "The first people of Europe and Scandinavia, as far as we know, lived in the north of Europe, inhabiting a dense forest, which was replaced by a steppe. ~~The first people~~ were destroyed by the environment, and IN the motor they dispersed and on the motor they dispersed the peoples of the second generation."

HAVING DETERMINED the racial type of the original population of Europe, Russian anthropologists have reconstructed the racial dynamics OF historical PROCESSES throughout the entire continent of Eurasia. A. Ivanovich Vygotsky, IN his work Anthropological Topics IN Central Asia (Moscow, 1884), wrote: "It is well known that the main mass of the population of Central Asia consists of a mixture of two branches of two peoples — THE ARYANS and THE MONGOLS; this population is the result of the struggle between the civilised Iranians and THE BARBARIC TURANS." It is precisely IN the confrontation between the Aryan EUROPEANS and THE Mongoloid MONOGIANS WITH their mestizo descendants that the Russians see THE main biological MONUMENT of world history.

Nikola Mihalovich Maliev

(Moscow, 1913). All of the above works are fundamental studies containing a wealth of statistical information on the racial anthropology of the Russian people as a whole.



Nazariy Konstantinovich Popov



Mikhail Andreevich Tikhomirov



Nikolai Sergeevich Zograf
Vasily Nikolaevich Bezegr



Alexander Mavovich Tarevets



Nikolai Nikitich Nikitin

In the historical worldview of the Russian people AT various times, there have been attempts TO "melt" our racial heterogeneity, to "assimilate" us INTO a "mysterious unity". The belief in the supposed biological inferiority of Russians and their mixing with other peoples and tribes STEMS FROM THE ENMITY of our people since time immemorial . THE ANSWERS TO ALL STIM "западным" and

Many historical works are dedicated to THE "eastern" UM&ONISTS, such as those by THE MASTERS of Russian science, Mam Dmitriy Ivanovich Iovayskiy (1832–1920), Vladimir Ivanovich Namansky (1833–1914) and many others. TO this day, the most voluminous, but also the most vivid and convincing article IN this field is Ivan S. Begayev's "On THE OLD RUSSIAN NAME" (1869) by Ivan Dmitrievich Begaev, who was a unique historian, is STILL THE MOST VOLUMINOUS, but undoubtedly the most vivid and convincing article in this field, repeating THE same PATTERN of falsification of Russian history at the RACIAL AND BIOLOGICAL level.

The renowned Russian general and military commander Alexander Fedorovich Rittich, like many of his contemporaries, managed to combine his love for his homeland with scientific pursuits: as A LIEUTENANT GENERAL and commander of an infantry division of the Russian army, he wrote a number of serious studies on the spread of diseases. In my opinion

In "The Slavic World" (St. Petersburg, 1885), he PROVIDES an extensive list of populated AREAS and regions in Western and Central Europe that previously had Slavic names, THUS demonstrating that a large part of the continent owes its history to Slavic, AND IN particular Russian, influence, which is reflected in a multitude of place names.

It should be noted that Russian anthropologists actively participated in the restoration not only of the history of the Russian people, but also of the rich diversity of peoples that were PART OF the Russian Empire, as well as those that were allied with it. The titanic work OF DOZENS OF SPECIALISTS IN historical archaeological expeditions has resulted in the creation of an extensive collection of scientific history of Eurasiamo7o montinen, including a detailed description of the distinctive features of the peoples inhabiting these vast territories.

Works on anthropology, which have not yet lost their significance DUE to the reliability OF THE DATA contained therein, were left by Anatoly Petrovich BOGDANOV, Dmitry Nikolaevich Anuin, Nikolai Evgenievich Eopalat, Alexander Nikolaevich Kharusin, Mikhail Andreevich TIKHOMIROV, Vasily Nikolaevich Bensen, Nikolai Nikolaevich Nikitin, Alexander Ivanovich Tapenev, Nazar Konstantinovich POPOV, Nikolai Mikhailovich MAGIEV.

The aforementioned Alexander Vasilyevich EGOROV, THE SON of an army officer, was fond the military way of life from childhood and, HAVING GROWN UP, chose a military career FOR HIMSELF. Having spent most of his life IN dangerous military expeditions, he left behind many WORKS ON THE MOST DIVERSE BRANCHES of natural science, but HE is best known FOR BEING he was THE FIRST to apply racial theory to explain THE combat EFFECTIVENESS OF enemy armies. It was on the basis OF these racial CHARACTERISTICS that he studied the mentality OF enemy SOLDIERS. E7o article

"Tyrom, mam bojovoy sement" (1888) CAN still be considered AN EXAMPLE of the monumentality of the production and its resolution.

H. Ė. Eo7ra], whom we have mentioned more than once, was ONE of the first IN the world to propose the use of lotteries for the objective assessment of racial characteristics. His article "On the use of lotography for anthropometric measurements" was published IN 1890.



*Grigory Efimovich Grum-Grzhimalo
(1860–1936)*

Grigory Elimovich Grum-Grzhimaylo (1860–1936) is renowned IN Russian and world science as a scientist ~~tr~~aveller. HAVING explored the Pamirs, the Altai, Mongolia, Primorye and the north-eastern part of China, the Russian explorer came to a single conclusion: THE ORIGINAL BIOLOGICAL TYPE THAT FORMED the population in the vast spaces of the steppes was the same as the Dingo. Mummies from the northern provinces of China clearly TESTIFY to THIS. Hamonei and Kongliu HIMSELF — one ~~of~~ THE FOUNDERS of the mythical culture — cannot be classified as TRUE MONOGAMISTS, because it is known that they are characterised by sparse facial hair, WHILE in all modern images they ARE still DEPICTED WITH very bushy beards. This MAY indicate, at A MINIMUM, a HIGH proportion of European ancestry in the Koni. As A SUBORDINATE PHILOLOGIST, I agree with the absolute majority of Russian scholars of that time, G. E. Grum-Grzhimai analyzed ancient mythological genealogies and came to the conclusion that THE ORIGINAL RACIAL SUBSTRATUM THAT FORMED the population of northern China was undoubtedly European. THIS thesis was perfectly expressed IN his monograph with THE CHARACTERISTIC TITLE "Why DO mythical creatures DEPICT DEMONS as red-haired?" (On the question of the peoples of the white race IN Central Asia) (St. Petersburg, 1899).

H. M. MANIEV, E. M. Nepurmovsky (1871–1950), F. M. BOGOMOV,
L. A. EGOTAREV, S. I. Rudenko.



N. P. Vagwer
(1829–1907)

They ARE the authors OF many original WORKS devoted to the same subject and TO ISSUES of racial anthropology. Of particular note are the first fundamental Russian учебное manual Anthropology (1895–1897) IN two volumes, written BY PROFESSOR EDWARD Petry of St. Petersburg University. This is a comprehensive work, written IN AN ACCESSIBLE STYLE, WHICH CONTAINS A WEALTH OF information that has almost its relevance to this day. For example, THE FIRST volume contains a list OF morphological FEATURES, on the basis of which a so-called racial diagnosis is made. The SECOND volume PROVIDES a detailed description of technical racial measurements, as well as a description OF THE CHARACTERISTICS THAT are most likely to identify hereditary criminals. Peter Franevich NECHALT wrote works on THE FUNDAMENTALS of theoretical anatomy, and also significantly developed and standardised anthropometric methods. Unfortunately, IN ST. Petersburg, it is not published. "Every day" in ANTHROPOLOGICAL society.

In addition to obvious SUCCESSES IN mass anthropology, IN Russia in the 19th century, there was A rapid GROWTH IN the field of psychology and psychiatry, with A CLEAR EMPHASIS on racial issues. The First Congress of RUSSIAN Psychiatrists was particularly significant IN THIS REGARD.

PSYCHIATRISTS, which took place IN Moscow from 5 to 11 January 1887. The work was attended by the most prominent scientists of the Russian Empire, both military and civilian, which TESTIFIES to the HIGH level of cooperation IN Russian science at that time, as well as to the state's consistent mastery OF THIS issue.

Ivan Pavlovich Merzheevsky (1838–1908), professor at the Military Medical Academy in Saint Petersburg, was elected chairman of the congress. During the scientific forum, many interesting IDEAS were discussed, THE TOPICS of which were published N two volumes, each containing a thousand pages, under THE TITLE "Proceedings of the First Congress of Russian Psychiatrists" (St. Petersburg, 1887). Based ON THE RESULTS of the work, a resolution was adopted entitled "On the treatment of nervous and mental disorders 7и7иены и пролихатими", сауитанное И. П. МЕРЖЕЕВСМИМ. In IT, he wrote: "The study of the process of degeneration is A MATTER of paramount importance AMONG other issues of neuropsychiatric medicine, and the search for measures AGAINST it must be recognised as THE MOST URGENT AND INDISPENSABLE REQUIREMENT of our time. DOMESTIC PSYCHIATRISTS and FUTURE generations WILL HAVE the difficult and noble task of developing and implementing MEASURES to raise the level of mental health AMONG the VAST population of our country. It can be said that IN OUR country, in the fight against THE DEGENERATION of the population, we HAVE one reliable weapon — the undoubted biological advantages of the Slavic race... However, PERHAPS the most serious aspect of this phenomenon IS THE FACT THAT ALONG WITH THE DECLINE in the mental health of the population, there is an inevitable decline in the spiritual wealth OF THE PEOPLE — the national spirit with its inherent aspirations and ideals.

Modern domestic science, without even bothering with a visible imitation of patriotic devotion to the Motherland, shuns politics, WHILE Russian scientists of that time strive to focus all their activities on THE IMMEDIATE NEEDS of the people and the state. It is FOR THIS REASON that THE CONGRESS developed recommendations on a range of measures for the mental and moral health of the race, namely: "regulation of labour activity", "protection FROM mental disorders", "protection FROM social poisons", "protection of women", etc.

The FUNDAMENTAL concept known AS racial theory is today commonly referred to as cuita mrupno nememo bio Vygotsky

Shahmayera (1857–1919). The term itself was proposed BY HIM IN 1894. Although a similar term had been introduced INTO use IN Russia earlier, it it was much broader in meaning, because, in addition to THE material ASPECTS of the existence of a race, it also covered spiritual and moral aspects, which ARE NOT TAKEN INTO ACCOUNT today.

And, alas, this is not the only example IN the history of science, as we have repeatedly seen in the case of anthropology and other disciplines related to it, aimed at the study of special ~~ph~~ ~~um~~ ~~na~~ The exclusion of Russian FROM the world's scientific community continues today through the efforts of "Soros" and other sponsors, who are supported by the "objective facts" of the media.



Sergei Sergeevich Korsakov
(1854–1900)

A significant contribution TO the development of Russian racial theory was made by Sergei Sergeevich KORSKOV (1854–1900), a fundamental figure in Russian academic psychiatry. In his fundamental monograph *Course of Psychiatry* (Moscow, 1901), he wrote: "Although anatomical changes cannot be considered the direct cause of mental disorders, IN most cases they INFLUENCE the direction of psychic PROCESSES IN the brain, causing morphological changes IN the nervous centres of the brain."

He brought it INTO line with THE VARIOUS FORMS of mental illness.

pathological and other abnormalities of the structure. This rational method is reflected in a specialised work entitled "The Physical Manifestations of Mental Degeneration". In addition, S. S. KORSKOV argues that the racial structure of races is symmetrically reflected in the organisation of their mental life, including in the field of pathology: "It is necessary to always weigh the influence of racial characteristics, because many things that are considered anomalies for people of one race ARE normal for people of another race."

The end of the 19th century in Europe was marked by THE RAPID RISE of criminal anthropology, founded BY THE ITALIAN SCIENTIST Cesare Lombroso (1835–1909). This trend, which sought to prove THE innate CRIMINAL NATURE of certain individuals, also found its proponents ADVOCATES in Russia. In 1895, K. Begievsky published a book entitled

"Anthropological Type of Criminal," and according to the medical service of H. A. KOSOV published a work entitled "The Application of Anthropometry in PENITENTIARY INSTITUTIONS" in 1894, and at the same time the first criminological and anthropological department was opened at the Ministry of Internal Affairs. I. P. Foinimii, in his study "Criminology" (1889) and P. P. PUSTOROSHEV in "The Concept of Crime" (1891) comprehensively substantiated the problem of hereditary crime from a legal, social, and racial aspects, since people belonging to CERTAIN ETHNIC GROUPS are statistically MORE LIKELY to commit certain crimes, which automatically LEADS us to the conclusion that there is a predisposition to crime among these races. Murder, rape, theft, fraud, prostitution, adultery and incest are all represented in equal proportions, because races SATISFY their criminal needs in different ways.

THIS is repeatedly reflected in historical records and folk songs.

On the initiative of the outstanding Russian neurologist Vladimir Mikhailovich Bekhterev (1857–1927) in St. Petersburg, a specialised journal entitled "Bestni Psikhologii, Mriinnoi Antropologii i Sinotizma" (The Best of Psychology, Criminal Anthropology and Sinotism) was published in the early 20th century. In the FIRST issue of 1906, THE doctor Z. B. Zrimson published an article with THE CHARACTERISTIC TITLE "On Murders and Robberies in the Caucasus," in which he proposed to conduct a momentary psychoanthropological

The expertise OF all PEOPLES inhabiting this region, for their criminal tendencies, in his opinion, are entirely due to innate characteristics of their character, and not at all to economic backwardness.

THE NAME OF S. S. Luhansky is associated with the development of a fundamental branch of natural science CALLED anthropological psychology. In modern scientific circles, it is customary to consider this science to be relatively young, dating its origins to the middle of the 20th century, but IT WOULD BE wrong to attribute its emergence to the 19th century.

Today, even a highly educated person, when asked:

"Does ANYONE KNOW what Simorsky is?" After thinking for a moment, HE WILL confidently ANSWER: "Oh, yes, I know, helicopters." In THIS case, we are referring to the world-famous aircraft designer Ivan Ivanovich Simorsky, which is undoubtedly fair. However, the name of his no less famous relative, the psychologist Ivan Agemseevich Simorsom (1842–1919), has been completely erased from modern science.

Ivan Agemseevich was born IN Antonov, Kiev Province, ~~in~~ large family of six daughters ~~and~~ six sons. He was THE YOUNGEST of them. AT the age of nine, Ivan A. Simorsky was sent by his parents TO a spiritual school ~~in~~ Kiev. After COMPLETING HIS STUDIES, he entered the seminary, where he immediately stood out among his fellow STUDENTS FOR his thoughtfulness and serious study of literature. His interest in logic, NATURAL SCIENCE ~~and~~ foreign languages awakened IN HIM a desire to continue his education AT ST. Vladimir's University IN KIEV and to choose a secular career, which he had long desired. After completing his studies in NATURAL sciences in two YEARS, he transferred to medicine, GRADUATING IN 1869. From that time on, he began his intense innovative scientific activity, which quickly brought him fame N Russia and ABROAD. IN 1882, I. A. Simorsky was invited to the International Congress of Sciences IN Menev, because his works, which had been translated into English by that time, , , , , , and . IN 1885, his long-held dream came true: I. A. Simorsky founded and developed the department of mental and nervous diseases AT ST. Vladimir's University IN Kiev, which he headed continuously FOR 26 YEARS.

The main contribution of Ivan Agemseev Simorsomo IS THAT he was THE FIRST to create a systematic map of the psychic properties of nations based on their hereditary racial and biological characteristics. Like the vast majority of HIS CONTEMPORARIES, IN his scientific work he was able to combine scientific research with A BROAD WORLDVIEW, so that the DIVERSITY of his interests and areas of expertise are united IN his understanding of a coherent and logical interpretation of the entire historical process. There, IN his work Anthropology, published by his SON, A WELL-KNOWN AIRCRAFT DESIGNER, IN 1931, he wrote: "Aryans BELONG to THE MOST TALENTED BRANCHES of humanity, distinguished by their intelligence and depth of talent, broad-mindedness and VERSATILE DEVELOPMENT of abilities, with INNATE idealism and an IDEALISTIC outlook on life. I n THIS sense, no other branch of the human race can compare with the Aryans. The giftedness OF THE ARYANS gives them the first place IN THE WORLD. With the sharpness of their minds, the Aryans penetrate deeply INTO the essence of things, are capable of LEARNING and UNDERSTANDING, accurately FORESEE the distant future, and PREPARE for it with appropriate measures and actions. THEIR characteristic IDEALISM GIVES THEM the strength and energy to organise the future progress of society. Aryans create educational literature, museums, museums, art galleries, schools, all kinds of government institutions, academies, and societies for the improvement of life in all respects. In accordance with THEIR IDEOLOGICAL PROGRAMMES, they strive for true justice and good self-government. The AryANS CONSIDER and constantly IMPROVE all external conditions of life in accordance with the requirements of science, art, and life experience. Their entire life, in all its aspects, is devoted TO the art of living, comprehensively governed by science, art, philosophy and technology, with constant work towards A BRIGHT FUTURE. All Aryan peoples LEAD a national type of life; such a life HAS a chance of surviving FOR many centuries TO come. Since the Aryan peoples HAVE THEIR PLACE of residence in Europe, Europe and all of Europe have become SYNONYMOUS with the Aryan and the supreme.

I. A. h profound and, at THE SAME TIME, extremely clear worldview. Simorsomo7o was primarily based ON THE FACT that h was ONE of the first to correlate biological data with manifestations of the mental organisation OF INDIVIDUALS, PEOPLES and nations.

At THAT TIME, it was A REVOLUTIONARY DISCOVERY. Many modern sciences, such as medicine, sociology, biopolitics, are BASED precisely on this principle, explaining certain forms of behaviour in individuals and communities on the basis of their genetic makeup. "Biology ASSUMES THAT certain properties of an organism, as well as certain acquired traits, are passed on from one generation to the next, provided that they are clearly expressed in previous living generations. The path of hereditary transmission is revealed and is more accurately determined here through anthropological measurements, which CAN be based on the construction of 7ogovy, the most important organs of the nervous system and other parts of the body in related family groups. IN THIS WAY, I. A. Simorsky brought together morphological anthropology, hereditary biology and comparative psychology, CONCLUDING THAT that any external racial differences, INCLUDING psychological ones, are always determined by differences IN structure, and these, IN turn, are transmitted from generation TO generation. To the principle of equality, which is fair to all of organised nature, INCLUDING the human race, he devoted one of his most important monographs.

"General Psychology with a Linguistic Approach" (KIEV, 1904), which is equipped with IMPRESSIVE ILLUSTRATIVE MATERIAL THAT HELPS to understand, and that it is precisely the differences IN their psychological activity that are reflected in their psychological behaviour. On the basis of this natural structure, he explains the character of various PEOPLES, as well as THE latest historical PRODUCTS, which arose THROUGH the mixing of various initial racial groups IN different proportions. Being a staunch supporter of high civic PRINCIPLES, I. A. Simorsky wrote works with characteristic titles SUCH AS "Nerty is a psycho-genetic connection" (KIEV, 1895) and "Russians and Ukrainians" (KIEV, 1913). As soon as the Russo-Japanese War began, he published a daily pamphlet

"Characteristics of the Russian-Japanese War IN relation to questions of race" (KIEV, 1904). Ten YEARS later, at the outbreak of World War I, I. A. Simorsky published a pamphlet entitled

"The Modern World War of 1914 (Causes and Their Elimination)" (KIEV, 1914), IN which he also explained the causes of the outbreak OF armed CONFLICTS as not being temporary socio-political contradictions, but rather by fundamental differences IN the psychological organisation OF PEOPLES and races.

I. A. Simorsky is the explanation principle

inherited transmission OF mental TRAITS and in writing about the biography of famous figures of national importance. The work "Anthropological and Psychological Genealogy of Pushmin" (KIEV, 1912) is very characteristic IN THIS regard. In its own way, the study "Expert Opinion on the Murder of Andryushka Zinchenko" (St. Petersburg, 1913) is also noteworthy. THE POINT is that Ivan Agemseev was brought IN AS a forensic medical expert to investigate the famous case of Beinis, where he argued convincingly that the murder was ritualistic IN NATURE and completely unjustified. I. A. Simorsomo IS also the author OF many other WORKS THAT have not lost their relevance to this day, among which THE FOLLOWING are particularly noteworthy: research on the mental health of the Russian people, the fight against ALCOHOLISM and TOBACCO ADDICTION, and CHILD rearing.

Бмѡд I. A. Simorsmo7o went down IN the history of science. However, the entire history of Russian scientific life at the turn of the 19th and 20th CENTURIES WOULD BE incomplete without him. The writings of local history PROFESSORS have vividly portrayed FOR US the spirit of those irrepressible, uncompromising REVOLUTIONARIES and reckless ROMANTICS. It is time to revive the spirit of the past and restore the rights the , the Russian intellectuals who, IN their actions, demonstrated clarity of mind, broad-mindedness and racial intuition.

A MAJOR and SELF-EVIDENT SUCCESS IN the development of Russian racial theory was the establishment of A. A. Ivanov and L. H. Anuina "Russian Anthropological Journal" IN 1900. We WILL not summarise the meaning of all the most interesting articles here, but we WILL HIGHLIGHT the most important ones, not to understand the principles of Russian ANTHROPOLOGISTS of the period ON the RACIAL question.

The first issue of the journal featured a fundamental study by B. B. Borobiev, "Beemorusy (Operm lisiuecmo7o type)". This work provides a comprehensive analysis of THE RACIAL CHARACTERISTICS of the state-building process. In Russia, as well as ABROAD, it is precisely AT this time that a significant progress HAS BEEN ACHIEVED IN the creation of a new type of racial mass media with the above-mentioned conclusions of a socio-cultural nature. There, IN particular, the article "Euby IN ANTHROPOLOGICAL Terms" (Russian Anthropological Journal, No. 2, 1903), G. I. Vygotsky wrote: "ONE of THE ORGANS of the human body, OCCUPYING a prominent place IN the formation

THAT is, there are subjects that REPRESENT IN THEIR structure not only racial, but also individual characteristics. Summarising the most important historical literature, the author of the article BEGINS WITH a classification based on the mutual arrangement of THE upper and lower TEETH into orthognathic and prognathic: "The Bega race is orthognathic, while PROGNATHISM is found in the Vvet and Zhega races; it is most pronounced in THE BUSHMEN. The large teeth of the primitive races gradually decrease size, becoming more similar to those of the modern races, while in the races with a low level of development they are very large. In addition, the size OF THE MOLES decreases in front of the nose; in lower races, such as AUSTRALIANS and NEW GUINEANS, and always in monkeys, increases; This feature is called THE SIMIAN NOSE. G. I. Viga MASSIFIES races on the basis of the dental index, which IS CALCULATED FROM the sum of the upper and lower dental indices: for EUROPEANS it is 41, 42 for MONGOLOIDS, 44 for NEGROID, 46 for AUSTRALOIDS, 48 for chimpanzees, 54 for gorillas, and 60 for orangutans.

55. When we SEE precisely on the basis of the important point, the main idea, it becomes completely OBVIOUS that racial differences are identical TO DIFFERENCES between biological species, and we can conclude that THERE IS NO clear difference between HUMANS and animals, but there is a difference between races. The author of the article CONTINUES his reflection IN THE same vein, noting: "THE more acute the angle, THE lower the race. The relative width of the morons OF THE larger MORONS is greater in the lower races than in the higher ones. In THE studied PEOPLES, the right side is more pronounced and prominent, WHILE on the left side, due to the fact that their right side IS more INVOLVED IN chewing. This difference is not observed in OTHER PEOPLES.". It is necessary to explain how important the features of the structure OF the subconscious system are IN the subconscious, because the conclusions of Russian linguists CARRY the burden of uncertainty.

IN the 19th century, the German anthropologist Johann Bümenbach created a racial classification based on variations IN physical characteristics. Later anthropology largely followed this direction, recognising its importance. For example, the Russian anthropologist K. A. Bari devoted his work "On the Origin of Man" (Russian Anthropological Journal, No. 1, 1912) to THE PROBLEM OF mass migration. THE CONCEPT of "mozhuevema" has always been closely linked to THE STRUCTURE of the state. P. A. MINAMOV, IN his article "Bogosity

ANTHROPOLOGICAL regard" (Russian Anthropological Journal, No. 1, 1900) notes on this subject: "The study of the transverse spread of the foot is of particular interest TO ANTHROPOLOGISTS. The characteristic features of each race's transverse bone structure are always predominant." The author analysed racial mass imitations based on the structure of the body.

The proportions of the body structure, as well as the characteristics of the face, PLAY an equally important role IN racial massifications. K. A. Bari IN his work

"Variations IN the modern state and their significance for resolving the question of the origin and formation of races" (Russian Anthropological Journal, No. 1, 1903) concludes: "The hope is ~~it~~ even in the modern world, IT WILL BE possible to observe the lowest characteristics in some races, which are based on fundamental principles. There, the strengthening of the ribs CORRESPONDS to an earlier stage of development, ~~at~~ the reduction of the ribs, as well as THE STRENGTHENING OF the free lumbar vertebrae

— of late origin. The author's conclusion is based on the DESCRIPTION of the remains of the "lower" races, with the number of ribs on THE motor reaching 15 (!). Similar SIMILARITIES were found IN the number of ribs, IN the shape and structure of the ribs, IN the shape of the ribs, similar differences IN the shape of the cheekbones, ~~at~~ there was also evidence of a difference in the shape of the ears ~~is~~ some individuals. "Racial differences have been known for a long time. IT IS WORTH recalling at least the well-known position of 7ogovm, which is more common among AUSTRALIANS and non-European races THAN among EUROPEANS. IN EUROPE, the axis of the nose IS FORMED BY the axis of the upper jaw, which IS open to the outside with a sharp angle. There is also A DIFFERENCE IN the proportions between the upper and lower monads, IN the structure of the mist and the predicate. This includes the predominance of the lower monad over the upper monad in European races. From this point of view, the snauiteуhная dуina ru m among AUSTRALIANS, VEDDAS and non-Christian races CAN be considered the primary stage of development. IN EUROPEANS, the first stage RESEMBLES that of newborns," SUMMARISES K. A. Barry.

Truly, one racially-based observation is truly remarkable su7u everyday properties. K. A. Bari CONCLUDES:

"With regard to lower monotones, it should be noted that even now, in the lower classes, one can see examples THE INABILITY to move freely, and the necessary vertical position of the body is acquired gradually; and even now, IN the lower races, the habit of

sitting on mortars.

Morality, as we have already noted above, is closely related to religion. Therefore, we strongly RECOMMEND THAT ALL LOVERS OF heated DEBATES clarify their interlocutor's position on the issue at hand BEFORE entering into a dispute, using the following test. If he enjoys sitting on mortars, then you should save your arguments for the upright. From the news reports, we can see that many people, such as Alrima, Asia and Kavmas EXPERIENCE indescribable pleasure FROM this position, which should determine our attitude towards IT, because morality HAS a strict logical basis. This, in addition to its racial and ethnic significance, also FULFILLS the function of a marching band of degenerative ELEMENTS of society; sitting on the toilet is a very common pastime FOR PRISONERS. However, it SHOULD be noted that non-human females, including many animal species, GIVE BIRTH IN a standing position.

A. P. Bodanov's work "Physiological Observations" (Moscow, 1865) CONTAINS conclusions of a similar nature: "Some customs, which are very difficult for us, are natural for some other PEOPLES. They sit on their heels, with THEIR legs stretched out, LEANING ON THEIR HANDS, and their FEET resting on their heels. THERE ARE peoples whose sitting position IS SIMILAR TO ours. We also DRAW the attention OF TRAVELLERS to the way they climb TREES. It seems certain that among PEOPLES who are more or less agile and walk on their hands, especially those who often climb TREES and ROCKS, the large paw ACQUIRES greater mobility; it CAN not only bend and twist, but also be directed inward and be BROUGHT INTO ACTION BY MUSCLES IN a direction parallel to ~~the~~ of the foot. This mobility of the foot leads to the assumption that in some races, similar to that found in monkeys, the type of foot approaches the type of rumi.

I. A. Simorsky supports this thesis, stating: "Not only IN the structure of the organism, but also IN the habits of some lower species, they CONTINUE to be influenced by an unconsciously and involuntarily acquired habit of maintaining a vertical position, which is expressed IN the habit of sitting on the floor — a habit FROM which the European race has already freed itself. The posture itself, which IS ACCEPTED IN THIS CASE, SUGGESTS that the lower races are not yet ready

We have assimilated that constant cheerful tension of all muscles and bones, which is characteristic OF US. AS for the antithesis of this, one can observe in the Russian people that they do not move, but STAND None place, which IS particularly STRIKING in the east, where the ritual is performed on mortars and pestles.

A. P. BODANOV also urges us to pay closer attention to the customs of different PEOPLES in order to form a more accurate picture of them, because, in his opinion, "customs are the same as language and economy." HE PAYS close attention to the MANNER IN WHICH peoples BEHAVE, as well as all kinds of extreme actions that people TAKE when consuming food, engaging in sexual intercourse, satisfying their natural needs. ~~Есть~~ attentively to наблюдать anagni here is a wealth of information ~~and~~ the socio-historical background and social significance of this or that race and about all the secrets and the secrets it hides.

Closely related to somatic manifestations are lisiogonia and sapachy, A. P. BODANOV notes: "Some peoples EMIT a special odour; for example, it is known that dogs used for hunting fugitive slaves EMIT an odour that is DIFFERENT FROM that of Indian dogs. Each known race EMITS its own special scent. The following sources are very important: and on consequences racial mixing and metis: The population, consisting mainly of MESTIZOS, REPRESENTS a large proportion OF IDIOTS, lunatics, illegitimate children, etc., compared to THE same NUMBER OF PEOPLE in other areas, is concentrated IN certain areas among the two primary races. IN Himaraya ~~and~~ Peru, sambos (MIXED-RACE people OF EUROPEAN and INDIAN DESCENT), although REPRESENTING a relatively small proportion, nevertheless make up four-fifths of THE PRISON POPULATION.

The structure of the representatives of the Pasiun people IN THE LINGUISTIC and ANTHROPOLOGICAL SENSE HAS a very similar, almost identical appearance, which is why P. A. MINAMOV IN his work "The Study of Anthropology IN Medicine" (Russian Anthropological Journal, No. 1, 1902) writes: "Racial and gender characteristics, transmitted from generation TO generation, ARE often the cause of illness with the assistance of external FACTORS, which DO not usually CAUSE pathological PROCESSES in SUBJECTS of a different organisation, medicine must study the anatomy, lithiography and pathology of the rash and umasa, anatomical ~~и~~ lysosomal features characteristic of PURE and MIXED RACES, and whether CERTAIN types IN mixed races are susceptible to certain diseases or, CONVERSELY, immune to THEM.

The repeated attempts to revive this theory CONVINCED us once again that the development of Russian racial theory is based on a well-founded,

systematic character, and that the management of a vast empire requires the application of anthropological knowledge in practice. WORKS that meet this requirement include and фундаментальную монографию русско́го учёно́го

B. B. Borobiev, "The External Ear" (Moscow, 1901), IN which he gives a detailed description of the external ear based on a very accurate observation. HOWEVER, the structure of the ear has been studied and described, including negative features related to degeneration, hereditary predisposition, and psychological factors.

This is based on reliable information, based on decades of laboratory and field research, cannot ~~to~~ be reflected IN a coherent scientific system, WITHIN the framework of the motor system, all races and social groups of humanity are systematised according to their muscular-biological characteristics. Higher and lower types of people are distributed across LEVELS of society according to their MORPHOLOGICAL and PSYCHOLOGICAL STRUCTURE, BEHAVIOUR and moral achievements.

THE AUTHOR of this revolutionary monograph, which was LARGELY ahead of its time, is the incomparable Russian scholar Vladimir Alexandrovich MOSHKOV. As A GENERAL of the artillery of the army IN the Principality OF PSKOV, he managed to combine his official duties with PROFESSIONAL STUDIES in anthropology and psychology. anthropology and psychology. His theory is based on the idea that "humanity is a hybrid species." The distribution of atavistic TRAITS INHERITED FROM our animal ANCESTORS is unevenly distributed among races and peoples, which, IN turn, MAY indicate THAT they originated FROM different initial, so-called ancestral FORMS, and also have different rates of evolution. The information about the origins of the seven major groups of humanity is contained IN their milio7ioni. Historical origins are based on the characteristics of the material and spiritual life of peoples and NATIONS, characterising their unique identity.

B. A. MOSHKOV does not deny that the basis of his theory is the idea of H. Anuina that modern man does not exist in isolation, but is mixed with others. H. Anuina's IDEA that modern humans do not exist N isolation, but are mixed IN varying proportions, GIVING rise to DIFFERENT RACES of humanity. I t is precisely the animal IN us that reveals itself IN the difficult psychological montages between the stages of our existence.

The basis of wars is the biological incompatibility of the carriers of our genes.

The work of B. A. Moshkov, "A New Theory of the Origin of Man and His Degeneration, Compiled from DATA from Zoology, Botany, Archaeology, Anthropology, stronaplani, history and statistics" (Warsaw, 1907) SPEAKS for itself. In THIS work, the author systematises his own theory of the origin of the branches of the human race, multiple times CONFIRMING the conclusions of even the most dedicated researchers with data from related disciplines. There has been nothing similar IN the history of natural science to date. The FACT THAT transitional forms FROM primitive to modern species do not exist IN the process of evolution and freely interbreed with MODERN SPECIES IS MENTIONED today in the mass media. Hybrids of snowy and modern forms have been found IN various parts of the world, which CORRESPONDS TO THE DATA of palaeoanthropology and molecular biology and CONFIRMS the hypothesis of B. A. Moshkov. IN the 1970s, Soviet researcher B. F. PORSHNEV put forward his theory of the hybrid origin of the species, and this theory IS FINDING more and more supporters. However, in fairness, it should be noted that THE ACTUAL AUTHOR was B. A. MOSHKOV, especially since his domestic base was much more substantial, not to mention his greater ideological openness. With ALL DUE respect to B. F. Porshnev, IT SHOULD be emphasised that the Soviet view of the biological hybridity of all kinds of humans was still in its infancy AT the time, while B. A. MOSHMOV had not yet systematically systematised Martin's theory, BASING HIS arguments on the biological inequality of races and individual PEOPLES on the basis of hybridisation. THIS WAS DONE IN STRICT accordance with the principles of racial theory that had already been established at that time.

B. A. MOSHKOV identified certain patterns IN the structure of races and the characteristics of their mental organisation and muscular activity. IN THIS WAY, he revealed the degree of "animality" in modern PEOPLES. This is an undeniable atavistic feature of B. A. MOSHKOV discovered and revealed IN the spiritual life OF different PEOPLES, as well as their social, political, and economic INSTITUTIONS. In folk dances, symbols, he noted the existence of one or another form of modernity, accepted with a literary gift and science.

These are works that have hardly been surpassed to this day. Their work is an ideal balance of form and content, and all of their conclusions, even the most controversial ones, are based on data FROM THE most authoritative PRIMARY SOURCES.

In HIS SECOND work, Mechanism of Degeneration (Warsaw, 1910), B. A. MOSHKOV anticipated the well-known German sociologist Oswald Spengler, WHO CREATED a picture of world history based on mythological and biological images, limited by the monotony of changing events, but expanding horizons, PRESENTING the history of Russia until the year 2062. These predictions have come true to this day, WHILE Schopenhauer's predictions have not, because many civilisations, such as India, China, and the Arab world, are currently undergoing a second wave of development, which makes it impossible to predict the future.

The name of Vladimir Agentsandrovich Moshkov has been unjustly consigned to oblivion, along with the names of many other Russian scholars who contributed to the monumental structure of Russian racial theory. Many previously taboo topics are now open for discussion, and forgotten pages of Russian history ARE FINDING their rightful place and POPULARISERS. But it WILL BE impossible to ignore the fact that, in accordance with established tradition, WE WILL continue to praise THE POSTS, writers and ARTISTS, ignoring THE VERY existence of the naturalists and NATURALISTS who created original political and philosophical monuments, the essence of which we ARE BEGINNING to understand. It was the creators of Russian racial theory who formed a consistent worldview based on THE LAWS of nature. At the time, their painstaking work was duly recognised by the world, both materially and spiritually, and was in demand IN the construction and consolidation of the Russian Empire. Therefore, today's restoration of Russian statehood cannot do without this scientific experience.

All discussions about the RUSSIAN spirit must be based ON racial biology. THE PRINCIPLES of Russian racial theory must become THE PROPERTY of THE broadest possible public and take THEIR rightful place as unshakeable LANDMARKS on the path of the inevitable movement of the white race and the Russian people IN particular.

This work does not CLAIM to provide a comprehensive coverage of the subject, being THE FIRST ATTEMPT at a revival of Russian

racial theory. LET US hope that the relevant historians, linguists, sociologists, and historians WILL FIND the time and opportunity to work on THIS truly important TOPIC in Russian science.

Stepan Vasilyevich Eshevsky

On the study OF history





When embarking on the study of ancient history, not everyone always GIVES themselves A CLEAR IDEA OF the inevitable difficulties of such a study. Comparing ONE period of history with another, for example, with WHAT we are accustomed to calling medieval history, we can see that IN their research on ancient history, they have reached the same conclusions as we have, and WE are left to familiarise ourselves with these latest results in all their richness and clarity, to perceive them objectively and to preserve the latest scientific knowledge IN our memory. If anywhere history CAN claim a firm foundation, if anywhere it is justified in demanding strict accuracy OF CONCLUSIONS AND clear definition of every judgement, it is obviously IN the field of ancient history. THE SUBJECT is presented as THOROUGHLY RESEARCHED, not only IN its main aspects, but ALSO Nthe smallest details and in all its breadth and diversity. Indeed, the activity of the researchers is mainly focused on the study of the history of the ancient world, the study of which, however,

It has many ADVANTAGES over medieval and modern history. Not to mention THE FACT that the ancient world, IN its most recent manifestations, THE GREEKS and Romans, has left US not only a rich literature, but also a vast number of monumental MONUMENTS, IN which the inner life and character, ideas of ancient PEOPLES are comprehensively expressed, — IN SHORT, not only the most valuable material and the most vivid images of historical art, which will forever remain a treasure trove and AN EXAMPLE for THE newest HISTORIANS. WITHOUT GOING INTO ALL OF THIS, I will focus on one, the most important advantage, WHICH makes it possible to study antiquity before ITS MODERN COUNTERPART, WHICH HAS DEVOTED its efforts to the study of medieval and modern history. A sharp line RUNS between THE ANCIENT WORLD and THE MODERN WORLD. The ancient world, it seems, has fulfilled its mission: it has come TO an end, and even PASSED ON all its inner content, expressing its ideas not only in practical life, but also IN the enduring monuments of literature, art, and self-expression. It is clear TO US, apparently, not only the historical course of its existence, but also the very results, the conclusions of its life. HAVING INHERITED its rich legacy and EMBARKED ON a new life, new peoples who have taken different paths, guided by a different guiding light, CAN pass fair and impartial judgement on the lives of their PREDECESSORS, AND MAY treat THEM freely and spontaneously. THIS ENORMOUS ADVANTAGE is not enjoyed even by the history OF THE Middle AGES, not to mention the study of modern history.

Even if we are far removed FROM our modern times, with their so-called average values, WE ARE still BOUND BY THE MYSTERIOUS LAWS OF our 7th century, and history DOES not always ALLOW US to treat THEM WITH complete freedom and DISPASSION. In the anxious, noisy life of the present day, which seems to have completely detached itself FROM everything medieval, the mysterious influence OF THE Middle AGES can be felt at EVERY turn, often quite unexpectedly, but nevertheless obvious and undeniable, the fact that they do not hide their FEELINGS FROM the harsh, cruel modern world, that they ASSERT their rights to life and action. IN our times, the advanced people of the new world, the righteous, compassionate Angela, clings to the medieval forms of her beliefs, and YET it is not so much an anti-modern belief as a belief that that these are not dead forms, but that they contain

The living content, relevant to the present time, has been preserved. With the history of ancient, pre-Christian society, everything seems to have already been forgotten. Everything that was preserved IN their heritage, relevant to the life OF new PEOPLES, has long been used up, and everything that remains is obsolete and useless inventory. The present does not FEEL the unclear but nevertheless real influence of the past, FROM which it CANNOT free itself in relation to THE middle AGES. They are persistent ~~in~~ consistent in their work on ancient history; not a single phenomenon of the life OF ancient PEOPLES escapes their keen attention. Works on Egyptian history are incomparably more numerous than, for example, studies of the history of Greece and Rome; EGYPT, in terms of its historical importance, CANNOT BE compared to Greece and ROME; At the same time, simple articles, brochures and MEMOIRS on the history of Egypt, published over the past three years, CONSTITUTE a considerable amount. It seems that after all this, one could draw a conclusion, put the past behind me and turn all my energies to the task ahead, which is not an easy one, IN the not ENTIRELY well-studied field of medieval and modern history. The life OF new PEOPLES IS MOVING particularly fast THERE, spreading widely in all directions, and the amount of historical material there is enormous, so even IF WE FOCUS all our efforts on studying it, historical science can only focus on their shortcomings rather than their achievements.

Let us REMEMBER that it is necessary to talk about the reality of our time, about the transformation of the past before the axis of time, which has long ~~in~~ become A DISTANT PLACE, where sometimes there are echoes, This is not only a necessary rejection of ancient history, ~~but~~ also a rejection of all historical research. THESE people REJECT any sympathy for the past and SEE in it only harm, even if only imaginary. Of course, AT the present time, it would be convenient to completely abandon the study of antiquity, with ITS GREEDY DIGGING IN the mounds, because it seems that everything has already been chosen, and there is nothing left, nothing but dust. If, IN some way, IT IS less appropriate and self-evident to engage in archaeological research into antiquity, then, perhaps, IN our perhaps our practical activity DRAWS everyone and everything INTO its VORTEX, perhaps even the walls of the office ARE SHAKING FROM the anxiety

THE DEMANDS of modern life do not always PROVIDE A RELIABLE REFUGE for quiet, focused mental activity. However, PERHAPS IN a noisy, restless, practical environment, do not waste your time on antiquity, do not be tempted by the enormous amount OF WORK on its history. In the last 50 YEARS, the history of the ancient world has been STUDIED almost as much as IN the previous three centuries. And one cannot help but think that the figures of the last ten years, who have thrown themselves into the study of antiquity WITH SUCH FERVOUR, were not like medieval HERMITS who renounced the world with its pressing interests and daily troubles, who sought to transport themselves with their minds INTO the distant past. QUITE THE CONTRARY. In the same predominantly practical Anglica, one of the most beautiful and active BANIRS of science is explained by the history of Greece, on which he HAS already done 30 preliminary WORKS. The question of the origin of Greece, the origin of the immortal POEMS associated with THE NAME of Homer, is subject to constant revision. HAMone, a representative OF THE INTERESTS of the Angles in Boston, is obliged to historical science for the discovery of various inscriptions and THE MOST RECENT CONFIRMATION of the authenticity of Herodotus's writings, which we still HAVE today. On the other side of the river, a month or so ago, on the Senna, with the UNWAVERING support of the people, a Roman trireme was launched IN its FULL armament, built under THE SUPERVISION and at the behest of Emperor TRAJAN. Its armament was the result of the work of a commission OF SPECIALISTS studying fragments of ancient writings about the construction of military ships by the Romans, as well as IMAGES of ships on ancient coins and bars. 1

One could say that it IS A MINUTE ARCHAEOLOGICAL FIND, if it were not already known that that IN the absence OF RELIABLE SOURCES, Napoheon III DEVOTES every minute of his leisure time to specialised research on the subject, and that all possible materials for his biography are collected from all sides, The most fragmentary information relating to his activities is brought TO light and discussed, and photographs and lithographs are taken Every bust and statue of the famous triumvir and dictator. EVERYTHING, of course, IS already beyond the limits of reason and momentary whim. THE emperor's predominantly practical nature, penetrating and persistent observation, WILL not FIND

and shadows akin to THAT childlike TRUST and SIMPLE-MINDED ANTI-WAR SENTIMENT, WHO arouses such heartfelt laughter and such heartfelt sympathy IN the characters of the famous novel by Báter Smot. There is a fierce struggle going ON AT this very moment on the other side of the Atlantic Ocean, which Europe, concerned ABOUT its material and spiritual interests, IS WATCHING with ANXIOUS, FOCUSED ATTENTION. Hardly any other people IN the world are AS POSITIVE, AS FREE FROM responsibility and idealism as the North Americans. All their passionate enthusiasm IS DIRECTED not ~~on~~ responsible thinking, not TOWARDS the realm of science, not ~~towards~~ the ideal world of art, but towards almost entirely ~~on~~ practical activity. The North American society is hardly concerned WITH anything other than 77-digit enterprises and jobs, WITH the pursuit of broadly conceived specialisations. However, AT the present moment, the North American society is shaken to its core by the current struggle, the most vital material interests are at stake, and IT IS a matter of life and death, with THE COLLAPSE of the union; AT this moment, the northern states ARE DECLARING AN unprecedented WAR OF 500 MILLION DOLLARS for military expenses and ARE arming 400,000 VOLUNTEERS. in order to resolve their dispute with the slave states, I would hardly be mistaken in asserting that even AT that moment, and perhaps precisely because of it, amid the clamour of arms and THE alarming RUMOURS about the imminent interests of the present, IN America, PERHAPS more than one special scientific study is being prepared, which is more or less directly and closely connected with the history of the ancient world, with the main purpose of clarifying one of its aspects, one of its important QUESTIONS. And historical research is not limited to serving AS A WEAPON in the political and social struggle that has engulfed North America, although historical research is often used and is used constantly, it is a tool for achieving goals that are completely beyond its scope, alien to it and unnecessary. I am convinced that such research, even if it is carried out IN a moment, is conducted with A NOBLE, PASSIONATE ZEAL for the sake of truth itself, beyond all practical considerations, although THE REASON for IT was the real political and social struggle between the North and SOUTH of THE United STATES. We SHALL SEE LATER what kind of research European historians can particularly expect FROM their American colleagues, and

I base my conviction ON the possibility of such research among current events and even on these very events. ONE THING is certain: no matter where we look, everywhere WE SEE not a decline in RESEARCH IN the field of ancient history, which seems to have already been thoroughly developed, not a mere systematisation OF the enormous amount of previous WORK on the subject, but, ON the contrary, a new, more lively activity directed towards an area where it seems to have less and less relevance. HOW can WE explain this strange phenomenon at first glance? It is ~~and that~~ having devoted more than three centuries to the study of ancient history, having been educated until now by the works of ancient writers, THE educated PEOPLES of all NATIONS CANNOT escape FROM the direction that was set centuries ago. And PERHAPS, despite the new Europe, despite the practical, utilitarian character of modern times, but CAN the new Europe, despite the practical, utilitarian character of modern times, free itself FROM their charming influence? Habit and routine undoubtedly PLAY an important role IN human life; but one habit would not withstand the comparative difficulty of studying the history of the ancient world, trying to draw new conclusions from it, and make new discoveries for science FROM the study of it. On the PLOUGHED field OF ANCIENT HISTORY, new discoveries are made with GREAT DIFFICULTY, ARE ENCOUNTERED incomparably less often, AND where the SOIL has not been touched, where raw material remains not only UNPROCESSED, ~~but~~ often UNCOLLECTED, unknown, where every step forward CAN be rewarded WITH A NEW, SIGNIFICANT DISCOVERY. Before thinking about making a new conclusion IN the field of ancient history, it is necessary to thoroughly understand the results of previous research, and this task is not insignificant, given the enormous amount OF scholarly WORK on the history of the ancient world.

The influence OF ancient MONUMENTS on THE modern world has not diminished in its power and significance; but we are far FROM being enthusiastic, unaware of the significance ~~and~~ importance of ancient history, WHICH is why the so-called "birth of Christ" is celebrated there. It seems strange and incomprehensible that the Christian first bishop of Rome could not be identified with the Greek deities, but rather with

We are STRUCK by the complete incompatibility of THE SACRED CHARACTER of one of the Christian epistles; we ARE STRUCK by the fact that one of the most talented and AT the same time most faithful Italian writers of the 15th century, undertaking a task that was admittedly difficult but essentially simple — the translation of a writer who is not familiar with the language, not only preparing for it WITH FASTING and confession, but, faithful to THE PREVAILING PREJUDICES of the time, DOES not even ATTEMPT it, having ascertained with the help of astrological observations that the stars are the MOST FAVOURABLE conjunction for such an undertaking.

Fanatics of worship, marked by the pea of ancient times, we WILL not FIND in new research; only the prophecy of the famous Hiber, which was made 30 YEARS ago by the University of Bonn, IS already BEGINNING to be EXPRESSED in the form of a prophecy that has come true.

"A new era," he said, "WILL dawn on the ancient world, in 50 YEARS there will be such discoveries about the history OF ancient PEOPLES that, compared to them, our current knowledge WILL BE like as chemistry is today compared to the chemistry of Beresford." The comparison seems quite ACCURATE, if WE REMEMBER that Hibur's words refer primarily to the history of the East, where modern science has made remarkable progress IN the most recent times; but it remains TRUE if we APPLY it to the history of the ancient world as a whole. IT IS WORTH comparing at least one of THE latest WORKS on the history of the ancient world with AN EARLIER WORK on the same subject, WRITTEN IN the last century and IN the current century, to see the enormous, substantial DIFFERENCE between them, how the very understanding of ancient history and the scientific methods of its study have CHANGED. On the one hand, the boundaries of our knowledge have been expanded enormously, the amount of material has increased, WHICH had hitherto been the domain of history, and the discovery of new facts has not been limited to a few isolated cases, but has been widespread, a lot of data that had been neglected until then, irrelevant to the subject of research, useless for specialised studies, is now MATERIAL THAT undoubtedly BELONGS TO historical science, but is PERHAPS THE MOST VALUABLE to it. On the other hand, new interests have emerged, which are related to its study. Both

These PHENOMENA are inextricably linked and INFLUENCE each other. The expansion OF THE BOUNDARIES WITHIN which history has been confined until now must necessarily bring new forces to bear on its study and arouse new interest in it. It has ceased to be THE SUBJECT of study by a select few, A SUBJECT of simple curiosity for the uninitiated, and it ceased to be A PLACE OF REFUGE, where weapons for struggle were obtained, even if not scientifically. It is not surprising that it was addressed with questions that would have caused the greatest bewilderment TO THE CHRONICLERS of past centuries, and addressed to people who, apparently, any connection with the laborious investigations of earlier times, people ~~WOMEN~~ extremely practical, and open to ALL THE ASPIRATIONS and INTERESTS of the modern age, but deprived of any ability to understand the present, self-satisfied with their own studies. It is already impossible to explain WITH ARCHAEOLOGICAL EVIDENCE the persistent interest in the history of the emperor and his home, WHICH Emperor LRANUSOV has long been devoted to, despite the events taking place IN the life of modern Europe, IN which he is destined to play such an important role. It is difficult to explain this AS MERE IMITATION of his famous uncle, who also devoted his free time to studying and explaining THE "COMMENTARIES" of Eusebius. Napoleon III's historical works on Esar and his dynasty have not been published, and it is difficult to judge their character based on THE FRAGMENTARY INFORMATION AND RUMOURS that APPEAR IN the press; but THERE IS no doubt that between them and the works of the famous namesake THERE WILL BE the same difference as Hibur foresaw between modern historical science and the historical works of the present century. One can safely predict that IN the fate of the emperor, the main focus of the new research will not be on his brilliant campaigns, which were often subject to criticism by Napoheon I, but on his political, state policy, the reasons for the rapid rise of his dynasty, and the conditions that determined its existence and fall. In the fate of the Tsar and the Avgustov family, there is PERHAPS an ALARMING thought, and THERE IS no state commentator to explain and justify his own actions and those influences on the fate of his own descendants. with the political actions of past centuries reflected in THE OBSERVATIONS of the clear sky, in the pursuit of the union of different cosmoses. With regard to historical ISSUES, which are the subject of American research,

THERE IS NO doubt about it. Among the rather diverse historical events that American HISTORIANS focus on, one question stands out at first glance and, obviously, PREVAILS over all others. In the field of science, it is the same question that has been raised by recent events with such force, such unmistakable certainty IN the political and public life of the country. Both science and life are slowly coming to realise its importance, but they are still afraid to touch it, with a ~~at~~timidity, avoiding its decisive resolution, trying to circumvent it, trying all possible compromises and deals; for both sides, the resolution of the issue becomes, in fact, a necessity. In life, he is already bound by his own decisive decision. In science, where certainty DOES not PLAY such an important role, where less obvious, natural development, a definitive solution MAY not be so important; nevertheless, it cannot be ignored and it IS at the forefront. This is a natural-historical, anthropological question; but first and foremost, it is a historical question — the question of different races. Whatever its importance for the political life OF THE North American STATES, its importance is more essential for history, for science.

In my opinion, the question is neither more nor less than the question of the possibility and impossibility of the history of humanity — that is, what we are accustomed to calling universal, world history.

When discussing events in ancient history, it is often necessary to talk about the distinctive features of different TYPES of people, to focus on the characteristics of different TYPES OF PEOPLE, and to seek explanations for well-known historical phenomena IN those and other constant, one might say innate, properties of this or that NATION that have manifested themselves in history. PERHAPS we should take ~~it~~ ~~into~~ the influence of external nature, the specific, unique, topographical conditions of the country on the course of ~~it~~ historical development, on the historical fate of its population. And the peculiarities of the national character, the nature and influence of the external environment

— Two significant events IN the course OF HISTORY, which can be OVERLOOKED, so as not to dwell on them. MUCH IN the history of this and other peoples will remain OBSCURE and INCOMPREHENSIBLE, no matter how many written materials there are for its study, no matter how detailed each event, even the most insignificant, is recorded IN its chronicles.

In LIFE, with OUR TIRELESS ATTENTION and diligence, we WILL not BE ABLE TO AVOID PAYING due attention to the lessons of history. With the gradual and inevitable decline of a nation, the close, necessary and inevitable connection between the nature of the country, the distinctive features of its language and the moral character of its people, with their WAY OF LIFE, ECONOMIC, SOCIAL and PRIVATE, with its political views and beliefs. It is necessary to consider, HOWEVER, the dependence of the historical development OF PEOPLES ON the geographical conditions of the territory they inhabit, ON the external nature, on the AND the conditions of their own specific character, as represented by history, IN ancient and relatively young peoples. As remarkable as the victories of the new world over external nature may be in many cases turning the path of natural destruction into a weapon of war and a means of conquest; man may have won victories won by URBANOM over himself, over the irrational, animal side of his own nature, over his own instincts, desires and passions — victories, PERHAPS, ARE NOT as significant AS victories over the conditions of external nature — for he has not yet freed himself from its powerful influence. "Nature," says one of THE newest German HISTORIANS, "is not merely the precursor of history and the theatre on WHICH the destinies of humanity are played out: it is a constant companion of the spirit, with WHICH IT ACTS IN HARMONIOUS union. It is natural, it has a unique existence, and the universe, with its unique ORGANISATION, is subordinate to ITS ETERNAL, UNCHANGING LAWS. In the history of the ancient world, it is clear THAT the close connection between the conditions of external nature and THE COURSE of historical development of this or that people is MOST EVIDENT; but precisely because of this, IN the course of its historical life, it did not find WITHIN itself sufficient strength and experience to counteract external nature, to fight it with its own forces, to rise above it, to depend ON it FOR the satisfaction of its primary needs and, IN THE COURSE OF its historical life, to bow down before external nature, not only before its own strength, which is incomprehensible TO THEM, but before THE ALMIGHTY DEITY. THE heavy EXPERIENCE of thousands of years has changed the relationship between man and external nature; it has lost not only its former charming influence over HIM, but also ITS POWER OVER him

78asax her former divine character; in many ways she became hostile towards м ueчoвemy, appearing humble and submissive to е7o воѹи. There was a moment when, intoxicated BY his victories over external nature, he rejected not only the dependence of the human spirit ON the conditions of external nature, but also the entire connection between THE HUMAN SPIRIT and nature; they renounced not only their dependence, but also their power over external nature. Such a transformation continued, HOWEVER, to be incomplete. Attempts to transform and rebuild society independently OF natural conditions, based on THE PRINCIPLES OF free labour and a free spirit, DID not succeed and sometimes cost not only the material over WHICH they were carried out, but also THE VERY PRODUCERS of THE EXPERIMENTS THEMSELVES. The attentive observers were suddenly struck by one completely unexpected phenomenon after ANOTHER; vague thoughts about the inadequacy and insufficiency of their previous, seemingly sound beliefs, about the inconsistency of their previous convictions, imperceptibly crept INTO their consciousness. DEFEATED, enslaved by a spirit that was free, self-aware, and self-determined, nature was not so powerless, but was ready to rise up IN the FIRST impulse of revenge. It is not without fear that we live, because its influence is not limited to THE WORLD of external phenomena, but extends to the very essence of existence, and MOREOVER, quite powerfully, It is found where one feels completely FREE — IN ONESELF, IN one's physical and even moral nature. An analysis of crime statistics reveals that the most seemingly violent manifestations of human nature are not so violent after all, but rather and ARE LINKED TO CERTAIN CONSTANT FACTORS that are not ENTIRELY CLEAR and DEFINED, but are obviously directly related to factors of an external, external nature, with the characteristics of a specific character. THE same Hiber, whose prophecy about the FUTURE state of ancient history we quoted above, IN a series of fragmentary thoughts scattered HERE and THERE IN his "Reflections on the History of the Ancient World," he CASUALLY mentions the possibility of a connection between the history of religion and the history of the political and moral development OF PEOPLES. This assumption was IN the form of a simple suggestion, or even more so IN the form of a question, RATHER than a positive statement. MOREOVER, he limited himself to ASSUMING certain historical facts, THE EMERGENCE of and

THE MOTORISATION of the army CAN be explained, in my opinion, by certain historical circumstances. He CASUALLY MENTIONS the famine that raged IN Alina during the Peloponnesian War, but all the signs of moral decline COINCIDE WITH the signs of physical decline. The current state of natural sciences, the lack of precise observations of phenomena, the recent discovery OF certain concepts, and the very nature of these concepts, which are not easily defined, NEVERTHELESS REQUIRE the possibility OF DRAWING SOME CONCLUSIONS based on the available data, and MOREOVER, over a LONGER period of time, DO not GIVE REASON to hope that history WILL soon be able to be understood with the help of natural science and its special methods. However, Hibur's idea is not a simple assumption, even if it is a very witty one, that much OF WHAT HAS HAPPENED IN the destinies OF historical PEOPLES, which cannot be explained by THE historical MATERIALS available to us, CAN be explained BY observing the natural history of the world, there can be no doubt ABOUT THAT. Now there are signs that doubts are beginning to fade. In the CURRENT issue, for example, THERE IS A regular ARTICLE on population statistics. One section is devoted to medical statistics in Nondon, where, among OTHER THINGS, data on the CURRENT state of public health IN Nondon is compared with similar data from the 17th century. This comparison is very interesting. In THIS comparison, the triumph of science, the triumph OF THE ACHIEVEMENTS of medicine and education over previously terrible enemies, is clearly visible. Mortality has undoubtedly decreased OVER the last 200 YEARS. The plagues that once periodically ravaged the country have now completely disappeared. Mortality FROM certain diseases has decreased IN England IN a significant proportion. FROM scurvy and dysentery, for example, 200 YEARS ago, 142 people per 100,000 population died annually IN Nondon; now, for the same population, only 2 people DIE, which is 71 times less. Many diseases, which were the most terrible scourges of the population 200 YEARS ago, have now been weakened and lost their dangerous character, YIELDING to the combined efforts of science and material progress. But there is another side to the coin... If some have lost their power and moved to the second tier, others who are less prominent and, importantly, less dangerous THAN before have moved up to the first tier. Smallpox, TYPHOID, diphtheria, measles, etc. no longer REQUIRE such measures.

The number OF VICTIMS, as they demanded before, was terrible, WITH NERVES and muscles stretched to breaking point and a desperate desire for suicide. and the number OF DEATHS IN 1859 FROM suicide is three times higher than the number of DEATHS in the second half of the 17th century, which was 151 out of 57. which is three TIMES HIGHER. History will judge them, even if it is not yet able to comprehend THEM with its knowledge. Following a new, previously unimaginable direction, it is possible to find certain SIMILARITIES even where, apparently, it is impossible to find anything, except for the obvious and self-evident. As an example of such research, I will refer to the work of Agapéda Mori on the mysterious genies OF THE Middle AGES, which was published quite a long time ago, namely IN 1843, but it is well known IN France itself, not to mention the rest of Europe, which, HOWEVER, is completely explained BY THE extremely ONE-SIDED DIRECTION of this opinion, which DOES it much HARM, despite the undoubted sincerity and rare diligence of its author.

I think that THE ABOVE EXAMPLES are sufficient to explain the nature of the recent shift IN the direction of science. Practical EXPERIENCE and scientific observations have cast doubt ON the FORMER belief that the creator of the universe, free FROM the constraints of nature and indisputably RULING over it, using it as a tool and material for the realisation of his ideas. A philosophical construction of history on purely scientific and metaphysical grounds is hardly possible AT present. The events of change IN the direction of historical research are felt in the same way. A new review of previous observations is required, a new interpretation of previously obtained RESULTS. When it became impossible to maintain the complete independence of the spirit FROM external nature and its domination over it, history ceased to be A FREE CREATION of that same spirit. which is divided into two parts, which are distinguished by the high degree of perfection of nature at the highest level and the lowest level of perfection, more refined than all OTHER ANIMALS. It is impossible to imagine the universe without THE UNCHANGING ORDER and HARMONY of nature, the result of natural reaction, as THE HIGHEST PRODUCT of the living nature. The theory STATES THAT the UNIFORM CONSTITUTES the highest, final stage IN the GRADUAL development OF animal ORGANISMS, the final

From that continuous line, the first motorised vehicles are lost IN the world of insects and animals. According TO THESE THEORIES, humans appeared as an improved version of the gorilla species, gibbons, chimpanzees, monkeys, THROUGH a gradual transformation over TENS of thousands of years, losing THEIR TAILS but developing, under THE INFLUENCE of favourable conditions, more refined motor organs and the ability and capacity for logical thinking.

I will not be completely surprised if, in theory, with particular vigour and SUCCESS, it develops IN North America and is then incorporated INTO the system THERE. 2 And, indeed, even my own country, it was possible to feel a certain natural and understandable sense of self-deprecation, which inevitably creeps INTO the soul of a follower of this theory, especially IN North America. It is difficult for me to humble my pride, especially after such recent events; it is not difficult to consciously, THROUGH THE PROCESS of one's own thinking, the result of one's own observations, voluntarily erase the image that separated it FROM the animal world, IN North America, it is possible to make at least some material concessions in exchange for a voluntary renunciation OF SELFISH DESIRES AND the loss of self-interest; THERE, in addition to the possibility and even the urgent need in the name of science to divide the species into those capable and incapable of higher development and evolution, into species destined for life, and breeds doomed to gradual, natural extinction, if it is possible for the highest breed to exist, not only in nature, but at least in the animal kingdom, representing a race capable of endless improvement, with THE HELP of conscience, to use a machine, a working force, NOT A MOTOR, in part, preserved by means of a link between THE actual HUMAN BEING and the higher race of apes. THERE would be the possibility by uniting the 7губомий border between UEХOBEMOM вообре and ANIMALS, to conduct sato ене pesue 7раницу between UEХOBEMOM OF the higher race and UEХOBEMOM of the lower op7анисашии — A TRANSITIONAL STATE FROM the world of animals to the world of HIGHER beings, which is undoubtedly human IN the HIGHEST sense. And here, as IN thousands of similar CASES, the necessary connection between practical life and seems to be саботящейся about the relevant theories of science, and science, not always thinking about THE PRACTICAL application of their CONCLUSIONS, not имеющей

directly affecting their lives.

When studying the events of ancient world history, it is necessary to take into account the distinctive features OF different PEOPLES and the dependence of many phenomena of historical life ON external natural conditions. THEREFORE, in order to avoid possible confusion and misunderstanding, I consider IT particularly NECESSARY to pause, before proceeding to the study of ancient history, ON the understanding of fundamental and fundamental QUESTIONS, to establish in advance the point of view from which I will look at the specific questions presented in the history of the ancient world, I consider it IMPORTANT not only to eliminate possible misunderstandings — but also, I think, to provide sufficient explanation and justification for my departure FROM the routine, unacceptable practice IN HISTORICAL research — but because questions relating, apparently, directly to the field of natural history, resolved THROUGH observation of phenomena, now considered commonplace, which have not been accepted by historical science, HAVE a direct and immediate impact on the understanding of events in ancient history. MOREOVER, the material necessary for their resolution is taken from the field of ancient history, and our science, being subject IN its work to more or less significant influence from natural-historical research, IN turn draws on them for help, and often historical monuments, the results of historical research, are used by natural scientists no less often than IN their own WORK in their speciality, and the results obtained by naturalists ARE USED TO assist history. Following completely independent paths, scientists, apparently concerned about mutual success, inevitably ENTER INTO an unavoidable connection with each other, and history CAN expect the resolution of many of its controversial ISSUES only FROM the combined, friendly activity OF HISTORIANS, PHILOSOPHERS and NATURALISTS, who, relying solely on natural means, it must forever abandon all hope of resolving them.

Questions about the origin of names, relationships and family ties between one name and ANOTHER are not new IN historical science. They were raised and discussed even IN ancient times. However, the study of these QUESTIONS and the methods used to resolve them HAVE their own history. When approaching the resolution of such a question, the 19th-century researcher P. X. HAS IN mind something COMPLETELY different, not that, BUT ~~rather~~.

IN THIS resolution, we will examine antiquity and the history of others, those closest to US. However, the new researcher USES COMPLETELY different methods, WORKS with DIFFERENT MATERIAL, and does not have the same assumptions as the researcher of the past. The question of the origin and kinship of ancient peoples is A MATTER of national pride, ~~the~~ MATTER OF simple curiosity. Theories about the origin and kinship of the tribes are no less obscure than historical and mythological legends, and the similarity of names and, of course, certain external characteristics. The derivation of their names FROM those of other well-known names also flattered the people's self-esteem and attracted them to the idea of descent FROM some deity or divine hero. In an effort to strengthen its political power, ROME proudly claimed descent FROM the Trojans, who were brought TO Italy BY AENEAS. That is, 6 centuries before Christ, it was not clear, BUT rather VAGUE, FRAGMENTARY, AND AMBIGUOUS, turning INTO a belief, the most fundamental principle of Christianity, the firm national belief of Rome, and to doubt its truth would be to insult the people's faith and pride. Having concluded a joint agreement with the Spartans, the Romans solemnly DECLARE that the main reason why the agreement is possible is the fact that the Spartans did not PARTICIPATE in the campaign AGAINST Troy and, consequently, IN the destruction of the Trojan kingdom. Zeneida Birginiya strongly expressed and confirmed her belief IN the TROJAN origin of the Romans. As with all folk and military legends, IN which it is often possible to find the most ancient memories of a people about THE distant PAST, but THE MORE VALUABLE the material, the more reliable it is, THE more caution IS REQUIRED in its interpretation, and, it can be assumed, IN connection with other data, IT IS A RELIABLE SOURCE. Taken on its own, without verification and explanation, IN its immediacy, it CAN obscure true understanding, lead to the truth, and in ANY case WILL not GIVE everything it CAN give to science. Historical criticism, on the other hand, is IN its infancy IN the ANCIENT world. The imperfect, purely external methods used by ancient researchers THERE where they were limited, folk legends did not give ~~THE~~ any insight into the relatedness of the names of the gods, one can see that one of the most diligent researchers of ancient history, finding no other evidence for

The definition of a single name, BASED on the form OF THE LETTERS, is the only criterion by which it CAN be distinguished from ANOTHER NAME that IS well KNOWN to him. WE SHOULD not be surprised that ancient researchers lacked the ability to observe and look deeply INTO the character and life of the people. Herodotus's writings alone, RIGHTLY CALLED the father OF history, ARE THE MOST VALUABLE SOURCE OF INFORMATION ABOUT the past. To this day, they REMAIN THE MOST VALUABLE SOURCE OF MATERIAL for new research into the ancient world, and the more historical science advances IN its studies, THE MORE MATERIAL it CAN use for its research, THE greater the reliability of the conclusions of historical science. which is often accused not only OF bias, but also OF deliberate deception. ZEALOUS RESEARCHERS lack not only objectivity, but also a rigorous method OF research, an understanding of the importance and significance of THE ISSUES they are investigating. and if we REMEMBER THAT it was only recently that A scientific method was developed and the importance of THE ISSUES under study was recognised, we dare not dismiss ancient historians, but rather accept from them with even greater gratitude we WOULD not DARE to completely dismiss THE ancient HISTORIANS, but WOULD gratefully ACCEPT FROM them a wealth of historical material, which they have collected and passed on to the new science, although they themselves are unable to comprehend IT and do not even realise the importance of what they have accomplished. In the continuation OF THE Middle AGES, we CAN, of course, count on a more correct formulation of the question and on more successful attempts to resolve it. THE Middle AGES were a time of VAGUE MEMORIES of the ancient world. It would be unreasonable to expect not only the development OF new METHODS, but even the collection OF MATERIAL for future research. It is enough to compare the dry, lifeless, and dull monastic chronicles OF THE Middle AGES WITH the historical works of ancient antiquity to be convinced OF THIS. The very imitation of antiquity was harmful to the independent development of science, WHICH helped it; but familiarity with ancient science gradually disappeared IN THE Middle AGES. The era of the rebirth of science, the era of the renewal of research and familiarity with ancient history, IS already COMING to an end with the Middle Ages. This period was preceded by a time of widespread belief in ancient legends. The Middle Ages brought US the idea that the Trojans were the most aristocratic ancestors of all peoples.

The people, and every nation, every city, every dynasty of Western Europe rushed to trace their ancestry BACK TO THE Trojan EXILES. This desire OF new PEOPLES to link their destinies with the names and heroes of Homer began very early, and already Iornand, for example, spoke of THE FACT that the Greeks destroyed Troy for the second time. LATER, the Greeks appeared to be the direct descendants of the Trojans, and the Greek emperor Justinian II, after his victory at Ravenna, adopted the motto: "Avenge THE Trojans." He was not a man who would be satisfied WITH being founded by ONE of Zneya's SATELLITES. The northern peoples also followed THIS DIRECTION, although sometimes they did not go so far IN their claims, contenting themselves WITH KINSHIP WITH the Romans. IN Russia, too, the origin of our first manyas is traced back to the Av7usta clan. It goes without saying that such fantastic aspirations can only cause significant harm to science, distracting attention BY DETRACTING FROM the actual importance of the studies of a few scholars, the actual historical material, a simple collection of motorcycles could bring significant benefits, and directing their activities to where nothing could be expected, except for fruitless, pointless gatherings, except for a waste of money and time. IN THIS respect, the new era is worth considering in relation to antiquity. Contemporary historians also base their work on ancient sources, but they collect them and, MOREOVER, are not familiar with their very origins. Medieval writers regarded legends as myths, incomprehensible TO THE PEOPLE of their time; they borrowed them not from the living memory of the people, but from the few who knew THEM, often by hearsay; they did not always deem their own national legends worthy of inclusion even IN their own writings, and in ANY case did not attach TO THEM the importance that legends of ancient antiquity deserved. The careful observation of THE LIFE and customs OF PEOPLES that we SEE in Herodotus and Tacitus IS not FOUND in the writers of medieval Europe. The revival of the closest connection with the monuments of ancient antiquity, enthusiastic admiration for EVERYTHING that bears the imprint of Roman civilisation and the persistent study of ALL the remains of the ancient world, was the result of the-Roman civilisation and the persistent pursuit of all THE REMAINS of the ancient world, became the driving force behind the new development of European science, giving it unprecedented momentum and new life. At first GLANCE, it did not have a particularly significant impact on the development of ISSUES, and epe less mo7xo totuac æ

to influence a change IN their attitude and understanding.

New science is still following THE PATHS LAID DOWN by antiquity, and we see that it does not understand the questions of antiquity, and the methods it uses to solve them. The variety of materials used and the possibility of collecting and processing ~~to~~ remain the same; the method remains unchanged. The development of linguistic knowledge did not INITIALLY play a significant role, although IN studies on the origin and relationship between names, it is necessary to resort to the help of language. ~~HERE~~, too, the methods are purely external. In order to decide whether *мало моря* COMES FROM one and the same root, it is less closely related to *матери* *временами*, which is why I am trying to find a connection between THEM — the idea is correct, although application has been somewhat neglected IN recent times. ~~Recently~~, the comparative study OF LANGUAGES was limited to COMPARING individual WORDS, which had no connection whatsoever with THE LANGUAGE, and even if they were borrowed, WE can ASSUME that they were BORROWED BECAUSE of their external, phonetic similarity ~~each~~ OTHER, and on the basis of this similarity, the whole question of the origin of one people or another is decided. Thus, taken separately from the language, to which they belong, detached FROM the soil on which they were formed, are DEAD MATERIAL, over WHICH the wit of researchers is wasted; they have no resistance AGAINST opposition; they are subject to every system, every combination, invented by idle fancy. Timely comparisons have brought us closer to historical truth, although the lack of research on the origins (*de origine*) OF THE VARIOUS PEOPLES is striking. Indeed, one of THE most famous HISTORIANS of the 18th century wittily REMARKS THAT, raised on a historical stake, subjected TO ALL KINDS OF TORTURES and forced to extract from them the desired information, and then pronouncing THE VERDICT that they had sought FROM them. With the help of such persuasive arguments, it is possible to establish the common origin of all peoples and unite them with oneself. It is worth noting that there is sufficient similarity ~~in~~ the dictionaries, especially in local ~~and~~ foreign names, which are pronounced more or less identically by THE PEOPLES being compared and whose meanings may be similar to each other, and on the basis of these it is possible to establish the kinship of their origins. A large number of works written IN THIS FIELD

The direction of the arguments and the diversity OF CONCLUSIONS are truly remarkable. In our relatively young historical literature, it is possible to compile, perhaps, a small library of works that have addressed the question of the origin of the Varangians-Rus. And where did they come from? FROM all European PEOPLES, FROM the Khazars, Persians, and LOMBARDS. They spread, as far as we know, to the ends of the Old World, TO America. Without bringing any particular benefit, these fantastic comparisons only obscure the question, which is of interest to conscientious researchers, forced to first undertake their work, to study a mass of previous research, most of which, despite the attractiveness of ITS CONCLUSIONS, is usually refuted BY THE DISCOVERY of new data and THE EMERGENCE of new materials for resolving the issue. It is NOT surprising that such simplistic comparisons gave way not only to indifference towards THEM, but also to mistrust, justified by actual abuses OF THIS METHOD. I am AFRAID to use such comparisons IN practice precisely because because my faith IN the authenticity and validity of all such comparisons has been undermined, AS HAS MY CONFIDENCE IN a CONCLUSIONS based solely on them.

It is incomparably more important than the solution of this essentially historical question, the question of the origin and kinship OF historical PEOPLES, to be the independent development of those sciences which, apparently, are less concerned WITH providing historical material for its resolution THAN with the independent development of law, linguistics, the history of beliefs, and natural science. Refusing to participate IN the resolution OF historical ISSUES themselves, not suspecting the very possibility of participation, pursuing their own special interests and goals, the independent development of science has had an enormous impact on history itself. Having RESEARCHED specific ISSUES that fell directly WITHIN the scope of their science, investigating individual phenomena, following A PATH that was, at that time, MONOPOLISING, and science, law, and natural science came together, at the same time, with the realisation of the need for comparative research, without which it is impossible to explain specific phenomena. The study OF THE SELF-DETERMINATION OF individual PEOPLES, with the aim of understanding and explaining each of them IN itself, inevitably leads to an understanding of the similarities and peculiarities OF THE SELF-DETERMINATION of different PEOPLES, and at first glance, it is not necessary to look for peculiarities N

The self-determination of peoples, the similarity between certain legal concepts, between certain provisions, inevitably inherent IN the self-determination OF different PEOPLES — a similarity THAT was STRIKING and demanded an explanation. Researching THE legal MONUMENTS of one people, who did not want to stray from their own traditions, often in opposition to its own, was forced to turn to the study of the laws of other PEOPLES — to such an extent that the similarity was striking. And here, IN the context of stylistic similarities, the first explanation would be purely external. Where there is similarity, there is imitation, and therefore the same origin. At first glance, of course, the explanation for the similarity is EXTERNAL IMITATION; but the similarity of legal concepts and provisions suggests the unity of origin. Having gone down THE PATH of comparative study, having succumbed to the desire to explain the analogy that existed between phenomena that apparently had no connection with EACH OTHER, it would be difficult to stop and return TO the NARROW confines of the old way of thinking, and research would be conducted without regard for the unity of the subject being studied. New questions arose that required resolution, and the more we delved INTO the investigation of the details, THE clearer the connection between them became. COMPARATIVE studies of self-determination are constantly growing in scope, and CURRENTLY occupy a special place among the legal sciences, comparative anatomy has become a separate, independent field AMONG the natural sciences.

BY comparing the self-identity of one people with that of another, the influence of one name on another, as well as the discovery of a CLOSE relationship between certain names, which which was previously CONSIDERED UNLIKELY, but is now evident, the emergence of legal concepts and legal customs, new customs and confirmations. The common origin of customary law, which PRECEDES written legislation in all NATIONS, and IN WHICH the characteristic features of the national spirit are most clearly revealed, has led to the discovery of those analogies which are difficult to explain BY IMITATION, ASSUMING the necessity of some kind of connection, some connection, even a mediocre one, between the peoples where they are found, but which cannot be found elsewhere, and the unity of the home.

origin, not confirmed by any other evidence, but RATHER IMPOSSIBLE for ALL OTHER REASONS. There, Giso presents an interesting comparison between THE CUSTOMARY LAW OF THE ancient GERMANS, as described by Tacitus, and THE CUSTOMARY LAW preserved to this day among some indigenous peoples of North America. He argues that, with regard to certain POINTS, the Germans and the North American tribes had completely identical views. Using THE EXAMPLE GIVEN, we can now see an interesting parallel between the provisions of the customary law of the same GERMANS, but now transferred TO written self-government, between the provisions of the so-called *leges barbarorum* and the provisions of customary law OF some of our Kama people, which have survived TO this day. External borrowing is just as difficult to assume here as it is between the Germans and the Iroquois. 3 It seems obvious that the development and definition of legal concepts among different PEOPLES FOLLOWS THE SAME PATTERN; that, developing independently and independently OF each other, peoples standing at the same stage of historical development and subject to similar external conditions DEVELOP similar forms of life, COME to SIMILAR CONCEPTS, and DEFINE their social and civil relations IN A SIMILAR WAY.

With THIS conviction, the legal status of one people CAN greatly contribute to the legal status of another people of completely different origin WHO are not directly related to THE FIRST. It MAY be that AT that time, one people may have preserved IN ITS PRESENT state certain forms of legal and social relations, while other forms have already been outlived IN THE DISTANT PAST, having long since given way TO OTHERS, reaching THE HIGHEST STAGES of civil development, so that only the darkest outlines of them remain, from WHICH it is impossible to form any clear idea about them. There, the study of the ancient destinies of the Jewish people has greatly contributed to the understanding of the patriarchal way of life, which must be passed through, and at A later and less favourable time, all other historical peoples must stop, which have lost most of their memory of THEIR ANCIENT state and have preserved only the vaguest recollection of IT. It is time to return to the ancient history of the Old Testament

to give some idea of THIS MOST ANCIENT period of human development. At present, they ARE not THE ONLY SOURCE OF INFORMATION. The study of the everyday life OF OUR contemporaries, who are at various stages of education, ranging FROM the most primitive, primitive state to the highest level of civilisation, have not yet achieved equality, but have the opportunity to live in close proximity to the primary and intermediate forms of life, and the opportunity to judge them not on THE BASIS OF WRITTEN INFORMATION, WHICH IS not ALWAYS SATISFACTORY and not always sufficient, but on the basis of direct observation. Quite unexpectedly, the abundance of historical material, obtained, it is true, not by historians, but nevertheless extremely valuable to them, became apparent. This opened up the possibility of a clearer understanding of those phenomena, the meaning of which had remained unclear until then, despite the persistent efforts of historians, their thorough study of historical material and that which we are accustomed to calling BY NAME. It is known that the similarity between his CONTEMPORARY WAY OF LIFE and that of the Ditmarsen peasants led Hybura to explain the ancient world's apocalyptic SAMOVANS, and he understood the meaning of the continuous and persistent struggle for SOCIAL JUSTICE, which was driven by the Roman Republic. Research into THE ANCIENT WAY OF LIFE of the Eastern peoples and the remains of their culture, even AT the present time, CAN GREATLY assist Russian historians IN explaining certain phenomena of Roman history; but it CAN be even more fruitful to apply them to the elucidation of the early history OF PEOPLES of Germanic origin.

At the same time, if it is not more, I have legal knowledge, experience and CAN draw direct conclusions from the history of the matter, comparative understanding. On the one hand, it PROCESSES its own specialised material, which is actually historical, and on the other hand, PENETRATES with its research INTO that area where even the most daring historical researchers CANNOT go — INTO the dark, mysterious realm of the most ancient history of civilization and its separate branches, INTO the era that preceded historical life, although it had a significant influence on the course and direction of that life, IN A WORD, INTO the era that we now CALL prehistoric. If the historical material already processed by historians and archaeologists IS of such importance to history, then IN relation to the most ancient, prehistoric times, it

It is heavily dependent ON THE SUCCESS of comparative analysis, and it can only rely on the results obtained by others, using methods that are unknown and inaccessible to it. The successes of comparative linguistics PUSH the boundaries of historical science, GIVING it a new, vast field, the conquest of which historical science cannot even begin to contemplate. 4 However, no matter what stage of development it may be at, it is still THE RESULT OF a continuous process IN the COLLECTIVE consciousness, and AT the same time, IT IS A RELIABLE HISTORICAL SOURCE. In short, whatever it may be, it reveals a whole world of poetic and social concepts; IT also contains evidence that the people, WHO were oppressed, suffered and changed THEIR MINDS, IN that distant past, the separation of peoples and, as a RESULT, the separation OF LANGUAGES. Every nation appears IN history with A more or less READY-MADE TOOL for expressing its FEELINGS and concepts, and before it has its first historical DOCUMENT, its first legend about ITS origin, the first song and dance, not to mention written monuments, it has completed a certain period of its historical life; and THE ONLY HISTORICAL MONUMENT of the earliest period is the language of the people. The history of the people, the material of research, and comparative understanding, as well as science, are essentially the SAME, УЕМ ДУЯ НАУМ естественной истории естеств. мир ОСТАТКОВ растительного и животного ЦАРСТВА, хранящийся в древнейших геологических образованиях, и палеонтология, which is based on THE STUDY of the oldest REMAINS of organic life, often having no connection with modern plants and animals.

This idea of the possibility of using history to understand the present and help US UNDERSTAND THE NATURAL SCIENCES is no longer considered unusual. It is expressed IN one of the latest works on comparative linguistics, namely IN the work of Adolphe Pictet: "Les origines indo-européennes ou les Aryas primitifs. Essai de paléontologie linguistique," the first part of which was published IN 1859. In THIS extensive work, the author, proceeding FROM the already recognised unity of the origin of the Indo-European peoples, attempts to make the first ATTEMPT to determine, based on THE MOST ANCIENT MONUMENTS OF the most ancient and historical PEOPLES, their original homeland, the chronological sequence of their separation and isolation FROM the rest of humanity.

To dig up the original meaning OF ALL THESE concepts and to understand the ancient relationships between PEOPLE of different races IN that distant past, the motor of historical science, left to its own devices and protected by the development of its own historical material, CANNOT PRESENT any, even tentative, considerations. As one of THE most interesting EXAMPLES of THE CONCLUSIONS that history CAN draw, I will refer to Pimte's writings on the MOST ANCIENT knowledge of the barbarians. THIS WORD, WHICH HAS PASSED INTO new languages and is now used to describe ancient peoples of unknown origin and unknown language (barbare loquentes). However, this word does not CONSTITUTE an essential attribute of the language of the 7peucmo. In the forms barbara, barvara, varbara and varvara, it is found IN Sanskrit monuments of Indian literature, and MOREOVER IN monuments relating to the most ancient period, IN the Samhitas of Manu and Mahabharata. FOR HINDUS, this word not only MEANS "barbarian" N the ANCIENT sense, but also refers to A SPECIAL TYPE of hair, similar to wool, The first assumption was that the earliest neighbours of THE PROTO-INDO-EUROPEANS, THE ancestors of the Indo-European peoples, were non-Indo-European peoples. but Nassen's research shows that non-Indo-European tribes could not have been THE EARLIEST neighbours of the primitive Aryans. Ad. Pimte tries to prove that the Varvara IN the ORIGINAL sense of the word refers to the understanding of the nomadic-Tatar origin of the tribes that came from the north, and THE SEMITES, who came from the west from the ancient homeland of the Aryan people. No less interesting are Pimte's studies on the meaning of the name, which is found IN hieroglyphic and minor inscriptions and also appears IN Indian written monuments (Iunan — IN THE MONUMENT, Iima — IN mYinoobr. nadp... Iavanas

— IN Sanscrit, Iaove, Iove — among THE 7REMS-IONIANS, Iavan — among THE JEWS). In order to determine the original homeland OF THE ARYANS, place to which their most ancient memories refer, where they lived their entire lives and where the first separation of the separate tribes of the Indo-European race took place, Pimte USES A new, original TECHNIQUE. USING the Indo-European languages as THE PRIMARY SOURCE and CHANGING ALL THE WORDS that refer to objects of external, visible nature, plants and ANIMALS, he THINKS he can reconstruct the most ancient perception of the surrounding nature from THE REMAINING TRACES and, most importantly, compile a possible list of those

improvements, starting WITH me, sharpened and tempered by nature itself, and used by the first man with the first axe AND HAMMER, to more perfect tools of iron and steel. The battle axe of the ancient Mesopotamian and islander Tihono Ocean LIVES SIDE BY SIDE WITH THE AXE CARVED from those moji scattered throughout Germany, WHICH the common people have given the name Hunengraber, Hunensteine, and often the most familiar Was does not DISTINGUISH them FROM one another.

Developing completely independently and independently OF each other, pursuing their own specific, specialised goals, all those who have THE SUBJECT OF knowledge and activity as their object inevitably COME INTO contact with each other through their actions, reach CONCLUSIONS THAT are mutually exclusive, QUESTIONS THAT are equally interesting to all of them, and which require resolution with equal urgency. The combined efforts of science, which were not THE RESULT OF a premeditated plan or deliberate thought, but rather the natural course OF development of each of them, have already clarified many things. Thanks TO THEM, we know that law, language, beliefs, and art are not the products of some arbitrary causes, but that THERE ARE known, inevitable laws IN their development, I have learned a lot ABOUT the development OF PEOPLES WHO, apparently, are completely different, who have never entered INTO historical relations with each other, which could explain their similarity, their imitation. Similarities, sometimes reaching the point of identity, were found where they were least expected. But along with THIS, there were also obvious differences, inherent and national characteristics. The novelty was not a vague mass, spreading everywhere and always the same: ON THE CONTRARY, IT has revealed specific, perhaps even individual characteristics, which are more or less distinct ~~from~~ one another. Diverse and multifaceted studies have shown that SOCIETY is divided into separate groups, distinguished FROM each other not only by external characteristics, which, of course, have long BEEN obvious to everyone, but ~~also~~ by certain features IN their moral and spiritual nature, their character traits, and their way of thinking.

With the help of research directed from various sides ~~at~~ the study of the nature of the universe, the phenomena that were their SUBJECT, connected IN a more or less close relationship with EACH OTHER, ~~themselves~~

They are grouped according to the internal similarity of their nature. AT the same time, they have mutual similarities, analogies, and PERHAPS even characteristics that are not so obvious, distinguishing one group of names FROM others, but also the characteristic features of individual names belonging to the same large group. Many QUESTIONS cannot be resolved, even through the combined, concerted efforts of the scholars I have mentioned. On the one hand, they reveal the inherent stability of a particular character, despite the historical fate of the name, although, on the other hand, they also reveal that stability is NOT immutability, but rather a change in external conditions, contact with other peoples, contact with different beliefs and different cultures HAVE a significant impact on the transformation of the character. As WE GO along, we see changeability and stability, other things, REPRESENTING permanent groups of special constant types, accessible to change WITHIN known limits, and their very diversity is the result of more or less favourable conditions, the temporary effect of known CIRCUMSTANCES, and is insignificant in itself; To PUT it more clearly, the question IS WHETHER these diverse groups are united by their nature and purpose, and whether each of them CONSTITUTES a special entity, no less distinct FROM other groups, JUST as one species of animal is distinct FROM another — these are questions that cannot be resolved either by history or by other sciences related to it, can be solved BY NATURAL SCIENCE, although their solution would be OF paramount importance for history, even though the very study of history, as a science, is to a certain extent dependent ON it.

Indeed, the first attempts to scientifically classify the genus *уеѡбеуецмо7о* into GROUPS BELONG TO natural history. THE FIRST ATTEMPT to classify the genus *уеѡбеуецмо7о* into separate groups IN A scientific MANNER BELONGS TO the well-known professor, Blumenbach, who IN 1775 published his doctoral dissertation "De generis humani varietate nativa", followed by other works that brought him European fame. His work was based not only ON the classification of species already known among the species, but also on the classification of all species. Bugenbach proposed DIVIDING the genus into five species (the common European species, the European species, THE , the , and the . s[люпстную — уерную;

American — rich and diverse). The renowned Cuvier proposed a new definition. He did not limit himself to linguistic characteristics alone, but endeavoured, where possible, to take into account and note the characteristics inherent IN the SPIRITUAL and MORAL character OF PEOPLES, as well as the similarities and differences IN their languages. CUVIER accepted three main groups IN the HUMAN race, namely the primitive (or white) group, the monogamous (and monogamous) group, the polygamous (and polygamous) group. The latter breeds of Büumenbach are transitional forms between these three main types. , a naturalist from Naseeda, who accepted five main types, PRESENTS some differences FROM THE SYSTEMS of Büumenbach and Kuyvie, in terms of the distribution of genera, and in terms of THE NAMES GIVEN TO the (Mammalsco-Arabic-European, Hyperborean, Monogous, Sioncous, and American; the Magian group of Büumenbach and all the names of the fifth part of the world are attributed BY NASEPED to the Monogous name); but Naseped TAKES the same names as a basis for his work.

Of particular importance ARE the studies of Priuard, who devoted much effort and time TO WORKING on the stonery and published a large collection under THE TITLE "Natural History of the World". Priuaard, based on the most prominent features of the form and structure of the animal, DIVIDES it into seven main groups, which he CONSIDERS TO BE the seven main types OF ueŷobeuectbo.

1) Indo-Antillean and Iranian, covering almost the entire area FROM India to Antillean Ocean. It differs FROM other groups in certain features of its structure, IN which the correct oval shape without protruding corners and straight edges TAKES first place. THE MOST PERFECT REPRESENTATIVE of this type was the ancient sphinx. As for the colour of this group, it RANGES FROM completely white to very dark, almost black.

2) The turban industry (monopoly of Kuyvie). The main task is to develop the industry, which is currently very BROAD and DIVERSE.

3) AMERICAN names, with THE EXCEPTION OF SIMEON. It is difficult to find a name that is characteristic OF ALL OF THEM, although most of them have 7-pointed stars and well-developed wings, THEY do not, however, possess the 7-pointedness that DRIVES the whole story forward.

4) The Hottentots, in terms of their physique, are similar to all other HUMANS, but they differ FROM them in that they have hair that resembles wool.

5) Hery, mrome uerno7o шveta mozhi and shervostivosti vo8os, ot8niuyayuniyasya FROM dru7ih otrasliy SIGIM PASIVTIM cmy8, but 10 vbom, mam y tyранcтой otras8и, а вперед, и выдаю8ия цезюстями.

6) The sixth group IS KNOWN as the Negritos and Papuans, inhabiting certain islands in the South Pacific and in the south-east of Asia, probably with woolly hair, still unstudied;

namone8, 7) also the not VERY well-known Alfurus, dark-coloured, with seven horns, living in the interior of Mogumich and on other south-eastern and Australian islands, 8well as other islands of Australia and the South Pacific.

The systematic EXPERIMENTS carried out BY SCIENTISTS KNOWN FOR their conscientiousness and diligence in their research, who had IN mind purely scientific interests and goals, apart from extraneous considerations, it is already clear to a considerable extent that the difficulties of massification are difficult to overcome, and it is difficult to establish IN A SCIENTIFIC MANNER the external factors that could be taken as a basis for action, and there may be contradictions and discrepancies IN THIS argument, but it is still valid, regardless OF the opinion of the researchers. LET US NOTE that all the researchers mentioned above proceed from a preconceived idea, a preconceived assumption, which they 10 achieve. All OF them, however, agree ON the BASIC position and conclusion, namely, the recognition of the original unity of the human race. and Priyard, WHO IS one of THE MOST ARDENT ADHERENTS of the theory of the unity of the origin of all humanity. Even if it is difficult to generalise on the basis of THE limited EVIDENCE available, originating FROM the 88source, then the difficulties themselves should be overcome in order to determine the primary groups and from which modern society has developed, assuming the inherent diversity of the primary groups, which arose independently one FROM the other. In fact, the most logical basis for the argument has not been accepted, and it has remained a rather vague concept until now. WHICH is not ENTIRELY based on the foundation, which is presented to the mass media as an indispensable contribution TO THE CAUSE OF

и their m мамой-any definite 7roup andи also compose is маждо7o is them a special 7roup, thus eliminating the original groups and sometimes detracting FROM the accepted basis of the argument its universality, because it does not always fit THE APPLICABLE CRITERIA. The groups that were accepted as primary types were gradually eliminated with EACH NEW revision of the previously existing definitions and were eliminated quite consistently.

THIS is particularly evident IN the works of those researchers who do not recognise the original unity of the species. Birsey 6. the first to give a scientific form to the theory of the separate origin of certain SPECIES, recognised two primary species (Species, especes) of the genus, each divided into three breeds. By 24 July, Berry Saint-Vincent had already recognised 15 SPECIES; by 7 July, Desmoulins added one new species. In order not to leave the European perspective, which was initially born and developed in theory, I will refer to the new work by Professor Max Perti (Grundzuge der Ethnographic, 1859), which PRESENTS A new EXPERIENCE of systematic massification of this kind. He RECOGNISES three main primary groups: 1) Aryan-Oceanic, subdivided into 10 branches,

2) Turano-American with 3 subdivisions, and 3) Alimano-Australian, which is divided into two groups: a) the Alimanian group itself with 3 subdivisions, and b) the Indian-Australian group with 2 main subdivisions.

's American studies show greater fragmentation and greater opposition, which all agree on the origin of the name, on which the name is based. One of the first founders of American linguistics, Morton, DIVIDED the world into 22 families, which are divided into many types. 8 Giddon already ACCEPTS 150 languages. This division has led to the conclusion that American poets have come to believe that each poem is created and born separately. Even THERE, where the kinship and unity of origin of well-known names is evident, the historical evidence is insufficient, and the very nature of natural science, the poets are ready to see a clear distinction, the absence of any kinship, and Homer TRIUMPHANTLY COMPARES the Russian peasant with the Lisomania.

7reue7o 7opa, to convince them that they CANNOT come FROM the same source. He does not shy away from bold, novel and unexpected CONCLUSIONS, and himself DEFINES the essence of his work: "The main task is to show that the European breeds we know are not so different FROM each other, the Mam is not different FROM the Bushman, the Malap IS NOT DIFFERENT FROM the Ottenot, the Indian IS NOT DIFFERENT FROM the Scythian, and the Scythian IS NOT DIFFERENT FROM the Basque." Each of them is unique to him, with a special appearance that has developed completely independently. It is difficult to go INTO detail here, but following THIS PATH, one can conclude, based on THE same external SIGNS AND WITH EQUAL SUCCESS, the highest mass of the population, and IN particular the aristocratic class, created completely separately and independently FROM THE lower MASSES of the same population, because, comparing the close resemblance with the economy and THE STATE of the proletariat, we WILL be struck by their SIMILARITY, at least, when comparing the portrait of a Russian peasant with THE PORTRAIT of a French peasant. However surprising such conclusions and beliefs may be, their appearance can be explained by THE VERY NATURE OF THE QUESTIONS raised, the difficulty of resolving them definitively given the CURRENT state of science and the confusion surrounding basic concepts, the vagueness and uncertainty of some definitions, not to mention the lack of reliable observations and THE LACK OF consistency with some data. 9

ACCORDING TO THE PRESENT, by which one can judge ~~to~~ KINSHIP and origin of different peoples, one must consider their linguistic and cultural characteristics. In fact, we do not only SEE the more or less obvious similarities, but also the less obvious ones, which are reflected IN the 7 types of names, but also the stability IN preserving the already established, developed TYPES of names, despite the historical fate of the names. Not to mention the obvious differences between the non-European ~~and~~ European peoples, the peoples of China and the vast peoples of North America, the peoples of the East and the peoples of the West, the differences b e t w e e n ethnic TYPES ~~Æ~~ quite ~~smc~~ even among ethnic groups belonging to the same group, similar to each other in nature and locality. It is difficult not to notice the difference between the first glance of an Anglian FROM a Lantus, a German FROM an Italian. In THE same nation, the differences between THE INHABITANTS of neighbouring regions ARE sometimes GREATER THAN the differences between neighbouring nations. I will give a few examples.

I am throwing myself INTO 7 hours of work, which is similar TO 7 hours IN other areas of France. However, certain typical features are apparent, apparently based on superficial observations, which DOES NOT ALLOW us to conclude THAT they can serve as the basis for a systematic study. ON THE CONTRARY, if WE TAKE them AS the basis for our analysis, WE WILL ENCOUNTER many difficulties. It is possible, of COURSE, that THE VOLUME and form of the work and other features taken as the basis for the work however, they are not entirely satisfactory for achieving the desired result; the basis of which no massager can distribute the names into SEPARATE GROUPS that are independent OF each other. All that remains are non-motors, IN which typical features of at least two main groups are combined and which can be distinguished BY TRANSITION FROM one to another, AND names that are difficult to assign to any of the established groups. Physiological characteristics, which are very important for determining the relationship between one name and ANOTHER, are sometimes insufficient for establishing a connection between them. Difficulties IN mass identification are encountered even IN those names which, apparently, are distinguished by their distinctive features, but which are not always grouped together with other, apparently similar names. What COULD be the characteristics of the homogenous group? With THE EXCEPTION OF the northern part of Alrim, it seems to be widespread throughout the Alrim territory, and yet not all names can be attributed to this group. In southern Alrim, for example, the MALROV and SOTENTOT tribes have already been identified by many researchers as belonging to the non-Christian group. ¹⁰ Kalry DO HAVE woolly hair and protruding teeth — characteristics typical of the Alrimans group, but their COLOUR is already TURNING dark and their height IS incomparably greater than that of THE actual NEANDERTHALS. Their COLOUR is not as rich, and they ARE more REMINISCENT OF MITAI and other monochromatic animals, SUCH AS THE NEHTS. Their hair, though, is like wool, like THE NETHERS, but it's way tougher and GROWS in separate strands. The Fulah people IN Senegal differ FROM other peoples in their relatively HIGH LEVEL of intellectual development, pride and nobility, which are unknown to most other peoples. It cannot be called hair proper, as it is more like wool, and sto

In terms of structure and rotation, it HAS no connection with ANY known star, nor with ANY KNOWN star system.

The most difficult THING TO IMAGINE IS the vastness of America. The red-hot deserts of North America cannot be compared to the vast expanses of this huge country. It would be wrong to accept one view of it. Among the indigenous peoples of America, there is no single dominant type, ~~but~~ RATHER a great diversity, and it is PERHAPS more difficult to combine them INTO a single group the tribes of the interior and southern America. ¹¹ This diversity OF TYPES and degrees of mental abilities is not only found IN the current tribes, but can also be explained by the circumstances, the degree of convergence and mixing ~~the~~ European immigrants, etc., but it existed ~~and~~ was widespread before the discovery of America by Europeans and before the arrival of the latter IN the countries of the New World. The Krasnoye people cannot be considered REPRESENTATIVE OF the entire population of America; they ARE PREDOMINANT IN the northern part of the continent. In South America, ON THE CONTRARY, there are tribes that, according to their customs, THEIR OUTSTANDING physical CHARACTERISTICS, and their resemblance to THE TRIBES of Eastern Asia, but they themselves, upon FIRST encountering THE MAYANS, considered them TO BE RELATED TO the latter. The first sailors who visited South America describe the white people with bearded faces whom they encountered; and now there are tribes THERE who, in terms of their appearance, cannot be compared to the Anguillans and Germans, but who nevertheless HAVE a brighter complexion THAN most of the inhabitants of Spain and Italy. The first travellers discovered on the IBERIAN Peninsula a people completely similar to the Arabs, and their DESCRIPTIONS can be trusted, because the Spanish were well acquainted ~~with~~ THE Alimans before the discovery of America and could not have been mistaken. This diversity OF ethnic TYPES IN the American population is evidenced not only by the observations of the first European conquerors and TRAVELLERS, nor by observations of the indigenous peoples of America, who did not exist at the time of the arrival of the Europeans, but also FINDS its most authentic expression IN the preserved monuments of ancient American art. At a considerable distance FROM Heidelberg,

Under THE VERY HILL, there is a small village called Handschuhsheim, where the richest collection of Mesopotamian antiquities IN the world IS LOCATED. Compiled by Karl Vede (Uhde), now deceased, WHO, thanks to HIS 25-YEAR STAY Mainz (following THE HORRORS of the Fifteen Years' War) ~~at~~ HIS POSITION as a diplomatic agent, he managed to amass a huge collection (about 6,500 ITEMS). Among THE OBJECTS of ancient Memsim, there are many images OF DEITIES and their attributes, ~~and~~ IMAGES of the sky ~~ad~~the sea. Looking at these images, one cannot help but be surprised by the variety of TYPES. All existing American tribes now HAVE their representatives IN THIS collection; but many of the images and figures ARE STRIKING IN THEIR ASIAN CHARACTER; there are some that can be considered completely mythical; but there are also legends with features characteristic of the actual monstrous creatures. I am not even talking about THE FACT that some of the monsters are undoubtedly of Japanese origin. The famous geographer K. Ritter was struck BY THE SIMILARITY BETWEEN them, which makes it difficult to assume a connection, and even more so a kinship, between THE PRIMITIVE INDIGENOUS POPULATION of America and the peoples of the Old World.

IN THIS WAY, the separation OF THE two groups, which are different FROM each other, ONE group ~~from~~ another, inevitably LEADS to the DIVISION of the genus into separate groups, separated ~~from~~ each other, independent IN THEIR origin and defined ~~their~~ characteristic features at least to the same extent, certain types of animal species, becomes IMPOSSIBLE. The more closely we examine the names, and the more WE study the material, THE more fragmented the picture becomes, and he COMES TO the conclusion that each name should be interpreted independently, that EACH NAME should be used to create a separate genus. [Some](#) researchers, while remaining faithful to THE idea of the COMMON origin of the human race and presenting their own theories about its ORIGINAL development, they are based ON THE same systematic massification, based on THE FACT the ~~ue~~Убеждение IN its MODERN state IS THE RESULT of the mixing of ~~pas~~Уиуны SPECIES that no longer exist IN ~~the~~ original form, and whose main typical features ARE now GONE.

the ability to identify and restore.

I move on to the second question, which is no less important and is closely related to THE FIRST, namely the question of the constancy and immutability of THE basic TYPES. That is, the existence of THE TYPES themselves, their distinct, characteristic features, sometimes clearly distinguishing one type FROM another, the stability of a particular type and character, its vitality and constancy, IS beyond doubt. The question IS WHETHER this stability, constancy, and firmness of preservation IN immobility, that is, in relation to the existence OF permanent TYPES and distinctive features, the main thing IS it is POSSIBLE to accept certain characteristics as fundamental, essential, on THE BASIS OF WHICH it is possible to divide the genus into separate groups that have nothing in common with each other, which have arisen completely independently OF each other under THE INFLUENCE OF special conditions. They are not a permanent type or permanent character, no matter how they may have come into being or developed, are preserved ~~in~~ unwavering persistence — there IS no doubt about THIS, and history GIVES the same affirmative ANSWER, as does natural science. When it became POSSIBLE to study THE MONUMENTS of ancient Egypt, naturalists, examining the sculptural images of Egyptian tombs and TEMPLES, found on them images of the same species of animals that EXIST today; the same thing, with even greater clarity, was discovered in relation to plants. Microscopic studies of certain parts of ancient plants preserved IN tombs have confirmed their identity with species of plants that exist today. Moreover, seeds that had remained dormant ~~on~~ many thousands of years were found and planted, and plants similar to those that GROW today sprouted and produced offspring. THE same conclusions can be drawn FROM A CAREFUL STUDY of the images depicted on the walls of Egyptian tombs and TEMPLES. At first glance, certain images of ancient MONUMENTS can be recognised AS depictions of Semitic people. Egyptian monuments show the actual Egyptians FROM the tribes belonging to the Arabian peninsula. According to ANCIENT MONUMENTS, it is not possible to reconstruct the ancient state of Egypt IN its main features.

To determine, of course, IN their seven main characteristics, the names that HAD a negative impact ON the 3.5 and 4 , and the neighbouring tribes that came INTO contact with the Egyptians, but also to find IN the modern tribes of Asia and Africa THE direct DESCENDANTS of those tribes, whose image has been preserved FOR US in Egyptian monuments.

I will give another example of consistency and stability of this type, the observations of naturalist Migne-Zvardz on contemporary types and the comparison OF THE INHABITANTS OF ancient France and England with the inhabitants of these countries today, which conclusively confirmed the historical research of Amedeo Thierry on the SAME subject. The letter from Mi҃҃҃҃҃҃҃-Zdvards, rich in observations and comparisons, was translated into Russian and published with additions BY T. H. GRANOV. THE famous NATURALIST, with the help of numerous observations, concluded that the main features of the type have not been lost to this day Nthe MIXED population of Italy, Switzerland, France and England, ~~th~~ey still EXIST THERE today, SOMETIMES IN a rarefied state. Mign-Zvardz not only confirms the existence of the metsmot type in general, but also distinguishes it INTO two main types, based on the shape of the separating the names of the species FROM the names of the branches. It is possible that the Miun-Zvardz are not A DISTINCT SPECIES, allowing for variability under THE INFLUENCE OF environmental and other conditions; it also recognises the possibility of mixing of different types, allowing for crossbreeding and the formation OF new TYPES, and THE main essential RESULT of these observations is the conviction THAT the original type of any species CAN be preserved IN its main features for a long time, even if not everywhere, despite the most unfavourable conditions, and even despite the mixing of completely different names. The character and spirit of the ме҃҃҃҃҃҃҃ people have long since been lost, and now it is difficult not to recognise IN the character of modern [PAHUYSOV a kinship, and MOREOVER, very close similarities with THE ANCIENT POPULATION of Gagauzia, FROM whom they apparently differ in terms of language and HISTORICAL FATE, not to mention religious beliefs. And IN the latter, HOWEVER, with more CAREFUL examination, there MAY be SOME who point to a certain kinship. France has remained a predominantly Catholic country until recently, despite the reform movements that at one time

Despite the spread and popularity of 18th-century linguistic theories, which were based on the Latin language, despite the open provocations of the ruling Latin republic. CATHOLICISM survived all the heavy blows, resisted all ENEMIES and remained not only dominant, but also the most important, living religion of France. hFrance and its contemporary Belgium, MATRIARCHY has not only preserved its vitality and internal strength, but, it can be said, these two countries CONSTITUTE the mainstay and support for the most radical manifestations of matriarchy, here the party is more united, here are the most powerful forces in the world ~~all~~ the most powerful forces in the WORLD.

It IS NO COINCIDENCE THAT these countries were populated BY A PEOPLE WHO DEVELOPED a unique system of beliefs IN Druidism with strict forms of priestly theology. The CONNECTION BETWEEN these themes suggests itself, since IN the history of Christianity in France, especially IN its EARLY period, it is impossible not to notice the influence of Druidism, which was AT one time both A RELIGIOUS BELIEF and a philosophical system, ~~o~~ the revival of certain teachings and beliefs IN the churches of Christian France. I am referring to Pelagius, a famous opponent of St. Augustine IN the dispute over free WILL and predestination. Pelagius, it is true, was not A NATIVE of France, ~~his~~ his homeland was inhabited BY THE SAME PEOPLE, and he was a follower of Augustine, who held fast to his beliefs and was ~~born~~ born IN Gaul who tried to reconcile the opposing views of the two sides. to defeat the opinion of B. Av7ustina, which was recognised by the people, to reconcile opposing views, and, under THE GUISE of reconciliation, to retain at least some of the positions of the system of Pega7ia.

Without dwelling on THIS comparison, I cannot leave France without MAKING one more observation. Mign-Zvardz, based on the forms and dimensions of the 7ogovy and on comparisons with the remains found IN the most ancient mounds, concludes that the earliest inhabitants of modern France were of the same type. It is also possible to detect the presence of ancient CHARACTERS, of an ancient spiritual nature, IN the same lands. The similarity OF THE LANDS TO the ancient lands IS EVIDENT TO both enemies ~~and~~ supporters of the lands and the lands' WAY of life. Recently, however, there has been a unanimous consensus that, WHILE PRESERVING the forms and dimensions of ancient MYTHS, they are more

dark-haired, that is, exactly those, most of THE current FOREIGNERS.

The seventh house is the house of beauty. Roman ladies of the imperial era looked with ADMIRATION at their beautiful hair, which is still a source of envy today. THE most common COLOURS for them were blonde and especially red hair; at the same time, we SEE ~~now~~ ~~that~~ industrialists, who supplied THEM with expensive white hair for WIGS, brought it FROM Gaul; ON THE CONTRARY, Ovid and Marcellus SAY that the hair was obtained ~~in~~ Germany. P. C. SHISHOM stopped at Gaul; but Perier's research is very important IN that IT SHOWS THAT even minor linguistic features of this type persist, despite all the changes IN the fate of the people, despite their mixing with other peoples, despite the change of beliefs and, of course, despite the loss of language. It is known that in THE LATIN LANGUAGE, words of Greek origin CONSTITUTE a very significant part. Not to mention words of Germanic origin, which FORM the basis of the Russian language, even Germanic words can hardly be considered TO SURPASS IN THEIR popularity THOSE WORDS whose origin is undoubtedly Germanic.

It is necessary to emphasise the Jewish nation, which is everywhere and always distinguished by its unique characteristics, unchanged by THOUSANDS OF years OF LIVING among HOSTILE PEOPLES, among hostile neighbours and under THE INFLUENCE of the most diverse external natural conditions, under THE YOKE of the most cruel and relentless persecution? Among the Jews he encountered on his travels, Mign-Zvardz immediately recognised THE direct DESCENDANTS of those people, whose image he had seen on the Egyptian papyrus found IN the BRITISH Museum.

It is difficult not to recognise the well-known stability, constancy and permanence of certain types, but it is impossible not to recognise the very existence and diversity OF other TYPES. Based on certain positive data, it seems that under THE INFLUENCE of education and a carefully thought-out plan, IN the constancy OF THE primary TYPES, it is possible to FIND arguments AGAINST the opinion of the unity of the species IN the idea THAT it is divided into separate groups, which are independent OF each other, have no connection between them, are subject to DIFFERENT FATES, AND are not ~~the same~~.

invitation.

Those who testify to the constancy of the original type, are strongly convinced of the correctness OF their basic beliefs. They are not limited by the forms ~~an~~ patterns of thought that guided, for example, Mign-Zvardz IN his studies; THE same ESSENTIAL PRINCIPLES were evident in them, as well as the nature and character of things, etc. They rejected and did not accept the influence of external nature on the formation and change of the characteristics of permanent TYPES, They strive to obscure and completely deny the significance and importance of racial mixing, highlighting racial characteristics and differences, while leaving racial similarities IN the shadows. MEANWHILE, the influence of the environment on the formation and change of genetic characteristics and, above all, the question ~~on~~ mixed breeds HAVE a significant impact ON the resolution of the general issue. It can be assumed that the resolution of these two QUESTIONS, concerning the influence and significance of mixed breeds, DEPENDS first and foremost on the resolution of the question of the unity of human nature.

It is difficult to deny the influence of external nature on the formation of the primary type, but it is even more difficult, apparently, to admit the influence of external conditions on the change OF TYPES THAT have already become established with all their distinctive features. Indeed, a person who has been transported from his homeland TO another country, TO Europe or North America, AND placed in completely different conditions, nevertheless remains A PERSON, RETAINING all the characteristics of his race. An Angloman born and raised IN India does not automatically become a Hindu and remains the same REPRESENTATIVE of the Anglo-Saxon race as his compatriots, who have never left the borders of Great Britain. Hamoni, Turmi, AND Stogmo live under the same external natural conditions as the ancient 7remi, and as soon as they discover changes IN their nature, which would give us hope for their rebirth and, at the very least, their approximation to the ideal type. ¹³ With particular insistence, they constantly EMPHASISE the immutability of a particular type FROM the influence of external nature. If we take INTO ACCOUNT the influence of external nature, that is, MATTER, energy, etc., we CAN conclude that the influence of one external nature is completely powerless to change an already established type. A change in some environmental conditions WILL not TRANSFORM

ne7ra IN ue8ove mabmascmo7o n7xemeni and, CONVERSELY, DOES not MAKE is European ne7ra; but because not only external nature, but also other conditions, such as climate, etc., PARTICIPATE the formation of ethnic TYPES. Other factors also CONTRIBUTE to the formation of these types, and the main place among them IS OCCUPIED BY the mixing of nations, the mixing of races, about WHICH I will speak in more detail. Their degree of education, the success of their social life, their beliefs, THE greater or lesser degree of dependence ON natural conditions, etc., also PLAY AN IMPORTANT ROLE. Environmental factors HAVE a significant, but not decisive, influence on the change in the primary type. When moving TO India, an Englishman to a certain extent BRINGS WITH him the conditions of English life and becomes COMPLETELY alien to the surrounding nature. IN the mountains, he finds himself in a completely different environment, completely subjugated TO EXTERNAL CONDITIONS, unable to resist THEM. FROM a single change in the environment, one cannot expect a change of the same type, although it will certainly be felt WITHIN certain limits, TO a certain extent.

P 7 Let us talk about stability IN the population of Gaul and present-day France, as well as the preservation of the original type and the Jews. In order not to give other EXAMPLES, I will return to HIM again to see whether the environment and external natural conditions HAVE AN IMPACT on the character of the people, which, as we have seen, stubbornly PRESERVE the characteristic features of their original type over thousands of years. We see that science recognises the preservation of the main characteristics of the linguistic and moral type of the original people the population of modern France. Perrier's research shows that even insignificant, though very important, features of the medieval people, which were previously considered completely lost, have been preserved IN the population of France. LET US REMEMBER that the history of France has changed completely OVER the past two thousand YEARS, separating the current population of the country FROM those ANCESTORS who were known TO GREEK and ROMAN WRITERS, while the external conditions of nature have remained the same, with THE EXCEPTION OF those necessary changes which were AN INEVITABLE CONDITION FOR THE SUCCESS of civilisation (for example, the cultivation of the soil, the elimination OF WILD ANIMALS, etc.). In order to determine the extent to which changes in external natural conditions AFFECT changes in type, WE need to pay attention to the land, which stubbornly preserves

properties of its natural nature in its homeland, transferred FROM it TO another environment, placed under different conditions of external nature. Will it RETAIN its inherent characteristics under these new conditions in the same way that it RETAINS them IN ITS native environment? Of course, the first requirement for the possibility OF DRAWING ANY CONCLUSIONS is that the new natural conditions must have been in effect for a sufficiently long time and that they must be significantly different FROM the natural conditions in France. IN SHORT, we need observations of species that have long been present IN a country that is completely different in character FROM France. The influence of external nature CANNOT significantly affect the type of change that has already taken place, having established itself under completely different conditions. In fact, we have A similar SUBJECT for observation at hand. Canada was colonised mainly by French settlers, and although it HAS BELONGED to England since the Treaty of Paris in 1763, its population, despite the influx of new SETTLERS of English-Samson race, it has retained its French character, SPEAKS FRENCH, and PRESERVES French customs and traditions. Of course, dependence ON An7yi and mixing with An7yi exists should have an effect, but at THIS point, the effect is not important to us. The main interest LIES IN the FOLLOWING question: placed under the same external conditions, mam and mrasnomozhie tusemy, represented by THE most prominent MEMBERS of the American group, will retain their distinctive characteristics, retaining at least all the characteristics of their original type, and have already changed and become closer to the American type? The most jealous critics, such as Homc, who consider each of them to be A LOCAL PRODUCT, A DIRECT PRODUCT of a well-known brand and a well-known manufacturer, DO not REJECT the significant changes the type OF metsmoto ngeni, transferred to the North American market. BUT one of the observers SAYS:

"A prolonged stay IN America can cause you to lose YOUR ZEST for life. You may become gloomy and dark; the bright colours FADE into the background, and the colours OF INDIA remain. We no longer SEE the European type IN IT, but rather a less distinct type. IT CAN BE ASSUMED that the approximation to the American type is due to admixture, about which the genealogists HAVE their own special concept, as WE SHALL SEE below, and not due to

the influence of climatic and other external natural conditions, not the result of environmental change. ¹⁴

We CAN refer, IN view of the above, to another name, which, of course, cannot be blamed FOR its origin, with which it ENTERS INTO kinship relations with related names, namely THE JEWS. The Jews are scattered throughout the Old World, and this dispersion has been going on for a long time. In Egypt, for example, Jews have lived ~~time~~ immemorial, but their main migration began during the time OF THE PTOLEMIES. In the region of ancient Cyrenaica, descendants OF JEWS who settled THERE in the 4th century BC still LIVE today. THERE is evidence of JEWISH settlement IN Crimea (evidence of ancient tombs) and on the shores of the Black Sea DATING BACK TO THE EARLY Christian ERA (see the research of Abraham Firmov IN "Episodii Odesskogo Obschestva Istorii i Drevnosti Rossiiskikh" [Episodes of the Odessa Society of Russian History and Antiquities]). At the same time, there is no evidence of ancient JEWISH settlement IN India. ¹⁵ There is also evidence of ancient JEWISH settlements IN China. ¹⁶ Moreover, the Jews preserved their sense of national identity, ¹⁷ sabotaging their ties with other nations and thus renouncing the teachings of Moses, which created an insurmountable barrier separating THE JEWS FROM the rest of humanity; but by departing FROM the Mosaic law and accepting the Christian religion, the Jew would have renounced his nationality and ceased to be A JEW. However, if the Jews had preserved their religion, one could assume the existence of a community and the absence of any mixing with other peoples. One could assume such mixing, if the Jews tried to convert FOREIGNERS TO their religion and THUS allowed foreign elements INTO their midst on CONDITION that they accepted the Jewish religion. However, the Jews, who were very persistent in preserving their religious beliefs, were far FROM the spirit of proselytism. The conversion OF FOREIGNERS TO Judaism, even if it occurred, was A RARE OCCURRENCE and could not have had any influence on the change in the nature of the race. If we FIND changes IN the TYPICAL type OF JEW, we HAVE the right to attribute these changes to the influence of natural conditions, and not to the influence of interMARRIAGE. We CANNOT, of course, expect that a single change in the environment, however significant and effective it may be, could transform the entire nature of the Jew. The STRENGTH OF THE JEWISH PEOPLE is primarily due to the strength of their religious beliefs, and the spiritual character of the Jewish people is distinguished by its great stability and CONSTANCY. УЕМ [иснохо7иуестие features

Exactly. When a Jew arrived IN India, he ~~did not~~ convert TO Hinduism. The Jews IN India and Al-Rim, who have lived THERE FOR thousands of years, are still separated FROM the SURROUNDING population, just as a Russian or a Polish Jew IS different from the Russian or Polish people among whom he was born and LIVES. However, the conditions of the external environment have had the same effect, and it is now difficult to reconstruct the original features of the Jewish people without resorting to IMAGES preserved on Egyptian monuments and in THE TESTIMONIES of ancient writers. The light may be found among THE JEWS and REPRESENTS all the transitions FROM the dark world to the completely bright one. In India itself, the Jews are divided into black and white. The same can be said about the light and darkness. In southern countries, Jews have preserved the Semitic features of their ancestors; IN northern countries, they are mostly blond. In Germany and Poland, you can see a red-bearded Jew on EVERY street corner. In England, Jews mostly HAVE dark hair. There is a difference between the Jews of Tamud ~~and~~ the Jews of Mapim, ~~who~~ are now often found SIDE BY SIDE IN the villages of southern Russia, but they can be classified as completely DIFFERENT PEOPLES, although their common origin IS not in doubt. The same, albeit TO a lesser extent, can be said about other, more significant LINGUISTIC FEATURES, such as forms of speech, etc.

One could cite numerous EXAMPLES OF environmental influences, ¹⁹ external natural conditions that alter genetic characteristics (E.g., the ability to resist CERTAIN DISEASES, 7убитеуьно действуниM на ново7о посеуенша, амтуматисашия); but it is already sufficient to recognise the significance of this influence, although, of course, a single influence of the environment is not enough to erase all the differences that separate one person FROM another. Once established, a permanent type CANNOT completely change under THE INFLUENCE of a single change in the environment, and there is no example of a type that, transplanted TO Europe, in some way or another, change in Europe ~~under~~ THE INFLUENCE OF the same change in the conditions in which it and its direct descendants were placed. I am talking about a GENERAL type, not about some specific, NON-EXISTENT case, such as, for example, a woman; because there are examples where, due to unknown reasons, some people have a very strong desire to change changing INTO . 7уя changes отонатеуьно

Having established that this type is necessary, it is important to ensure that the second condition is met, and that changes in the environment are insufficient. This second condition, necessary for the change OF existing TYPES and the formation of new ones, is the mixing of types, the mixing of one type with ANOTHER.

The question of mixing breeds and its consequences is hardly the most important one IN research on breeds. Breeders who stubbornly defend the stability and immutability of the distinctive features of gender TYPES, VEHEMENTLY REJECT the consequences of the mixing of genders and races. They are unable to accept the OBVIOUS and EVIDENT EXISTENCE OF MIXED races, but with even greater insistence they MAINTAIN THAT that these hybrids HAVE no future, that they are doomed to a short and less than MORTAL existence, that mixed breeds DIE OUT without giving rise to new TYPES. To be convinced OF the existence of mixed breeds, there is no need to turn to history, where purebreds and less mixed breeds ARE in the foreground: it is enough to look at modern reality. In America, WE FIND three breeds that are completely different FROM each OTHER: white, black and brown. THE RESULT of the interactions was a peaceful mixture, a variety of breeds, which led to the creation of 15 technical names IN Mems. In Memsim, the number of people of mixed origin is equal to the number of people of pure breeds. In Colombia, the number of MESTIZOS (i.e. those born TO parents belonging to MIXED RACES, Europeans and non-Europeans, non-European and indigenous Americans, etc.), EXCEEDS the number of pure breeds, and IN Guatemala, THERE ARE twice as many MESTIZOS as pure breeds. If we TAKE INTO account that the mixing of white, BLACK and brown races began no more than three centuries ago, and that most cases it began even later, it is impossible to deny the existence of a mixed breed, and even the most ardent opponents of the original unity of the species cannot deny the existence of hybrids. But while recognising the fact that is OBVIOUS to everyone, they GIVE it a special meaning. They POINT to the extinction of certain breeds when they come into contact with others of a higher breed; they ATTRIBUTE vitality TO CROSSBREDS. They SAY that mestizos LOSE their productive power, that when a European marries a non-Christian, they PRODUCE children who combine the most desirable characteristics of both parents, but that between

Metiscels are becoming less and less fertile, and IN CERTAIN circumstances, offspring produced from the initial union of two different breeds is naturally rejected.

These two conditions, namely the extinction of lower species that have merged with another species of higher organisation and higher vitality, and sterility, lack of vitality, inability to reproduce IN the wild, are cited by positivists as evidence. They seem to be based on positive ~~ad~~ examples, observations, and analogies with similar phenomena IN the plant and animal worlds. I will begin, first of all, ~~with~~ the extinction of certain species of lower organisms. Many OBSERVATIONS seem to support this theory. In our time, there is a gradual decline and extinction of the indigenous peoples of North America, despite the selfless efforts OF MISSIONARIES. SOME tribes are on the verge of extinction~~d~~ AT an alarming rate. THE MANDAN tribe, for example, was one of the most powerful and numerous. By 1838, the entire tribe consisted of only 2,000 people. In THAT year, smallpox wiped them all out, with THE EXCEPTION OF the leader, who voluntarily took his own life so as not to survive his people alone. The tribes, which were once numerous, now CONSIST of only a few FAMILIES. For example, the Mraznomozhny tribe IS particularly FOND OF taking many WIVES, but they are not allowed to do so, что племена низшей цивилизации не ВЫДЕРЖИВАЮТ СТОУТНОВЕНИЯ с племенами высшей, ио [ормы ууждо7о им быта и новой, несродной их натуре, образованности ДЕЙСТВУЮТ на них разрушительно. Some authors (Marcius) ARGUE that the family of American moths WILL not SURVIVE more than 5-7 generations and 6-7 generations among the population ~~ad~~WILL DIE OUT on its own, despite all the favourable conditions. This is more likely to happen in relation to the mother of New Guinea and THE ISLANDS ADJACENT to it. The indigenous population has been completely wiped out, and those who remain, being IN the MOST DESPERATE AND HOPELESS situation, are doomed to extinction. In New Guinea, only a few representatives of its former population remain. ~~From~~the peculiar people who inhabited Tasmania, only busts remain, taken from MUMMIES and stored IN the PARIS Museum of Natural History, and the same is true of the language, which was collected in time BY ONE RESEARCHER. Hamone, not the last place Nthe list OF DOMESTIC ANIMALS, IS an example OF the TASMANIANS, who had already converted to Christianity and were rapidly declining in number.

7oda. I won't mention the others, more obvious examples, which seem to confirm the idea THAT the names of the lower classes cannot STAND up to the names of the higher classes and higher education. The decrease in the population OF these areas IS undeniable, and THAT is all there is TO IT. ONE can agree with the pessimists and not even think of refuting their opponents.

It is not possible to agree with them IN explaining the meaning of the word, IN determining the cause that gave rise to it. The decrease in the population does not DEPEND ON the same causes in all areas, although with EACH increase in the degree of education, certain immediate consequences can be observed common TO ALL OF THEM. Everywhere, both IN THE DISTANT PAST and IN THE VERY RECENT PAST, the highest level of education interacting with less educated people, it is difficult at first to feel their superiority. Everywhere, the highest degree of civilisation was transmitted primarily through its negative aspects, which TO a certain extent had a demoralising effect. THE serious German, upon his FIRST encounter with THE WORLD of Roman education, was overwhelmed BY its splendour and, HAVING LOST the good qualities of his simple, and gentle nature, they assimilated everything THAT was less than perfect in Roman society. In the Germanic mercenaries OF THE 3rd and 4th CENTURIES, we WILL vainly seek the simplicity and purity of spirit that TAÏT imitates in HIS DEPICTIONS OF HIS CONTEMPORARIES. The first contacts BETWEEN EUROPEANS AND the powerful dimars of America were not marked by the usual sabotage of the latter, and the superiority OF EUROPEANS over them was incomparably higher than the superiority which the Roman Empire had established when it first came into contact with THE GERMANS. The endless wars that Europeans waged against the tribes of North America, relying on THE ENORMOUS ADVANTAGE that their weapons gave them, were enough to significantly reduce the population of the continent. Peaceful relations with the continent were no less important to them. The first peaceful encounters with people of a higher civilization brought THE TRIBES not the preaching of the gospel, not higher concepts of the organization of life, not new tools and inventions, BUT rather the discovery of AN INTOXICATING DRINK — wine, which was abundant in the region. — and THE MEANS to consume it. На доую трасноможих Северной Америке выпаха ПРИТОМ встреча с уюдми ан7хо-самсонстой расы, самой

The most unyielding and harshest of all the peoples of the Old World. Taking EACH step forward with the necessary determination, armed with WEAPONS and TIRELESS LABOUR, THE Anglo-Saxon MONISTS relentlessly pressed INTO the depths OF THE SEA and INTO THE inaccessible depths of the earth, caring for their enlightenment, looking upon them not as obstacles, but as instruments. Examples of the extinction OF THESE PEOPLES can be FOUND IN countries colonised BY THE ANGLO-SAXON PEOPLES; AND it inevitably LEADS to the conclusion that it is only the forms of European civilisation that are alien TO THEM that are the cause of this phenomenon, but also the inevitable destruction of these names. He further ASSERTS IN this thought that Indigenous peoples, encountering the European romantic peoples, not only did not disappear, but IN some areas, for example, South America, they became established and entered INTO COMPLETELY different relationships with EUROPEANS.

In order to relieve European society of responsibility for the 7 sins of the world, which can be explained by COMPLETELY different reasons, it is sufficient to look at WHAT happened in Australia. In 1803, the first English convicts, SOLDIERS and voluntary SETTLERS arrived IN Tasmania and IN the first

27 THE entire ISLAND is POPULATED by mochinós, WHO ARE relentlessly exterminating the native population. THIS was a deliberate, unsystematic extermination OF THE INDIGENOUS POPULATION by THE COLONISTS. A state of siege was declared on the island; one volunteer was assigned every six inhabitants; a substantial sum was allocated from the colony's INCOME, and a public hunt for THE TASMANIANS was organised across the entire island. Those who remained alive were forced to surrender without any conditions. The success was complete. All the survivors were taken from Tasmania and sent to other islands, first to Great Island, THEN to Flinders Island. In 1835, there were already 210 of them; in 1838, there were 82. By 1842, their number had decreased to 44, and then

14 children were born after the crossing of TUSEMNEV with Tasmania. In such cases, the main reason for the extinction of the Tusem tribes when they encountered EUROPEANS BECOMES clearer. It is in the natural INABILITY of the TusemNEV to accept the Christian-European civilization. If we move to New Guinea, we will see there the same. The same seven-year war with THE TUSEMNY DIMARY, ALTHOUGH without that barbaric SYSTEMATICITY, with completed OBGAVA tusemuev in

Tasmania. Newlywed couples, pursued by their parents, new neighbours, having settled down, LEAVE the nest. , in those few places where he can live peacefully with the natives, he INTRODUCES them to alcoholic beverages, BRINGING THEM DEBAUCHERY and previously unknown pleasures. The lack of THE necessary MEANS of subsistence, taken away by the Europeans, combined with other consequences of contact with them, led to infanticide among the new settlers. It existed before, but since the arrival OF THE EUROPEANS, it has spread TO a frightening extent. After the death of the mother, her newborn child IS BURIED WITH her IN the grave. When twins are born, one of them is killed. Mothers ABANDON their children. Infanticide alone is sufficient to explain the decline IN POPULATION, not to mention other factors.

It remains to summarise WHAT IS KNOWN about Oceania. Comparing the enthusiastic descriptions OF THE newly discovered ISLANDS left by their first visitors with recent reports about the same islands, one cannot help but notice the extinction or, at least, a significant decrease in the population since the arrival of Europeans. In Tahiti, AT the time of its discovery, there were up to 100,000 inhabitants, but now THERE ARE barely 7,000. The same thing has happened TO a greater or lesser extent on other islands. THE EXTENT of the decline is not in doubt, but the explanation for it is more complicated. On the islands of Oceania, there was no systematic extermination OF THE NATIVES, as we SEE IN New Guinea and Tasmania. Although other consequences of contact with Europeans — PROSTITUTION, drunkenness, and sexual violence — had a devastating effect here, as IN other places, but it was not as destructive, and relations BETWEEN EUROPEANS AND the peoples of Oceania were OF A DIFFERENT NATURE THAN relations with the peoples of North America and New Guinea. Christianity was adopted early on in some islands, and missionaries sometimes changed the way of life OF THE NATIVES through their orders. In ONE encounter with Europeans, it is difficult to find a more striking example of the phenomenon which are taking place in our country before our very eyes, although there is no doubt that the meeting has played its part IN reducing the population. To explain THIS more clearly, we need to look at other factors.

The study of history, LANGUAGES, religious beliefs and FORMS

The everyday life OF THE TUAMOTU ISLANDS in Oceania BRINGS to mind, to a certain extent, the primitive state of the early seafarers of America, The current state of affairs, IN WHICH our ancestors WERE the first seafarers, is not a primitive state, but rather a state that FOLLOWS a relatively higher level of civilisation, rather than PRECEDING it. In America, the area now occupied by the dimars has seen a peculiar and rather high development of Peruvian and Mesican civilisation, which is the very memory of the past, indifferently passing by THE monumental MONUMENTS of civilization. The last centuries OF the Western Roman Empire CAN be compared to barbarism, in contrast to the glorious days of the Roman Republic and the early days of the empire. However, the apparent state of the population of Europe at that time, which seems to indicate old age, childhood, and decline, IS EXPLAINED BY many factors: the fragmentation of languages, poverty, obviously, the former being ONE AND THE SAME, and the degeneration of beliefs and moral traditions, and certain features of life and customs that are incompatible with THE CHILDHOOD OF PEOPLES, and the existence OF the areo, which alone must have had the most destructive effect on the natural increase of the population. To THE CAUSES THAT WERE AT work before the discovery of America, WE MUST ADD the inevitable consequences of contact and interaction whEuropeans, who were initially unclear IN their relations with THE NATIVES and guided by all kinds of ideas, including Christian and moral ones, we CAN UNDERSTAND the rapid decline of the native population of Oceania, without resorting to the hypothesis of the incompatibility of THE FORMS and conditions of European Christian education with the conditions of life in the South Pacific. ²⁰

Let us consider one EXAMPLE, which is, in essence, indisputable and directly CONTRADICTS the hopelessly pessimistic theory that, naturally, the inevitable extinction of lower species when they come into contact with higher species. On those islands where Christianity has been accepted not only externally, but has succeeded in establishing itself completely, the decline in population has stopped, and even if it DOES NOT GIVE ANY definite SIGNS of revival, it does not slow down at its natural, usual pace, but, on the contrary, more significant changes, at least it DOES NOT PRESENT those specific SYMPTOMS by WHICH one could determine with reasonable certainty mo7da posyednye predstavitel'eni isvestno7o p'emen

THEY WILL INEVITABLY COME TO an end. THUS, it is difficult to accept THE natural extinction of the lower species due to their coexistence with the higher species and with forms of higher, unnatural to them, civilisation. I would like to draw your attention to one phenomenon and to THE FACT that the interpretation of contemporary reality IS LINKED TO the interpretation of reliable history. IT MAY be that, in reality, there is no connection, but history RECORDS a certain name IN a certain locality, a certain population, and, at the very least, the most ancient inhabitants. Time PASSES, and another people settles in the same area, with A DIFFERENT NAME, A DIFFERENT LANGUAGE, different characteristics, AND belonging to a completely different race. MEANWHILE, history does not record any systematic extermination OF THE ORIGINAL INHABITANTS by new settlers, such as, for example, the extermination of the Tasmanians, or the complete displacement of the original inhabitants TO other countries.

CAN YOU explain IT? It's ALREADY CLEAR that the current situation will die out on its own, slowly, imperceptibly, but nevertheless inevitably? Let me give you an example that is most familiar to US. In the memory of history, the names, in the direction of the north and east, are not even mentioned in the Omsk region. Everything that was north and east of Vyatka was taken by the Scythians. However, there are good reasons to believe that the arrival of the Slavs in Omsk was A relatively RECENT EVENT, since IN ancient times the territory of the Slavic tribes was located further south, and the names of the localities are found not only on the left bank of the Dnieper, but also on the RIGHT bank of the Dnieper, where Hestor MENTIONS the main centre of the eastern tribes. Let us turn to the modern map of European Russia and, at least, to the map of European Russia by the Kenne Academy. The entire country north OF Omsk is covered by a solid mass of Vengorussian tribes. MOREOVER, the Russian population of Moscow, Proskov, Vladimir and other provinces is considered TO BE THE MOST REPRESENTATIVE of the Vygorussian type. In Vladimir province, foreigners MAKE up 1/541 of the total population, IN Proskovaya less than 1/538, Kostroma less than 1/268, and IN Moscow less than 1/146. However, the non-indigenous population mainly CONSISTS of GERMANS and Russians, who can be found THROUGHOUT Russia, and IN the Kostroma province, we must add the Tatars, who were settled in Kostroma by the Muscovites.

I preserve my beliefs and characteristics to this day. The population has preserved its identity and its unique characteristics, such as the uninhabited area IN the Prosvitsa region and the small remaining settlement IN Kostroma, on the border with the Vyatka region. THERE IS no doubt that the remains of the primitive population WILL DISAPPEAR IN the NEAR future. But what DOES this MEAN? History DOES not REMEMBER either the mass expulsion OF TSEMU PEOPLE TO other countries or their systematic extermination by the Russians. Moreover, it DOES NOT REMEMBER that the conquered peoples moved there en masse, that it was necessary to fight the indigenous peoples and to displace and exterminate them. THIS happened almost imperceptibly. Neither IN the chronicles nor IN folk tales ARE THERE any memories of a bloody struggle between THE Russian POPULATION and the Tsem, and YET in the actual territory, occupied by the Rus', named after HESTOR, a large and stable population of Rus' people LIVES, and moreover, one that CONSIDERS itself REPRESENTATIVE of the Rus' nation, which SPEAKS THE PUREST and RICHEST of the Russian dialects. Is it necessary to assume that the original population of this region has been displaced, exterminated, or has died out on its own? History WILL ANSWER in the affirmative at least to the first two assumptions. It CONSISTS OF related and linguistic names THAT ARE CLOSE and at the same stage of development. The Slavs did not compare favourably with THE GREEKS in terms OF THEIR MILITARY SUPERIORITY, but they had the advantage of having Pisaro and Cortega as allies. and the same Anglo-Saxon MONARCHY over the American continent, but even THAT SUPERIORITY, which gave the Romans an advantage over THE GREEKS and GERMANS. The superiority of the Slavic people was given to them LATER by THEIR UNION under the rule of the Varangians, and even more so BY THEIR ACCEPTANCE of Christianity; but even then, neither the spread of Slavic names AMONG the Slavic peoples, nor the displacement or extermination OF THE Germanic TRIBES could have been achieved without a stubborn struggle, and neither history nor the living memory of the people WILL REMEMBER such a struggle. It remains to assume the natural extinction OF THE indigenous PEOPLES and, with the necessary addition to the above, the extraordinary fertility OF THE Slavic COLONISTS precisely in this area, which is historically and linguistically proven. It is impossible to explain the rapid and significant spread OF the Svyans IN this area, because neither written history nor living tradition has preserved any memories of the movement of large masses of people IN this area. However

IT IS WORTH considering THIS, in order to avert the prospect of extinction. In our times, THERE IS a process of transforming foreign ethnic GROUPS INTO the Russian nation, ~~which~~ MAY explain THE rapid GROWTH of the Russian ethnic group. ²¹ Foreign ethnic groups ARE not DYING OUT, but are merging with the Russians: they are transformed INTO Russians, adopting the distinctive features of European Christian civilisation and AT the same time preserving their own identity IN the formation of a new ethnic type, giving the Russian people certain characteristics THAT DISTINGUISH them FROM other Slavic peoples, who are similar to them in origin and CHARACTERISTICS. This is done under THE CONDITION of the predominance of the Slavic and Russian peoples. The Slavs ~~do not~~ become a nation and a monarchy, but the lynna and mon7o ACCEPT the dominance of the Savyan people and CALL themselves Russians without any pride.

One could dwell on THIS point and especially on the meaning, because nowhere else PERHAPS the process of combining different elements INTO one whole, and at the SAME TIME the participation OF different INGREDIENTS IN the formation of a new type, is not detected with such certainty, does not PRESENT much interesting data, even with the development of our station, with ~~the~~ RECENT desire to collect the most important data, make observations —IN SHORT, gather the material necessary for CONCLUSIONS. This would be enough for US, although now we have already gathered quite a lot of DATA, and we could stop at that. I think there are enough examples to demonstrate the importance of combining different peoples INTO one nation, which BRINGS us to the question of intermarriage, the union of one race with another, and the formation of new ethnic TYPES that are no longer subject to THE INFLUENCE of external nature.

For those who CONSIDER a particular breed of people TO BE A NATURAL PRODUCT of a well-known region and a well-known environment, the question of mixing breeds is resolved clearly and simply. I will NOT BE able to deny the existence of mixed breeds, but I AM CONVINCED THAT THEY ARE well-known and well-established, and they ARE SEPARATED FROM MIXED BREEDS in the internal conditions of life. and they do not HAVE productive power IN themselves and are themselves transformed INTO a KNOWN mixture. At THE SAME TIME, they RELY on analogies with similar phenomena IN the plant and animal WORLDS, and use them to try to explain and substantiate their theory. Indeed, the analogy EXISTS, and much can be explained by it. Therefore

It is impossible TO SAY that the offspring of plants and animals WILL BE harmless. ²² Crossbreeds EXIST IN both cases and ARE OF two KINDS. Sometimes the union of two breeds belonging to the same species PRODUCES a hybrid; sometimes a hybrid is THE RESULT of the union of two breeds belonging to DIFFERENT SPECIES. The former is commonly called a crossbreed, while the latter is usually called a hybrid. The difference between the two is very slight and subtle; therefore, it is necessary to strictly distinguish one FROM the other. The mixing of breeds belonging to the same species occurs constantly IN both THE PLANT and ANIMAL worlds. Crossbreeding is very common both IN the wild and among breeds that have already been DOMESTICATED. This mixing OCCURS naturally, and it is up to humans to preserve the breed IN its purity, protect it FROM mixing, AND promote the mixing of different breeds. MOREOVER, hybrids of the same species not only RETAIN their reproductive capacity, but often exhibit greater fertility THAN the pure breeds FROM which they originate. This is what we SEE in hybrids resulting FROM the union of individuals belonging to TWO DIFFERENT SPECIES. They EXIST, but are more or less rare. In the PLANT world, THERE ARE MORE THAN 20 known hybrids. In the animal world, there are even fewer (the union of dogs with WOLVES, cats with TIGERS, horses with DONKEYS, etc.). MOREOVER, IN THE WILD, FREE state, hybrids of this kind are extremely rare. The production of known hybrids requires the active assistance of humans, the artificial mating of two individuals belonging to DIFFERENT SPECIES, which would not normally mate with each other in the wild (that is, IN ONE case, it was possible to mate a dog with a wolf and obtain a hybrid FROM them). The most significant difference between crossbreeds and hybrids is their fertility. A HYBRID resulting FROM the union of individuals belonging to DIFFERENT SPECIES (hybrids) LOSES its ability to reproduce completely. For example, the osce is often crossed with the gosha and PRODUCES a hybrid known as the mu; BUT the sterility OF MULES is well known and has been known SINCE ancient times, although there are some rare exceptions. The same is true FOR plants. In the case of hybrids with one of the pure breeds FROM which they originate, the resulting offspring is revitalised, but ПЕСУХАТОМ СОЕДИНЕНИЯ БЫВАЕТ

Reproduction of the original, primary type. ON THE one HAND, hybrids CAN never form a special, new breed: they remain sterile, and they REPRODUCE one of the breeds FROM which they originated.

These data are presented by the natural sciences: botany and zoology. Now, to the genus of hybrids, MESTIZOS and 7IBRIDS, WE MUST add those hybrids that are born FROM the union of $\chi\mu\omega$, belonging to m PASYNNYM NEMAM, DOMESTIC BREEDS and GROUPS, to which the term "domestic" applies? Can the offspring of Europeans and non-Europeans be compared to the hybrids OF plants and animals, and SHOULD they be equated with HYBRIDS? In the FIRST case, IT IS NECESSARY to recognise THAT OFFSPRING of mixed origin have the right to live, the possibility of reproduction, the possibility of forming a special type, IN OTHER WORDS, to recognise their right to life and improvement. In THE SECOND CASE, it is necessary to refuse THEM IN THE FUTURE and, recognising that a European with a non-Christian GIVES offspring, condemn IN theory SUCH offspring to gradual extinction, and at the very least not to grant THEM the opportunity to create a new type of people, distinct FROM both Europeans and non-Christians, although combining certain characteristics of both. The solution to this question DEPENDS ON the solution to another, no less important question. If the mixtures formed from the combination of different breeds are considered to be HYBRIDS, then THE DIVERSITY OF BREEDS, which has been observed THROUGHOUT history and continues to exist today, WILL ~~not~~ PREVENT us from recognising the unity of origin and nature of the universe, because the emergence OF existing TYPES can be explained BY THE MIXING of rocks belonging to the same species (IN the ZOOLOGICAL and BOTANICAL sense), and we WILL not BE SURPRISED by their multiplicity and diversity IN THE PRESENT and PAST, ~~or~~ by the emergence OF new SPECIES IN THE FUTURE. If these mixtures are distinguished by THEIR IMMUTABILITY and BELONG to the genus that naturalists CALL hybrids, then it is clear that the species breaks down into distinct SPECIES, distinct FROM one another in their nature, unchanging, constant, and always defined — the unity of the origin of the species is undeniable. We MUST therefore admit that each species, having developed under THE INFLUENCE OF known conditions — climate and food — cannot exist if the conditions of the environment change, and will have to disappear, as did some extinct species of animals (the aurochs of ancient Germany, the sabre-toothed tiger, preserved only IN the Bering Strait). There, they DECIDE to preserve the most valuable breeds as local PRODUCTS, as an unchanging, permanent species, and to remove THEM FROM THE living environment. To this end, of course, it boils down to

the whole question.

It is important to note that, referring to the analogy with THE ANIMAL and PLANT WORLD, using it to justify their basic position, they often ARGUE AGAINST the uniformity OF scientific TERMS and do not always GIVE THESE TERMS the same accepted meaning. That is why there are many contradictions and inaccuracies IN their works. The main position, common TO ALL OF THEM, is expressed NTHE FOLLOWING. The unions of individuals belonging to DIFFERENT SPECIES are characterised by relatively low fertility, and THERE IS NO offspring between individuals of different species. Moreover, a brown connection between individuals of different breeds PRODUCES offspring, children born FROM this connection are already distinguished BY A COMPARATIVE STERILITY, which is more evident IN their offspring. OF course, they are considered to be the result of the union of the most opposite breeds, SUCH AS the union OF EUROPEANS WITH Negroes, the indigenous peoples of New Guinea, North America, and AVOID talking about the mixing of races, which is more important than friendship. BUT HOT, one of the most prominent representatives of the North American movement OF CONVERSIONISTS, SPEAKS of muğats, that is, children of Europeans and non-Christians, and women of European origin: "Of all the races, the mulattoes are distinguished by their unreliability; Mugats are distinguished by their particular demination; they are bad reproducers, bad mormons, prone to vomiting and their children DIE in general IN infancy. When muḡaty ENTER INTO marriage with each other, they are less pḡodivy, UEM IN those sḡyuax, mo7da they unite with ḡuḡOM, BELONGING to one and the same breed. The same IS REPEATED by other writers of the same school. In their opinion, marriages between moths are completely useless, and children born OF such MARRIAGES DO not LIVE to adulthood. The facts clearly CONTRADICT such CONCLUSIONS, and the authors themselves are forced to resort to a last resort to support their theory, namely to assume the mixed population OF South and Central America, WHICH is undeniable, is explained BY THE FACT that these countries were colonised by the French and Spanish, who were not true representatives of the European race (mixed with the Basques), with the most authentic representatives of the Germanic race being of German and Anglo-Saxon origin. But HERE too, the facts SPEAK AGAINST them: mixed

The population of Florida and Alabama, distinguished by their cheerfulness **d** HEALTH, originated FROM the union OF TUSEMUEV WITH the descendants of the An7go-Samson race. Some PEOPLE MAY SAY, apparently IN their defence, for example, observations of mixed-race individuals IN Pmayma CONFIRM the presence of productive synergy IN them; if we can accept the assumption that the offspring on the island of Pve descended FROM a marriage between a man and a woman of mixed origin, DOES not GO beyond the third generation, then the lams are explained by local conditions, because IN other localities the same brahmins PRODUCE a strong and vigorous breed that multiplies rapidly. THEY ATTRIBUTE this to the intermarriage OF EUROPEANS WITH women of the Australian race; but, firstly, this lack of fertility, even if it did exist, can be explained BY THE FACT THAT it IS always and everywhere ACCOMPANIED by the same dynamic (I am referring to statistical and medical studies concerning Europe, where, of course, promiscuity cannot be explained by THE SPREAD of disease), INFANTICIDE — A CONSEQUENCE OF the already established relations between Anglo-Saxon colonists and the indigenous peoples of Australia, and other reasons not related to the main difference between the races. Moreover, the very possibility of intermarriage between Europeans and THE NATIVE POPULATION of Australia is highly doubtful and, in fact, undoubtedly impossible. In those areas of New South Wales where food supplies are more secure and where relations between European settlers and the indigenous population are more peaceful, the MESTIZOS — people of mixed origin — are quite numerous, and unions between people of completely different races are not UNCOMMON.

It is not surprising to refer to the lack of connections between the two groups and the seven-year-olds. It is clear THAT in Europe, seven-year-olds usually have more children, THAN FROM unions between 7otentots themselves, and also FROM unions between 7otentots and non-7otentots, although IN the LATTER case the average number of children IS still higher than that of 7OTENTOTS. The obstacles to the reproduction OF MESTIZOS, who are the result OF unions BETWEEN EUROPEANS AND 7otentots, are by no means natural, but artificial. They consist IN the prejudice WITH WHICH Europeans ~~and~~ people of mixed origin, and IN some cases even in self-imposed measures, such as THE FACT THAT they themselves are excluded from

However, it is worth noting that CHILDREN born to Europeans and to tentots are excluded FROM this category. Despite all this, people of mixed origin are quite common. The first colony was founded IN 1650, and IN 1783 (according to Levaillant), MESTIZOS accounted for 1/6 of the entire population. A group OF MESTIZOS, who took the name Griguuas, fleeing persecution and oppression by European COLONISTS and even THE OTTENTOTS themselves, settled IN the desert, in the Alimini, north OF the EUROPEAN settlements, and formed a special people, with settled settlements, tribes and clans, with A SPECIAL GOVERNMENT.

Hamone, IN the history of EUROPEAN discoveries and colonisation IN the PACIFIC Ocean, there is one example that completely REFUTES the theory OF THE POST-LITHICISTS THAT THAT unions between different species CANNOT produce a new type, and that the offspring OF such unions are STERILE and die out on their own, lacking the conditions for life and reproduction. THIS FACT is so obvious and clear that it alone is sufficient to refute such theories. In 1789, on AN ENGLISH ship (the Bounty), returning from the island of Tahiti, the sailors rebelled, KILLED the captain and THE SAILORS who remained loyal to him, AND returned TO Tahiti, which had been inhabited by EUROPEANS since its discovery. He remained THERE, while nine EUROPEANS, taking with them six Tahitians and 15 women from the island, sailed to THE uninhabited ISLAND of Pitcairn, unknown TO EUROPEAN SAILORS, where they hoped to escape persecution by the British government. In THE END, they were mistaken. However, IN 1825, Captain Beechey accidentally stumbled upon the island and was SURPRISED to find a peculiar population living THERE. BUT what happened on THIS island between 1790 and 1825, that is, IN 35 YEARS, meant that the new settlers were cut off FROM communication with THE REST OF THE WORLD. Nine European MISSIONARIES belonged to the most violent and depraved people. Therefore, there was great turmoil IN the small community. The Otatians, driven to despair BY THE DESPOTISM of the Beys, killed five of them with the help of their wives and THEN fought among themselves. The friends of the Beys, seeking revenge for those killed, fought among themselves. After three days of fighting, not a single one of the Europeans remained alive, and the entire colony consisted of 10 Otatians, 4 European women, and 4 EUROPEAN children. One of THE EUROPEANS was captured, and the other was KILLED BY HIS COMRADE; only two men remained alive on the island.

And then one of them died OF illness. The survivor, Adam, was left alone with his wives. Everything happened IN the first 10 DAYS after the crossing. The circumstances were most unfavourable ~~fr~~ reproduction, and at the same time, IN 1825, when Buey opened Pitmas, he found THERE 66 men and women, managed BY OLD ADAMS. This population, formed NATURALLY THROUGH the birth of children of mixed EUROPEAN AND Tuscan descent, without any foreign admixture, under the most unfavourable circumstances, according to Buyea's description, distinguished themselves by THEIR INTELLIGENCE, strength, unusual vigour and HEALTH. Instead of extinction and barrenness, the opposite phenomenon occurred. In 1856, the population of Pitmasarna tripled TO 30 PEOPLE (from 1825), and now there are already 189 people (96 men and 93 women), ~~the~~ island has become too small for them, so they are forced to move out. It is difficult to imagine the current opposition to the uninhabitable and barren land, and it is clear that, drawing an analogy with the crossBREEDING of plants and animals, ~~we~~ must consider crossbreeds to be hybrids, and not purebreds; at THE SAME TIME, all the diverse breeds of domestic animals will appear TO US as parts of one species, and not as separate species, IN the NATURAL-HISTORICAL sense of the term.

New types CAN and do ARISE under THE COMBINED INFLUENCE of external natural conditions and constant change, and they are not bound by any fixed, established, and immutable type. it is not condemned to immobility, to eternal immutability, and its only way out is death. THIS CONCLUSION, OBTAINED from observations of contemporary reality, is confirmed by the whole of history. Throughout history, we can SEE true nations. The main historical peoples, who have traditionally been representatives of civilisation, cannot boast of the purity of their origins. True, they all still belong to one large group of the same race, but WITHIN the boundaries of this group THERE IS a continuous mixing and blending of peoples. In addition, the Indo-European group is not immune TO mixing with names belonging to OTHER GROUPS: IN Asia, it mixed with the peoples of the Mongolian, Mayan, and even the Neolithic races; Europe and the regions of Northern Europe, it mixed with the Alpine peoples; Europe, apart from the ancient Iberian population, which apparently had nothing in common with IT, the Indo-European settlement in

In the northeast, THERE were constant clashes with the Lydians and the Monogians. The Egyptians, Assyrians, Babylonians, Scythians, Romans, Latins, Spaniards, Angles, and Namonians CANNOT be considered completely pure peoples, free FROM any foreign admixture; ON THE CONTRARY, they are composed of quite diverse ethnic ELEMENTS, although the past and developed a distinctive and a specific national type, characterised by individual features. The APPEARANCE of Asia and Alim, both in TERMS OF modern statistics and historical evidence, CONSISTS of the same mixed origin. IN the NEW World, the diversity of ethnic characteristics, which was initially perceived by Europeans as strange, can be explained by THE MIXING and BLENDING of different races IN the period preceding European arrival.

Although it is difficult to assume that there was any connection between THE OLD and NEW WORLDS before their discovery by Europeans IN the 15th and subsequent centuries, there are reasons that SUGGEST the possibility and probability of contact. There is already a clear analogy between the monuments of Peruvian and Mesoamerican civilisations and the most ancient civilisations of Alrim and, especially, Asia. Bostom. The journey and crossing of THE NORMANS TO America was preceded by the discovery of Columbus by several centuries. ²⁴ There are some, darker and less reliable, accounts of no less courageous Spanish and Latin American SAILORS. The connection between Asia and America is clearer. THE reddish, bronze COLOUR may not be a distinctive feature of North American TUSK; it is found in some tribes on the EASTERN coast of the Asian continent, in some tribes of the Alps. The northWESTERN part of America coincides with the northeastern part of Asia, connected BY A BRIDGE OF ISLANDS, so that some researchers have asked themselves the question where Asia ends and America begins. To this day, these and other peoples MAKE annual periodic migrations from Asia TO America and back, and the goods they exchange at markets IN Eastern Siberia are transported to THE MOST REMOTE PEOPLES of North America. For the nomadic tribes of northeastern Asia, the transition TO America does not present any particular difficulties: ²⁴ but there are also indications of the possibility of relations between Russia and China with America. The first

Spanish sailors on the shores of America are generally similar to their American and Japanese counterparts. HOWEVER, I did not pay attention to IT and COMPLETELY forgot about IT, as it was impossible to explain. ²⁵

The latest research on ocean currents now PROVIDES a plausible and satisfactory explanation. These studies confirm the existence of a current IN the Pacific Ocean (the Gulf Stream) which, starting in the southern part of the Pacific, FLOWS in the direction of America. This current, named AFTER Texas, can carry shipwrecked SAILORS and JAPANESE SAILORS who have lost their way to THE SHORES of the New World. Hamone, the legendary saviour of the Atlantic Ocean, may be found IN THE Memphimanian SEA, near the western shores of Alrima. Although there is no evidence of the separation of the American continent FROM THE Old World, THERE IS NO reason to reject the possibility of at least rare, sporadic contacts between these parts of the world, the possibility of migration TO America from Asia, Europe and even Australia. ²⁶ It is possible to assume and even conclude that the inhabitants of Oceania ~~WA~~ SINGLE PEOPLE who MIGRATED to the islands from the Asian mainland. Although the dialects SPOKEN BY the islanders of the Pacific Ocean are not very diverse or varied, they are represented by a single language. In the permanent types of the same islanders, there are also visible changes in the same primary type, common TO ALL OF THEM. It is necessary TO SAY that on the islands of the Pacific Ocean, it is possible to live a long and prosperous life and to travel the seas, and to be carried away by the winds of their homes. ²⁷ All observations of THE SEA, underwater currents, and WIND DIRECTIONS CONFIRM the possibility of sea voyages, and even more so the possibility of voyages between the New World ~~and~~ the Old World, the possibility of the New World being reached by ships from the coastal countries of the Old World, and the theories OF GEOLOGISTS about THE LOCAL, SEPARATE origin ~~неуловеских~~ rocks, ²⁸ ~~and~~ the NATURAL ~~расхиини~~, EXISTING between these breeds, ~~the~~ impossibility of their interbreeding and the formation of new permanent TYPES due to changes in the environment and ~~mrovn~~o mixing, ARE refuted by both from the side of natural sciences, which consider them IN the sense of animal organisms, and from the side of history.

The hypothesis about immutable species, into which the universe is divided, DOES NOT STAND UP TO criticism and is refuted by observations of modern reality and reliable evidence,

presented by history. And observations and legends SPEAK of the possibility of mixing the most diverse breeds, of the formation of new permanent TYPES.

There is, HOWEVER, one theory supported by ONE of the most famous contemporary NATURALISTS, which is highly controversial because, apparently, RESOLVES contradictions and PRESENTS the possibility of reconciliation between the most opposing views. This is the theory of Assis, the foundations of which were laid AT the time ASSIS was A PROFESSOR IN Switzerland, but HE developed it after he moved TO America, where he now TEACHES natural history IN ONE of THE southern STATES of North America. The first scientific theories were developed IN 1840 and 1845. It was definitively formulated IN 1859. THERE IS NO doubt that the genus is monotypic, despite the diversity of its TYPES, AND CONSISTS OF a single species IN the STRICT sense. Research on the months DOES not HAVE any particular significance, nor DOES the question of whether they should be equated with THE MONTHS OF THE plant and animal WORLD. WE BELIEVE THAT by assigning them to one species, Assis ALLOWS FOR the preservation OF productive synergy and vitality in crossbreeds. The main idea of Assis is not THIS. He ARGUES that that the universe did not appear suddenly and IN ONE place, but that the various species were formed and created independently OF each other and at different points on the globe, rather than originating FROM a single source. THIS refutes not the unity of the nature of the universe, but the unity of its origin. Put THIS form, the question itself, like its solution, becomes nothing NEW. It was raised long before that time, when natural and historical sciences conducted their research on the origins of the universe, based on a completely different premise, and MOREOVER, one where one would least expect it to be raised, namely on the basis of the divine message. IN 1655, a Protestant (Protestant) THEOLOGIAN, La Peyrere, who signed his name as Peirerius, published Systema theologicum, ex Praeadamitarum hypothesi, which was burned by order of the Inquisition. THE BASIS for this was the original interpretation of the texts OF HOLY Scripture, among which Peyre himself found contradictions and inconsistencies, WHICH, in his opinion, could be eliminated with the help of his hypothesis about the creation of the human race not ON the same day and not IN the same place.

Adam and his wife. The main reasons for this are: 1) the place and time of St. Paul's 5th epistle to THE ROMANS, which seems to indicate the existence of people before Adam; 2) the Jews claim A DIFFERENT ORIGIN FROM THE JEWS, who descended FROM Adam; 3) the first chapter of Genesis SPEAKS of creation as if it were not entirely consistent with the second chapter of the same book, and Cain took a wife not from the seed of Adam; 4) Ancient monuments, and especially ancient astronomical observations, POINT to a time before Adam.

This statement provoked a storm of criticism, and the author, resorting to matronism, was forced to renounce it HIMSELF. ~~Then~~, it has been forgotten until our time. I do not think, of course, to draw a parallel between the bosom system of the Latin ALPHABET and the natural-historical theory of the famous naturalist. The difference between them is the same as the difference between the science of the 19th century and the SCIENCE OF the 17th CENTURY. The most important thing, which gave rise to the idea of evolution, is completely lost. One is based on the observation and comparison OF TEXTS, the authenticity of which is not subject to any doubt; the other is based on extensive research in ALL BRANCHES of natural science and HAS no basis other than scientific evidence. This similarity is undoubtedly significant, but nevertheless self-evident. Anassis' theory is MAINLY based on the GEOGRAPHICAL distribution of animals, on their geographical origin. The works of the earth and the sky are ~~and~~ grouped INTO known areas, plants and animals HAVE their homeland. One species LIVES in all parts of the globe and ~~in~~ THIS sense CONSTITUTES almost the only exception. Recognising the unique position of ueğove, A7assis thought to identify the relationships between ueğove breeds and known species and layons and to clarify them. Having divided all breeds of domestic animals into one species, he CONCLUDES that the distinctive features of each breed CONSTITUTE its essential, fundamental, primary character, that each race is unique IN its homeland, and that the boundaries of each race's homeland COINCIDE WITH the boundaries of a well-known geographical area. A known breed of people CONSTITUTES the same characteristic feature of a known geographical area, as well as certain breeds of animals that belong to the same area. IN ONE SENSE, Assis ACCEPTS the existence OF CENTRES of creation that arose simultaneously ~~and~~ independently OF each other.

Of these CENTRES of creation, he NAMES them, according to THEIR NATURE, and Assisi NAMES eight. In his main conclusion on THIS subject, Assisi adds his own distribution of the seven spheres into corresponding elements and areas, as well as for each animal and plant, with images OF the animals and plants that characterise each region. These animals are as follows: 1) armoured, ~~and~~not armoured, characterised by sumimos, BEARS, WALRUSES, MITES, 7a7oy, etc.; 2) monogamous, motorised, monogamous species, characterised by THE TIBETAN BEAR, Siberian marten, ONE SPECIES of antelope, etc.; 3) European fauna, which includes animals such as the brown bear, the wolf, the moose, etc.; 4) American (American bear, bison, wild boar, etc.); 5) African fauna (chimpanzees, gorillas, rhinoceroses, etc.); 6) Australian fauna (kangaroos, wallabies, a special species of rhinoceros, etc.); 7) Magical (tapir, orangutan, Indian lion, etc.), ~~and~~finally 8) Australian (menury, POSSUM, ornithorhynchus, etc.).

The A7asis theory HAS a different basis than Peyre's system: it is based on scientific research and excludes all extraneous considerations. Assisi TAKES as his basis the observations of contemporary reality, the existing form of social relations; he DOES not WANT to know ABOUTany other theoretical system and DOES not INTEND to base his conclusions on it: he DOES not WANT to know about history or philosophy. He dismisses the latter with SUCH CONTEMPT that it is difficult to find another example IN scientific research, no matter how extensive their knowledge may be. In his opinion, based on the similarities and differences BETWEEN LANGUAGES, it is just as reasonable and fair to base conclusions about the kinship OF PEOPLES as it is to assume the kinship of the mammoth with the bears of Tibet, the East Indies, the Eons ISLANDS, Nepal, Syria, Siberia, North America, the Smoky Mountains and THE ANDES, based on the similarity of their behaviour, which is evidence of the kinship of these animals with OTHER SPECIES. It is difficult to maintain, even without any particular need, the independence of one science FROM all others, and the conclusions of A7assisa could be accepted as the latest word in natural science on THIS question, if THEY were supported by other sciences, interested in THE same SOLUTION, but lacking their own MEANS of reaching that solution apart from the natural sciences. The theory of Assisi is based on the fact that

It is clear that, based on what appears to be a solid foundation, *малоизвестная теория*, PRISNAET one and the same unity of nature, *если* not the unity of origin of the genus *универсумо*, ALLOWS FOR the existence and possibility of hybrids, and, consequently, ELIMINATES THE essential POINT OF contention between the adherents of the two opposing theories, and MAKES reconciliation possible. IT IS impossible to prove the unity of origin of the genus *универсумо* FROM a single pair and a single country by scientific means alone, and even adherents of the unity of origin ADMIT that this is possible and highly probable, and CANNOT go any further. Of course, such a conclusion would be possible; but THE POINT IS that the most substantial objections TO Assis's theory do not COME FROM THEOLOGIANs, or even FROM HISTORIANS and GEOLOGISTS — although historians MAY rely on certain assumptions, admitting the possibility of the separation of THE CONTINENTS and ISLANDS of the New World from the Old World; although GEOLOGISTS MAY point to the internal kinship OF THE LANGUAGES of Pygmy and America with the languages of Asia and Australia, — but first *и* FOREMOST FROM THE NATURALISTS themselves, and moreover, who highly VALUE the scientific methods of natural science *и* do not THINK to question the validity of scientific research. These objections are of such a nature that they UNDERMINE the theory of Assis AT its VERY foundation, proving that, without mentioning the specific breeds and breeds in general, the very idea of the existence of species is false and DOES not STAND UP TO scrutiny, since characteristic animals do not CONSTITUTE an essential attribute of this or that species, *и* the argument IN the form IN WHICH IT IS PRESENTED it is presented, is impossible and CONTRADICTS ALL RECOGNISED LAWS. I cannot, of course, even superficially describe the impressions and reflections of the well-known naturalist Katrazh.

This lack of clarity in the foundation explains both the controversies surrounding Assis's work and the ambiguous position *he* inevitably occupies between the proponents and opponents of his ideas.

I will repeat IN my remarks the conclusions reached by modern scientists THROUGH independent research on the nature of the universe *и* its relationship with the external, physical world.

Negativity is now presented as a historical mass without a beginning. It has broken up into more or less clearly defined groups, distinguished by THEIR LINGUISTIC *и* MORAL CHARACTERISTICS. Before the masses of history, it has become clear

The diversity OF ethnic TYPES WITH their characteristic features, their stability and DESIRE to preserve their basic lifestyles IN their native lands. Many events IN the history of the world can be explained by the characteristics of the national type, its linguistic and moral qualities, which give it a certain direction, WHICH make ONE people CAPABLE and another INCAPABLE of achieving a certain goal AT a certain time. THIS diversity OF inherent TYPES CANNOT alone reach the essential, fundamental and innate diversity IN nature itself. New types of beings arise under new conditions of external nature, as a result of the equal mixing of previously existing beings. Other types, which previously had A DISTINCT CHARACTER, no longer EXIST, although they have not disappeared completely, but have been absorbed into a certain educational SEGMENT, INTO new names and nationalities that have taken their place. No name CAN be considered REJECTED by its very nature, SINGLED out and excluded from the gradual improvement of society. If CERTAIN lower nations DISAPPEAR, they WILL DO so naturally, and not as a result of their own extinction, and IT IS futile to blame Providence and fate for the consequences of one's own actions, one's own passions and one's own imprudence. In the essence of the most humble, most animalistic species, we must, no matter how dear it may be to our self-love, recognise our brother not only by nature, but also by name, and the judgment of history is carried out, sooner or later, over those proud nations who, IN THEIR SOLEMN procession, WALK over THE CORPSES of their oppressed brothers, with whom they deliberately refuse to recognise not only THE RIGHT to kinship and participation, but even the very right to life. The endless variety of national characteristics should not distract us FROM the awareness of the higher representatives of the internal unity of the state. над СТИМ РАЗНООБРАЗИЕМ, придающее ему смысл и знание, и дело НАРОДОВ высшей цивилизации — быть руководителями племен, находящихся еще на низшей степени развития, and that is why THEY are ALL equal, and that IS WHY THERE IS equality IN the development of WORLD HISTORY.

The possibility of the appearance of человека, как продукта of one external, известной nature, признавая that есть черта, которая ОТДЕЛЯЕТ even the most низшие племена FROM царства животного, we can

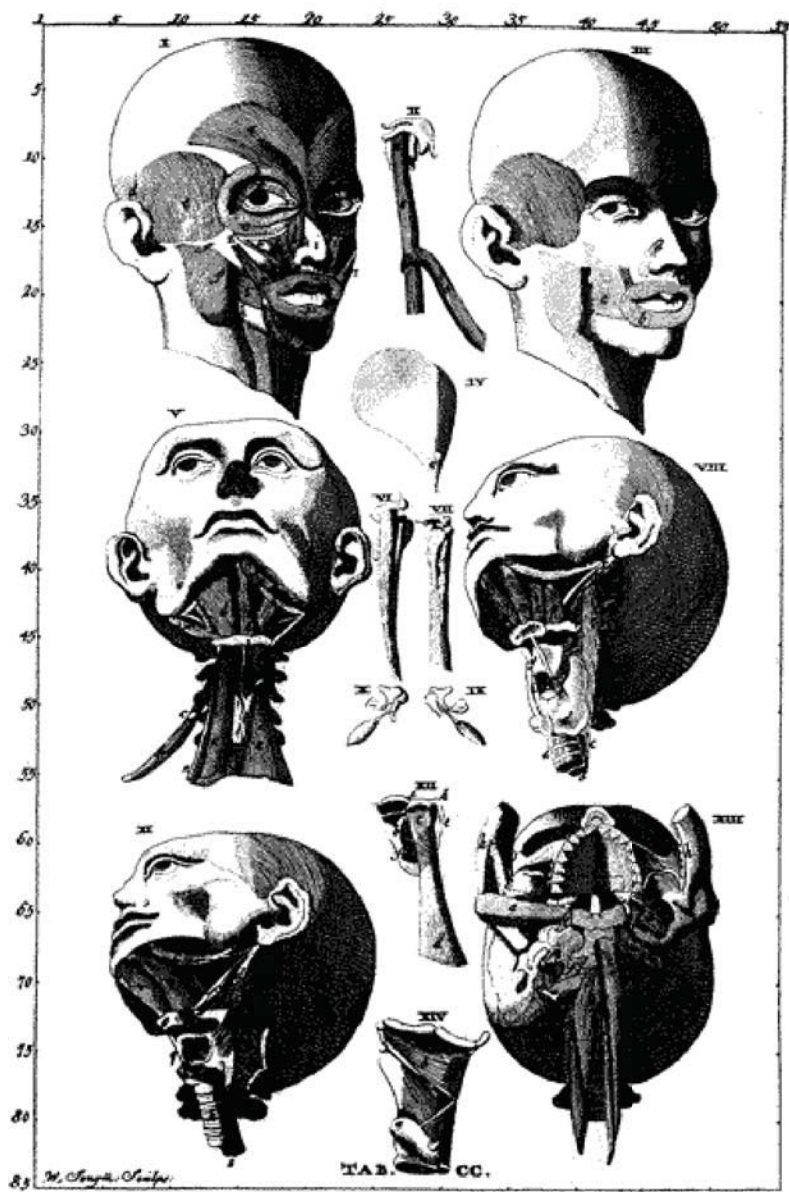
We must reject that kind of thinking, which HAS an external nature on ueXOBema, not only IN its e7o M&AДEHUECMOM, PRIMITIVE state, but also throughout its historical activity, at all stages of its historical development. THIS EXPERIENCE CAN seriously affect our self-confidence. I will quote the thoughts of the famous Ritter.

The natural system in its local structure has a strong influence, both on the individual development of each person and, even more so, on the development of entire tribes. There is no doubt that the influence of nature, even without considering all the other accompanying factors, has had important consequences for the intellectual and mental development of man, as well as for his specific survival in various countries of the world throughout the centuries of human history. Thus, in addition to tribal origins, there is a contributing factor to the development of national and individual identity, due to the influence of the surrounding nature, which, in the form of involuntary life habits, is imprinted on the human mind and, at the same time, awakens in us a mental activity that is consistent with the locality. ²⁹

Anatoly Petrovich BOGDANOV

Anthropological Lisinomics

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I

Periods of development of physiognomy as a science. Physiognomy among primitive peoples. Practical, morphological and physiological periods studying physiognomy. Anthropological physiognomy. Its distinctive features, goals and objectives. Methods of studying it. Reasons hindering its development. The influence of geographical conditions and the complexity of issues in anthropological physiognomy. Methods of studying similar and varying tribes. Methods of identifying average forms and selecting typical representatives. The role of expression in physiognomic studies. Conditions required for the expression of tribes for scientific research from a physiognomic point of view. Photographs as a means of studying successive changes in the anthropological features of tribes. Artistic portraits as mementos of the mental and physical changes of tribes, reflected in facial expressions and the transmission of their feelings. The method of averages as a special tool for studying tribes that have preserved themselves in their original purity. The method of searching for typical representatives is particularly useful in the study of mixed populations. What should we look for in a mixed population?

Physiognomy, the ART of discerning the properties and characteristics of a person's soul from their features, is very old. It began with the first manifestations of social self-awareness IN HUMAN society, and since that time, she has been able to record her observations and conclusions IN oral traditions. If we look at it from a linguistic point of view, as a means of conveying meaning, it is not even characteristic of the community. IT IS WELL KNOWN that animals, according to their instinct, ARE ABLE to distinguish between their friends and enemies and between different shades of mental states, although THEY do not GO AS far as the most obvious and most easily understood of these: fear, horror, and the pleasant mood OF friendly FEELINGS CAN BE expressed and conveyed by many animals. No one else POSSESSES the ability TO systematise their linguistic impressions, express them IN a series of poses, and interpret them THROUGH GENERALISATION and ANALOGY; but this CONSTITUTES the entire modern understanding of humans and animals, and therefore the conclusion, generalisation and science, and not knowledge, but and understanding.

THEY represent the indisputable rights of humans to a special status, separated FROM animals BY their conscious mind. Such generalisations EXIST EVEN among the most primitive races, which have no real knowledge or science, THEY MAKE masks and costumes, disfiguring themselves and dressing up in fantastic costumes, in order to frighten their enemies and make themselves look more terrifying. Even the most primitive peoples INVENT techniques to influence the imagination and emotions of those present, and IN these techniques THERE IS no immediate expression of words, GESTURES and movements, which are intended to testify to their supernatural power, to their power THAT GOES beyond the ordinary order of things. The art of attracting attention to oneself is one of the most ancient OF LIFE'S NECESSITIES, and IT IS EVIDENT everywhere in the existence OF IDOLS and monuments. All of them, both those and others, CONSIST IN THE FACT THAT, with the help of skill and strength, and with the help OF artistic TECHNIQUES and artistic MEANS, they produce not so much an impression THAT we can represent their thoughts and movements in the conditions given TO THEM BY nature and in their NATURAL manifestation; this endeavour already PRESUPPOSES consciousness, while others ARE constantly INFLUENCED by their own characteristics, which they NOTICE, are attracted to, and USE to form their own opinions and conclusions. The desire and necessity to understand what you have, what you can count on and what you will find IN the future, the ancient art of persuasion, with the ability to give it one form or another, which can be called THE ART OF active instrumental linguistics, and the composition of one's own judgement the meaning and properties of known linguistic data, which can be called passive and observational linguistics. Both HAVE the ability to produce and express known mental properties and movements, known psychological aspects of consciousness, and therefore they CAN form a special form and stage of development of linguistic knowledge, which can be called practical linguistic knowledge, the most ancient in its manifestation, manifested not IN CONSCIOUS thought, but IN unconscious impressions and instinctive feelings. They can be called unconscious IN THE sense that THAT they ARE TAKEN directly from experience, A known FACT accompanied by certain consequences, CERTAIN PLEASANT and UNPLEASANT MANIFESTATIONS, and ~~and~~

HE DOES NOT SYSTEMATISE his impressions, does not SYSTEMATISE them, does not BRING them INTO a coherent doctrine. In THIS sense, we cannot RELY ON our own economic data, which is not based ON animal instincts, ~~and~~ WE ACT under THE INFLUENCE of this and other beliefs that are more emotionally, WE ARE constantly.

A new stage in the development of society appears, a period of consolidation begins, the first scientific METHODS are developed, and society BEGINS to systematise the surrounding phenomena. There, the first thing that is accessible to direct observation, not based on a series of acquired scientific METHODS, is appearance. which, on the one hand, EXAGGERATES the importance of the form, and on the other hand, attempts to clarify a number of FORMS, grouping them according to their similarity, resemblance, and KNOWN CHARACTERISTICS. The AVAILABLE information does not GIVE us the opportunity to reach the most accurate conclusions about the phenomenon; HE DOES not KNOW its anatomy, he does not understand the functional structure OF THE ORGANS that make UP the body; THERE IS only one external connection, which is THE ONLY MEANS of finding ANSWERS to a series of questions, and a series of increasingly complex questions that arise together with THE MENTAL DEVELOPMENT OF QUESTIONS. This object REVEALS the mystery OF mental phenomena IN the organism, but it itself is A REFLECTION of an unknown internal process and mechanism; it REFLECTS its course, its various manifestations. It is natural to notice changes in internal manifestations in the external appearance that is accessible to observation, to identify all the features of the external form that are constantly associated with known moral and mental manifestations, to bring them INTO order, INTO a system, to make THEM CONVENIENT for examination and to draw certain practical CONCLUSIONS. The systematisation of linguistic phenomena and their morphological analysis is the first stage of the study of linguistic phenomena is linguistic morphology, which has not yet BEEN studied in detail until the first quarter of the present century. But the works of Nalater, Bruyer ~~and~~ others, are they not a systematisation of known economic phenomena and their massification? THE expression of stupidity and, at the very least, immaturity; the protruding ~~and~~ prominent lower lip is a sign of immaturity; the upper teeth are a sign of cunning; quickly closing under THE INFLUENCE of fear, hesitation, etc. is a sign of fear, inconsistency, etc. The essential step forward in the development of logic, compared to the previous one, CONSISTS IN THE FOLLOWING:

Here, we can already see the emergence of psychological MOMENTS that are subject to interpretation. Not only the primary, most prominent emotions (JOY, horror, fear, love) are subject to interpretation, but it GOES even further: the types of psychological manifestations are analysed, and the ranks of already scientifically analysed mental PROPERTIES are joined. They try to notice how memory, imagination, generosity, honesty, perseverance, etc., that is, those qualities that can be observed by a single observer, and moreover, an observer who is even at a rudimentary level of mental development, already possessing basic scientific knowledge. There are already some anatomical data; muscles, and especially bones, are already known IN their properties and IN their variations. The existence OF a central organ of inner spiritual life is already known, and, at least in the early successes of the period, it is the spirit, not the body, THAT CONSTITUTES the guiding force of the organism. The physiognomy of art, based on the study of facial expressions and movements, MOVES on to the observation of the structure of the human body; it DEVELOPS a separate branch of manicopathy, uereposovie, the art of judging the properties of uegovema by CHANGES in uerepa. Palmistry, the art of discerning the fate and life of a person by their palms, obviously BELONGS to a completely different area of application of THE supernatural PROPERTIES of a person, ~~it~~ it is based on a MYSTICAL understanding of a supernatural relationship between the lines of the palm and events in life, and on the other hand, it obviously HAS nothing to do with the scientific one, based on the undoubtedly EXISTING relationship between THE PHYSICAL STRUCTURE and psychological manifestations. However, it is possible to find certain errors IN it, based on positive observations. Tough characters, muscular ~~like~~ are found in a strong, well-developed organisation; udginennye, thin faces, nervous rumi, mam expressed lisi7onomisty, UMASYVAYUT on the predominance of psychic life, and at least on predisposition to it. THERE ARE certain characteristics of organisation, manifestations of temperament, which are expressed not only IN one particular way, but also IN many ways: IT IS NOT FOR NOTHING THAT knives ARE often FOUND in the hearts and stomachs of people, AND IN THIS case, their size and sharpness CONSTITUTE a clear indication of the nature of the whole, the higher development of which is evident.

The economic situation, TO a greater or lesser extent, is the property of every developed country. Everyone has their own set of known economic data, based on WHICH they JUDGE others. We are curious by nature, and ~~is~~ precisely this curiosity that AROUSES our interest. Everyone wants TO understand the moral life of others, to know what to expect and hope for FROM them, not to mention the practical reasons that MAKE practical knowledge necessary IN life. In addition to the instinctive desire to express oneself in order to judge WHAT one has to do, there IS also a completely natural, loving desire to understand what is happening IN OTHERS. Women and children, whose natures are more sensitive, have A SPECIAL GIFT for accurately perceiving ~~an~~ understanding this, and they are more primitive in their thinking, understanding that IN THIS sense they are less one-sided and not so blinded by their beliefs in systems and theories, AS IS usually THE CASE WITH men. The most practical economists are those who are subject to all kinds of INFLUENCES and circumstances, who depend ON the constant support of their master and are therefore, by necessity, perfectly loyal.

It develops further and GOES beyond those LIMITS, at which it should be protected BY A LAMP and external mass. It is NO longer ENOUGH to know that certain properties and characteristics of the form are associated with certain manifestations of character, mind and will. She needs to go further; she FEELS the need to understand why there is a connection between the form and the essence. The emphasis is on the cause and effect, rather than on the previous and subsequent events. In nature, and specifically IN the cause and effect of organic phenomena, with external mortality, with more or less external massaging techniques, IT IS NECESSARY TO USE more gentle and more scientific anatomical ~~и~~ ~~иснохо7иическое~~ and ~~исуение явучень~~. The study EXAMINES the shape, form and position of the constituent parts THAT make up the appearance of the body, THEN observation and EXPERIENCE of THE ACTION of these components GIVE us an understanding of their relative importance and mutual relationship. Physiognomy is a branch of knowledge that studies organic bodies, and it was also necessary to embark on THIS path IN due course, and he devoted himself to it from that time on. anatomists have identified all the constituent parts of the body, and have described their functions. There ~~is~~ of course, a single anatomical study of the parts without explaining their

Since THERE ARE not many examples of this, the next stage of development can be called "LITHOZOIC." Whether they worked, consciously or unconsciously, all those anatomists and linguists we owe OUR KNOWLEDGE of the composition and structure of the constituent parts of THE body and the relationship between THE ORGAN SYSTEMS TO THEIR WORK. The most prominent representative of the anatomical period of anatomical anatomy is Lysenko, a talented WRITER who brought together the actions of the characters in his stories, who, under THE INFLUENCE of that, began to compare those and other thoughts, who sought expressions in poetic comparisons, who removed the literal images of poetic expressions and tried to find out the action of the muscles CAUSES one mood or another, one expression or another. Following the same line of thought, with THE same DESIRE to discover the anatomical and physiological causes of moral changes IN the expression of emotions and feelings, as expressed IN the works of Grainge and Warvin, who provided a great deal of important data IN their writings for the scientific construction of this branch of our knowledge. Laplace's work is important IN that IT contains many references to what is known as anthropic principle, THE SUBJECT of our consideration.

ART, painting and sculpture cannot remain indifferent to THIS INFORMATION, especially since we see that the economy itself has long been at the level of art. These linguistic observations are particularly evident IN ancient sculpture, especially in their depictions OF their GODS. While the ancient deities were idealised and EMBODYING well-known universal QUALITIES, EACH OF them was depicted by artists as a- a specific type. Peter had to express the power of the gods, the common consciousness of the people. He was THE EMBODIMENT of common virtue, Bener was the embodiment of material wealth; Minerva was the embodiment of the virtuous mind, THAT is, a mind directed towards GOOD DEEDS, softened BY FEMININE KINDNESS. Mercury was THE EMBODIMENT of a practical mind, endowed with the ability to turn things around FOR the better. Hermes was THE EMBODIMENT of a judicious and wise mind, a radiator of that TYPE of wise development. ALL THESE IDEAS are known PROPERTIES.

give and corresponding uerty ииша and 7harmonious expression. The basis for such recreations is observation of living people, who possessed TO a remarkable degree those and other mental and moral qualities and were characterised by A SPECIAL DEVELOPMENT of certain known traits (mainly physical and mental), as well as observations of animal BEHAVIOUR. To this day, we often MAKE similar observations and APPLY them to OUR OWN JUDGEMENTS: we TALK about the expression of a goat, about the horns of a ram, the horns OF a sheep, the horns of a bull, about the horns of a deer. Primitive man, who was closer to nature, often even worshipped animals, was more capable than us of observing and assimilating the behaviour of animals and, due to his unclouded perception, was able to grasp the subtle expressions OF THE CHARACTERISTICS of feelings of animals. In some respects, primitive people were more OBSERVANT of animals than humans, because they were more primitive, more characteristic, less conditioned BY acquired HABITS and acquired experiences, less complex. Primitive sculpture has left US data and anthropological evidence: on Egyptian monuments, for example. We already ENCOUNTER figures IN which we CAN recognise familiar names by their CHARACTERISTIC FEATURES, often CONVEYED by subtle character strokes. Recently, IN matters of linguistics, the main emphasis has been placed on the general, the properties, the passions, the manifestation of mental QUALITIES. If we try to focus on the racial, the eternal, then these attempts will be futile. They are protected by the most powerful, the most outstanding attributes, thrown INTO the gas for all to see, and have the same meaning, FOUND IN ancient writings depicting tailed creatures, GIANTS, MONSTERS, and fantastic animals. This was the recording and confirmation of real and IMAGINARY CREATURES based on poorly interpreted observations. Even the most recent times BELONG TO the clarification of the true anthropological listonomi. True, we already FIND descriptions of distant peoples in the works of earlier ANTHROPOLOGISTS; travellers have passed on TO US a whole series of images of the lives of distant countries and localities, but all this is still distant from the present.

She is undergoing a period of transition. It is now IN a period of adolescence and IS WAITING for its establishment to be finalised. It is IN THE same state AS it was before the time of Ninnea. Much has been written and described before, many images OF natural history SUBJECTS have been given, but the trouble is that everyone describes things in their own way, drawing attention to what what particularly struck them, expressing it in terms that they found most convenient, and sometimes most vague, capable of appealing to the imagination rather than clarifying the facts. Modern natural science ALLOWS FOR one interpretation: a concise and accurate description OF PHENOMENA. It is similar to the invention OF IMAGES ~~a~~ comparisons in natural science, GIVING it, since the time of Ninya, a set OF SYMBOLS that define and explain the meaning and application of known TERMS. Psym is less ELOQUENT and oratorical, preferring TO USE descriptions that are sometimes dry and dull, but clear, concise and easy to compare. The immaturity of anthropological linguistics is expressed MAINLY IN THE FACT THAT there is still much room for descriptive inventiveness IN THIS field of research, that linguistic phenomena are not categorised and systematised, that they are not fully understood IN their own right, and THAT THEY ARE often overlooked.

Not much information and observation is needed to distinguish the non-European type FROM the European type, which is characterised BY its lack of mobility. However, there are relatively few such TYPES, and the number of subdivisions of the groups referred to as nations is considerable. It is possible to distinguish them by their specific characteristics; IN THIS CASE, it is necessary to take into account their specific FEATURES; their properties can be considered characteristic IN EACH name; the maximum variation is observed between these characteristics IN the natural environment of the group and the environment: THESE are some of THE essential QUESTIONS that are associated with THE CONSIDERATION of linguistic data from an anthropological perspective and ~~the~~ the perspective of anthropological linguistics. Obviously, this particular branch of research into the form and expression of ideas HAS to present completely unique ideas, different FROM those CONSIDERED by linguistic theory, whether it be practical, morphological or syntactic. It is important for a non-anthropocentric economist to understand that internal life manifests itself in

external changes under THE INFLUENCE of those and other conditions, the organs under its INFLUENCE, and the way it functions IN those and other conditions. The modern anthropologist-naturalist's understanding of the universe is not the most accurate, as it is based on anatomy, linguistics, psychology and linguistics. The variations that REPRESENT names IN their form and structure are important, and they are important because they MAKE it possible to pass on and group names, find similarities and differences BETWEEN them for the purpose of natural classification, in order to restore the original family tree, according to which they developed separately FROM each other under THE INFLUENCE of different causes. Anthropology TAKES the material already obtained by anatomists and linguists, BASES its conclusions on IT, but ADDS conclusions from other branches of science to ITS OWN SPECIALISED FIELD. Similarly, мам sooqo7 relies on 7истоqo7ия, embryology, comparative anatomy of its specialised organs, consisting OF the study OF the development OF ORGANISMS, IN their entirety and under THE INFLUENCE of historical conditions of development, and similarly, as is evident in this case, it is clearly unique in terms of both its nature and METHODS, not only in terms of observation, but also in terms OF GROUPING, and anthropology in all its science and IN its specific part, especially in terms of anatomy, and anthropological lamtos, but GROUPS them and ADDS THEM according to its special eegni. Esi anthropology, IN CLOSE HISTORICAL connection with it, differs from it in its essence, composition, and METHODS FROM the most basic ones, related to it, which form THE necessary FOUNDATION for it, then anthropology CAN be just as RIGHTLY singled out AS a special group in relation to other sciences, preceding the expression of ideas and opinions IN the public sphere.

With its own anthropological basis, this type of linguistics WILL have its own unique character and its own special techniques. Firstly, the analysis of linguistic data WILL be of CONSIDERABLE interest. The ability to understand the meanings and impressions expressed IN linguistic phenomena, IN their most basic expressions, is equally inherent in ALL HUMANS, and not only IN THEM, but also IN ANIMALS. A human being does not behave like A BEAST, WITH A FIERCE EXPRESSION of anger, waving his fists and trying to intimidate; no one WILL fight with A CALM and ENTHUSIASTIC EXPRESSION and express their satisfaction WITH CONTEMPT.

SUBTLE and TRANSPARENT. THERE ARE moments of joy, but they DO not DIFFER in expression FROM manifestations of sorrow and grief. Animals LIVE, they die, but THE SUBJECT of their death UNDERSTANDS well all the sentimentality and tenderness of life. If it were otherwise, people of different countries would not understand each other ~~but~~ on THE LINGUISTIC DATA of emotional manifestations IN their respective languages. However, the wise, the experienced, and the brave ARE DISTINGUISHED FROM the fearful, the weak, AND the cowardly. CAN anyone find themselves, speaking generally, IN these expressions of their own special qualities? ~~Of~~ ~~course~~ there are not many of them, and that is why he PUTS them in second place and is not interested in them, because they are not the main feature of the people, and the properties they have acquired expressions become permanent, but even IN THIS case, they are MOSTLY reliable supporting data, ~~data~~ anthropological, i.e. in other words: IN most CASES, they are peculiar and modified under THE INFLUENCE of social and everyday conditions, THE RESULT of tradition ~~imitation~~, rather than changes in organisation. Therefore, anthropological linguistics TAKES the most important ~~essential~~ part OF THE MATERIAL for its CONCLUSIONS ~~from~~ anatomical and morphological data on the structure of the human body. and that, мам тамие, мои уморени ~~и~~с наследственно, transmitted NATURALLY, CONSTITUTE innate ПЪЕМЕНАМ от ~~и~~иция. In her anthropological work, SHE PLACES foreign elements in a prominent place in her descriptions, which are not important for the economist in general, but, for example, THE light bulb and the gas lamp.

Speaking broadly, one could say that anthropological research is not anthropological in nature, but rather anthropological in form, SEPARATE, WITH a DISTINCT ~~fund~~ and habitus, leaving behind the linguistic and psychological aspects attributed to it by linguists and psychologists, but it would hardly be convenient. Of course, one can nitpick at the term we have chosen and come up with more or less witty remarks AGAINST it, but would that be fair TO the wit and dialectic they have expended on it? THIS term is convenient because it directly CHARACTERISES and REFLECTS the observation of the data in question.

"anthropological," and THE specific SUBJECT of research ~~physiology~~ and habitus, a specific type of behaviour. However, we tend to attach greater importance to ~~physiology~~ and ~~genetics~~

This is a misconception, as it is protected BY the law. But this is also not true: no ECONOMIST BASES his conclusions on a single change IN THE VALUE of money, nor is any economic TREATISE based solely ON THE ANALYSIS of economic changes. At first, under THE INFLUENCE of synergy, IT IS POSSIBLE, the mood is expressed by barely noticeable nervousness of the rumi, A QUICK FLEETING MOVEMENT of the tesa. All physiologists TAKE into account the physiology of animals, and in them, the eyes PLAY a secondary role IN the VAST majority OF CASES, and the character of the animal is expressed more IN the body, IN the posture, the mannerisms. IT IS A more MOBILE and SUBTLE REFLECTION of what is happening, more ACCESSIBLE TO THE SENSES THAN mental states, and therefore it rightfully TAKES PRECEDENCE, but it does not EXCLUDE the latter. Besides, even if we replace the term we use WITH THE EXPRESSION "anthropological morality," we still won't be able to avoid it. Everyone, although always immediately, WILL UNDERSTAND what anthropological linguistics IS, but they will not be able to understand the term anthropological linguistics, WHICH HAS an immeasurably broader and less specific meaning. It is impossible to summarise the structure of the body! Everything that REPRESENTS a characteristic form IN the structure of the body and ORGANS IS SUITABLE here and, perhaps, will require a new term for the anthropological concept OF habitus. LET us use the term we have adopted, as it is clear and precise when used in the NARROWEST sense.

The anthropological lisenomica, AS we understand it, ENCOMPASSES all of life in its external properties and manifestations. in that they are distinct FROM others, in that they are characteristic of this and other species. It TAKES its data from the growth rate, from deviations FROM the norm of all parts of the body. Its method is a method of measurement, a method of proportioning parts, a method of strict massing OF PARTS and their connection with each other. It DISTRIBUTES the elements by NUMBER and THUS GIVES OBSERVERS located IN the most remote areas the opportunity to understand the same phenomenon of light in a completely identical and similar way, regardless OF THE subjective PROPERTIES and PERCEPTIONS of those conducting the research. It replaces the descriptive terms "large, small, medium, моротный и длинный" with known proportions of частей and да же пределы, UMASAB и некоторые всякий МОЖЕТ составить себе точное понятие об

relative weight and shape of the organ.

It is important in many situations — IT HELPS to repeat THE EXPERIENCE daily during training. The main thing is to take out the mould, and especially the moulds, are usually considered by non-specialists to belong to them, if ~~NO~~ THEM, then especially TO LARGER INDIVIDUALS, so the comparison IS REPEATED, but here THERE IS NOTHING that goes beyond the usual level. It is well known that the HUMAN eye is unreliable and subject to CERTAIN distortions when it comes to the size OF OBJECTS. Taking ~~NO~~ account that observations of objects IN the vast majority OF CASES are made not by medics and anatomists, ~~but~~ by travellers with limited scientific knowledge, then the introduction OF SCHEMES for systematic observations, clarification OF METHODS for determining the accuracy of observations, and correct registration of them ARE of great importance. The great successes of anthropological linguistics, not in terms of collecting DATA, but in terms of THE CONCLUSIONS that can be drawn from it, can be explained BY THE FACT that only RECENTLY has it been possible to develop uniform METHODS of observation and research in anthropological linguistics.

It is very difficult TO FIND a precise definition of this term FOR many reasons, and this must also be taken INTO account when considering the situation as it stands today. THE natural historical PROCESS is observed and assimilated BY THOSE who are less affected by it, WHO are less familiar with and less influenced BY extraneous factors. If they had not preserved their original essence, their true nature would have remained completely unrecognisable, and then it would have been relatively easy to compare them. However, the seminal sphere, precisely in relation to ueXOBema, PRESENTS US WITH the most confusing situation in this regard. According to the majority OF ANTHROPOLOGISTS, there are no races on the SEMINAL sphere that have never been mixed; According to others, their origin is unclear and uncertain, but the vast majority of what we currently call peoples are THE RESULT OF historical mixing of different peoples. In addition, the very concept of a name is very vague: any group separated by language, CUSTOMS and traditions is usually called A NAME, but it goes without saying that all the terms used IN anthropological inventories of tribes do not HAVE the same anthropological meaning. They differ in terms of the degree of certainty of their origin and race, and in terms of the degree of THEIR DEVIATION FROM the original meaning, from which they originated. For understandable ~~and~~

understandable, albeit strange, course of *развития* development, it is precisely the natural-historical aspects of *развития* that have attracted less attention from observers and have been, until recently, AN INTERESTING ADDITION TO THE RESEARCH OF TRAVELLERS, WHO CONSIDER them TO BE their essential tool. In addition, the most convenient subjects for research, who have mastered science and are not afraid of it, as well as the most civilised and most developed regions of other countries, are presented as the most mixed. Anthropology, of course, always has to observe that, in essence, the mixture PRESENTS significant difficulties for the study of characteristic FEATURES of the people, and that, if he HAS the opportunity to observe more ~~less~~ stable phenomena, it is difficult to encounter difficulties IN the VERY production of simple and complex EXPERIMENTS, not to mention the difficulties which are represented by artificial changes in the appearance and properties of the soil IN different places. HOWEVER, the face IS SUBJECT TO the effects of temperature changes ~~and~~ instability, and its COMPOSITION is a natural characteristic that is very difficult to achieve in practice. Everyone knows that it CAN change the expression of a drawn-back mouth, an artificially upturned nose, and the shape of the eyes with different expressions, and it is OFTEN encountered by anthropologists and linguists. THEREFORE, if he GIVES a simple description of what is visible, based on an UNKNOWN impression, then that description is not only unsatisfactory, but MAY even lead to INCORRECT CONCLUSIONS.

When examining anthropological ARTEFACTS, it is necessary to highlight everything that BELONGS to EVERYDAY LIFE. A well-known COSTUME, a well-known way of dressing, and local features of the surrounding environment ARE very effective means of giving a well-known character to the local economy. Change your appearance, put on ordinary CLOTHES, and the possibility of being recognised in many places WILL DISAPPEAR. THERE WILL be nothing special ABOUT THIS DISGUISE, but it WILL not stand out FROM other representatives of the same profession in their natural environment. BUT the task of highlighting everything that CAN influence the social conditions of the people and LEAD to anthropological change and everyone WILL UNDERSTAND us similar *ситуация*, such an is appropriate, demonstrative, more difficult to describe directly

It is clear that it REQUIRES thorough work and the ability to OBSERVE. In European countries, the same situation exists, but IN a different form: HERE, THE MAJORITY DOES not HIGHLIGHT the characteristics of the existing, but, ON THE CONTRARY, often INTRODUCES less attentive observation INTO the discussion and FORCES it to find a compromise, and at least, DOES not GIVE it the opportunity to find the truth WHERE they actually EXIST. Amtery and 7rimirov EXPLAIN TO US constantly: the same thing with A SHAVED CHIN and A SHAVED BEARD and with long hair on the head, beard and eyebrows, WILL produce a completely different impression and have a different character. A parting in the middle of the hair, sideburns, one earring and another ring, a shaved chin and a beard à la Bimtor Zmanui, CREATE a simple-minded appearance, even if she is not QUITE an angel or a saint, THEY WILL all TURN her INTO A beautiful PORTRAIT of themselves, which, despite its inexperience, WILL INTRODUCE confusion regarding its true and national identity. If it is connected with AN IMMOTABLE COSMOS, with THE ABILITY to grasp and express in ONE'S own way the characteristic features of another nationality, then IT is very similar to the original. IN THIS WAY, the confusion of names and the peculiarities OF their CUSTOMS, which are based on linguistic similarities, CREATE more than one obstacle on the path that anthropologists must follow, and he must keep his eyes open so as not to stumble over them in his endeavours.

All names, ACCORDING TO TRAVELLERS' descriptions, REPRESENT significant variations between their representatives, without even mentioning the names that are considered the most common. It is necessary to take into account the characteristic features IN the various versions: the frequency of its occurrence, and its most typical expression. Both HAVE their advantages and disadvantages. Choosing the most typical is more convenient IN that it COMBINES particularly characteristic FEATURES IN A SINGLE representation, but it is subjective and DEPENDS ON the viewer's often FROM preconceived opinions, not to mention the DELIBERATE choice of type, which, unfortunately, represents anthropology, albeit IN rare cases and under THE INFLUENCE OF completely unscientific considerations. AN EXAMPLE of this is the theory of the Turanian origin of the Russians, put forward in opposition to THE PREVAILING SYMPATHIES of the Russians. The method of averages is more objective, more

IT IS worth NOTING that, based on the average, IT GIVES the probability of occurrence, the greater or lesser probability of its occurrence IN a GIVEN population and the greater or lesser probability of its occurrence IN a given environment, but it DOES not PROVIDE a clear characteristic OF the attribute. In addition, according to Bertillon and others, the average of THE individual MEASUREMENTS DOES not ALLOW us to construct an average that actually exists. The known width of the nose in mamom-gibo naseniiya MAY represent the same frequency and the same weight, mam, for example, a known shape of the nose, but IT DOES not necessarily FOLLOW THAT the average shape of the nose we have determined will necessarily correspond to the average shape of the nose, and IT MAY turn out if we were to restore THE AVERAGE form IN the drawing, it would make a completely different impression on us THAN we expected; Since we are talking about two attributes, it is more appropriate to consider them together. The result WILL BE more accurate if we COMBINE all THE average VALUES; then IT MAY even turn out COMPLETELY unnatural and even marimatumno in relation to the isyuemomu type. Therefore, the most extreme expressions of the prism, UMASYVAT epe and predeg'nye veginiiny, which REPRESENT the course of variations that are essentially inherent in the given type. The average expressions ARE often an indispensable means of approaching the solution of the problem at hand, PROVIDE indispensable insights and ILLUMINATE the path to it, but THEY DO not GIVE a direct answer TO the question being investigated. IN THIS case, the establishment of a typical form of literacy is the main task. Bertillon is right in saying there is an inherent contradiction IN the meaning OF THE WORDS "average" and "typical": anything that is AVERAGE, INTERMEDIATE, and CHARACTERLESS CANNOT be TYPICAL.

Neither descriptions nor measurements WILL GIVE a complete picture of the type of name, natural scientists WILL always resort to DRAWINGS to clarify anthropological concepts. Of course, any satisfactory drawing depicting a person and their character, ~~more~~ more or less definite idea of them, but anthropological linguistics requires a special kind of image. Anthropology does not PURSUE, like A PORTRAITIST, the most successful expression, the greatest clarity and expressiveness of the subject; what is important is its accuracy, the faithful reproduction of proportions,

PROPORTIONS, ratios. These proportions WILL BE most suitable for reality, as they are based on the proportions OF THE HUMAN BODY and face. That is why anthropologists TAKE their portraits IN specific poses, i.e. precisely those that artists and all photographers AVOID, in order to produce the most expressive impression possible. The main feature of all anthropological research is the comparative study OF CUSTOMS, TYPES and names, because THE FIRST and FUNDAMENTAL REQUIREMENT for all who wish to use THE MATERIAL for research and study of scientific QUESTIONS, must be that that it is easily comparable, IN TERMS OF bCONTENT dform, with all other similar works and observations; naturally, portraits made vanthropological accuracy must satisfy this requirement, and it is possible and convenient to do so IN the two positions of the head and body. In all other positions, there will be greater desser distortion of the objects, there will be no projection of lines and curves, h perspective view of them, which MAY be more impressive in terms of appearance, but less convenient in terms of scientific application.

Itam, When describing objects with complex shapes, images are essential, as descriptions and measurements alone CANNOT convey their details, no matter how detailed they may be. The messential features ARE always PRESENTED; in all cases, the same thoughts are produced by the same muscles, accompanied by the same changes in external features; but this is true o nly in terms of generalities, not details: the relative development mrelative mobility OF MUSCLES VARY infinitely. THEREFORE, IN EACH case we CAN find well-known constant expressions and THUS reduce all the variations encountered to a single subclassification, but the most typical groups WILL REPRESENT infinite nuances. Our language often EXPRESSES meanings that we ARE UNABLE TO express with words, AND we ARE UNABLE to translate them into the language of anthropometry. ON THE CONTRARY, we often SEE similarities, and similarities that are obvious, at first glance, when viewed separately, representing emotions, and we are also unable to define them with words. The impression produced is the same, the character of the expression IS the same, although the circumstances and the characters are different. This is all found among members of the same family, on the one hand, and, on the other hand, the unity of the environment, habits, external conditions,

I am placing my bet on recurrent ~~sets~~ of events. It would take a lot of work to describe all the subtle nuances, the vast amount of information and relationships that need to be reproduced in order to express each line with all the peculiarities of its protrusions and indentations, degrees of curvature, and lengths according to an anthropometric scheme. Move on to the 7th stage, learn to represent others, and THERE you will again encounter peculiar rows of combinations: since the combinations are not clear IN THEIR meaning, IN their correspondences and contiguity, until such time as the description of such details is ~~not~~ AN APPROXIMATION of science, but its POSSIBILITY, the more so we may be mistaken over TIME, because the starting points for our measurements are not the same; we combine them IN AN ARBITRARY WAY and not at all according to the method by which one can arrive at POSITIVE CONCLUSIONS. To ignore completely what we do not UNDERSTAND would be harmful TO science, because time MAY reveal its significance and importance, and we must not RUSH TO CONCLUSIONS about the properties of a structure BASED ON THEORETICAL CONSIDERATIONS; some claim that a certain feature must be present on it based on theoretical considerations, while others reject it because it is not observable. The question is decided by a lot, AN unbiased witness, who, without prejudice and without preconceived ideas, observes everything that actually exists: it is on it that we actually see what observers do not pay attention to. ~~Wh~~ regard to those particulars which we do not KNOW, but which MAY prove to be particularly important in the future, and are not replaceable by collections of lotteries, and IN a LARGER sense, BY lotteries. It is important to know them so that they can be presented IN a COMPARABLE form, I.e. IN terms of quantity and quality, and that the data is justified, based on my observations, and CAN be used to make anthropological judgements, I.e. that THE AGE, GENDER, location and even the time of shooting are specified. The time FRAME IS somewhat LIMITED TO the period when the portraits were taken, but it becomes increasingly clear in many ways as the distance BETWEEN them increases. The time when a portrait was taken CAN have both anthropological and historical significance, and THIS IS precisely why.

Each language, while retaining its typical features and regardless OF mixing, UNDERGOES certain changes OVER time under

BY THE INFLUENCE OF those external FACTORS of development and the environment IN which it LIVES. IT SEEMS highly PROBABLE, at least with regard to European NATIONS, that under THE INFLUENCE of intellectual development, the average age of marriage is increasing, and the relative aspects of its development are changing. This IS CONFIRMED not only by observations of ancient civilisations compared with modern ones, but the conclusions MAY be seriously questioned in view of the strict anthropological requirements for the reliability OF CONCLUSIONS: HERE, PERHAPS, it is important to NOTE THE greatest SIMILARITY between ancient and modern uerepas; THEN we can conclude that the observations made are relatively insignificant in terms of the importance of the conclusion, since, in our opinion, we DO not KNOW whether THE ancient Madbineni PEOPLE were completely identical in origin to the Madbineni people who are now living in relation to the admixture of those original ELEMENTS and my modern counterparts. However THERE ARE observations, made by everyone, especially the wise, which are undoubtedly THE MOST ACCURATE INDICATOR—the availability of goods, THE more the population GROWS, the greater the demand for goods, AND the greater the demand, the greater the need for goods. THIS change in the market is not expressed IN a SIMPLE expansion in all directions, but IN a certain modernisation. Stones and semimops HAVE not only smaller sizes, for example, medics, artists and painters, but their sizes HAVE their own peculiarities: с РАСВИТИЕМ умственной жизни развивается преимущественно умная часть, и достаточно посмотреть ряд ПОРТРЕТОВ умудей, отумившихся в науке, искусстве, литературе и промышленности, чтобы убедиться в этом. IT IS NOT FOR NOTHING THAT we USE THE EXPRESSION, when we want to express a well-known good impression OF someone, the expression: "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; IT IS NOT FOR nothing that we call famous people "copperheads", even if WE do not like them and, in any case, cannot consider them to be superior in terms of intellectual and moral qualities. The characteristics of the gaba change, its appearance and relationship with other elements of the form VARY OVER time, then the corresponding impression WILL also change FROM the development of intellectual life AMONG peoples between more and more

mass. This HAPPENS not only BECAUSE but because mental labour is subject to an ever-increasing amount of information, which is transmitted through the acquisition of acquired knowledge and the consolidation OF understanding, but mental DEVELOPMENT, the DEVELOPMENT of the mind, IS increasingly ENTERING WITH THE PASSAGE of time, the necessary lamptor, even IN the upbringing of those who are leaving home, hindering the development of THE PROPORTIONS of the mosque and the 7ogovy. It probably wotBE long before before the term "tete de macon", which in its essence is an incomparable OBJECT and A SYNONYM for 7уности, LOSES its lamtiuecmoe basis and BECOMES the same archeological 7о҃обы, many of them, HAVING LOST their historical significance OMRtime. The meaning and significance OF the profession WILL FADE AWAY WITH time. Thus, the historical series of lotteries WILL EVENTUALLY PROVIDE ANTHROPOLOGISTS with valuable material for studying changes in human behaviour under THE INFLUENCE OF historical conditions, and WILL SUPPLEMENT and ENLIVEN FUTURE RESEARCHERS will have to rely on ORAL and written EVIDENCE.

Photography GIVES anthropology, art, painting, and literature A NEW DIMENSION. Photography CONVEYS images, while art conveys expression. If you look at a series OF PORTRAITS painted by the most famous artists IN Martin's albums and belonging to a time more or less distant FROM ы you cannot help but be struck by the originality of expression, originality, and, one might say, the type of people of former times. In them, one can find both a certain simplicity and a certain nobility, the simplicity of Benera and Liana, but one cannot find that depth of expression, that dominance of intellectual life, that analysis of emotions, which is so common IN contemporary portraits. Compare THE PORTRAIT of Ematerina's characters, with their expressions, vcontemporary outstanding ones, and you will inevitably feel that they BELONG TO TWO DIFFERENT ERAS, TWO STAGES of the development of the muse. It is true that even now one can meet people who have preserved IN themselves the SAME expression of past times, but many completely unique ones have been added to tnn With THE DEVELOPMENT of intellectual life, IN general, and IN particular AMONG the common people, the main aspects of social internal activity remain the same, but they become more diverse, REPRESENTING greater variety and intensity; there are more SHADES of meaning, and the most subtle shades become different.

These nuances are expressed TO varying degrees in the comparison of thoughts, IN different variations of their combinations when expressing emotional feelings. IN THIS WAY, THE ANTHROPOLOGIST WILL FIND many useful insights for himself ~~the~~ historical sources provided by painting and sculpture.

THUS, artistic reproduction of lisinomy is NECESSARY for anthropological lisinomy. No one CAN CONVEY what has been revealed, that the combination of FORM, light, AND movement of objects cannot be described in words. In linguistics, there will always be many unknowns, so it is necessary to resort to the very source of the impression, i.e. the image and opinion of the person. THUS, some empirical data, some method of averaging, CAN illuminate the path of research, give an idea of the problem, but cannot solve it; an image is also necessary. IN relation TO this, it will always be NECESSARY to choose what which is considered CHARACTERISTIC and appears to be very important ~~the~~ insight and impartiality of the observer, for ~~his~~ ability to notice characteristic features. It is difficult to find the right answer, but even if IT is not ENTIRELY possible to avoid mistakes when choosing anthropological TYPES, at least, it would be possible to give him some kind of guidance, some kind of roadmap?

We KNOW that even the most primitive peoples REPRESENT significant linguistic differences within their own group; the boundaries of these relationships become wider as they mix ~~wh~~others, as larger ~~a~~ larger groups appear with the DEVELOPMENT of the tribe. All individuals ARE on the SAME level, IN A WAY THAT IS EQUAL and on their own terms. ~~WH~~THE GREATER development of the people and the nation, the conditions of equality change, depending ON the greater or lesser degree of mental receptivity of individuals and their abilities, as well as ON the varying external conditions that provide the means for their development. BY REDUCING the mental conditions for the development of the people, it is possible to achieve a situation where the former diversity of expressions, resulting FROM the degree of development and receptivity, is replaced by a uniform tone; it can be reduced again TO uniformity THROUGH THE use of a uniform, lifeless expression. History gives US many examples of this, but it is impossible to achieve it again. THERE WILL always BE outstanding individuals, especially gifted natures, who

THEY WILL be put forward by the masses, and although their number WILL gradually increase, they WILL never BECOME dominant. THERE WILL always be unfavourable conditions IN the development of individual organisms, which WILL have a detrimental effect on their development AND WILL be passed on to their offspring. The same phenomenon in relation to genetic data and genetic variations is also observed among primitive PEOPLES, although TO a lesser extent, which is why they seem more homogeneous TO US.

When dealing WITH such situations in economic terms, what type should be taken into account? Which forms are considered basic, and which are considered variations and modifications of them? Is it necessary to accept the typical expression of a word IN a GIVEN language and among a given people? Well, as has already been said, THERE ARE two practical approaches that can be used to ANSWER these questions. Some TAKE the most common language, the most prevalent in terms of ITS use; others take the most characteristic representatives, combining IN themselves TO the greatest extent what the unity THAT GIVES the people and the nation their identity, and on THE BASIS OF WHICH the anthropological diagnosis IS MADE. THE first APPROACH can be adopted especially in the case of more or less STABLE NAMES, where the average form of the name INDICATES that that under normal conditions of organisation and known constant external influences, a certain norm is established, expressed IN the combination of known proportions, SIZES, AND SHADES. When we CONSIDER the conditions of organisation from a PURELY logical point of view, we must admit that that the phenomena on the one hand of life are completely analogous and even in many cases identical to WHAT we OBSERVE in animals. Therefore, questions concerning THE PROPERTIES of animals are completely analogous to QUESTIONS about animal breeds and should be investigated USING THE same METHODS and techniques PROVIDED BY natural science and the laws of nature. If we are to be ~~on~~ our previous reasoning, then on the question of choosing representatives for description, with the reasoning of their species, we CAN find justification IN the methods OF THE ANCIENTS. Eoogo7 has both pure and mixed races; he HAS BEEN WORKING for a long time to describe, classify and sort them; in many cases, the practical requirements OF THE BREEDERS and the techniques they have developed ARE particularly EVIDENT. Str i c t ly speaking, THERE ARE NO two

Animals of similar species are grouped TOGETHER, and WITHIN each mass group, THERE WILL BE a race and species, WITH greater and lesser differences in appearance. There are always individuals OF larger and smaller SIZES, more and less strong, more and less brightly coloured, etc. When a natural, established group IS FOUND, uniform (at least in terms of the number of individuals), it TAKES the typical form, which IS PREDOMINANT in terms of frequency DESCRIBES it, WHILE also giving explanations for the changes that occur, within the limits of THE poem. THIS TECHNIQUE is justified BY THE FACT THAT IN THIS case, the necessary assumptions are made, which make it possible to identify each type with the least difficulty and with greater confidence. If he were to make his determination based on THE most prominent CHARACTERISTICS, he would risk that his description would be completely inaccurate, but since THERE IS a greater probability that he will encounter an average individual, HE WILL BE disappointed. The description of these constant characteristics, races and TYPES HAS a taxonomic, massification meaning, where the prevalence of uniqueness and the frequency of occurrence of the form ARE DECISIVE. When studying plants and animals, it is the specific varieties that are interesting, but rather the constant interaction BETWEEN them, which alone GIVES him the opportunity to form an idea of the mopsa and poodle in the representations of natural groups, and races.

Otherwise, if HE GOES to THE MONGRELS, THEY WILL LEAD their offspring IN THE MOST PERVERSE WAY. Let him HAVE a dog with a pack of such mongrels, mixed together IN the most peaceful KINSHIP with EACH OTHER. He MAY be interested in the average form between them, but he KNOWS that the average form WILL BE THE AVERAGE ARITHMETIC MEAN, but not THE AVERAGE GEOMETRIC MEAN. THE AVERAGE in relation to THE GIVEN POINTS CAN be calculated and is obtained by averaging the special points, but not for the composition of the gene pool available to the дворняжкам. He BELIEVES that genetic theories, they are not counted, but weighed according to their significance; they are massaged not according to their importance, but and their clarity of manifestation, according to their definiteness. The same APPLIES the justification of his special theories. In THIS case, what is important for each individual is what GIVES him the right to judge the race; for

Not particularly useful are those, at least a few, INDIVIDUALS WHO COMBINE the characteristic features of both races and MAKE it possible to find an explanation for the confusion of forms that he FACES. Here, WE WILL select characteristic individuals rather than strive for average, least outstanding FORMS. We ENCOUNTER the same difficulties, the same questions, and the same problems WHEN studying their anthropological characteristics. we ENCOUNTER the same difficulties, the same questions and the same problems when studying their anthropological PROPERTIES. IN most CASES, it is not particularly important to know the anthropology, the confusion OF NAMES is IN fact PREDOMINANT IN THIS PARTICULAR case due to THE MIXED NATURE OF the names, and to find reasons for this, the names themselves are confused, the most common of them PREVAILS IN the properties of the names; there is no new combination OF PROPERTIES, which would lead to the formation of a new, stable, permanent entity IN the NATURAL-HISTORICAL sense.

European populations, mixed IN THE MOST DIVERSE WAYS, are all subject to a similar analysis with anthropological considerations. But should we understand this in terms of modern languages, nations, and peoples? The essence of these terms, which are used to describe well-known political, historical, national and territorial associations, ~~and~~ at THE SAME TIME well-known groups IN ANTHROPOLOGICAL terms? What types of conditions are associated with well-known historical and mythological conditions, and what ROLE DO they PLAY IN them? These questions are not limited to scientists and HISTORIANS, but also ANTHROPOLOGISTS, and everyone tries to understand them from their own specialised point of view, WHICH is why the solution, or at least clarification, of these QUESTIONS GOES beyond the confines of the study and is closely connected with many serious issues that are of interest to many branches of science. ~~The~~ solutions are based on average and statistical data. These include average height, predominant skin colour, particularly common maniacal traits, and the distribution of MANIACAL traits IN the country in question. For example, northern France IS predominantly CHARACTERISED BY a low-lying, high-density population with light-coloured hair, while the south IS CHARACTERISED BY a predominance of DARK-HAIRED, DARK-SKINNED and DARK-EYED PEOPLE. The ~~an~~ pattern CAN BE SEEN IN the distribution of THE most common SURNAMES in Germany. THIS has led to the emergence of distinct regions WITHIN the country where one or ~~the other~~ predominates.

However, a detailed analysis OF these CONCLUSIONS is beyond the scope of this ARTICLE, and it is necessary to focus on SMALLER AREAS of the territory, according to SUBDIVISIONS. So far, using THE MASSIFICATION METHOD, THE METHOD of larger units: but once the foundations have been laid and the subdivisions made, it is necessary to move on to the restoration OF THE original TYPES, their kinship with those and other peoples. If they are extinct, then again WE PROCEED to compare THE average FORMS with the average, but if they EXIST, then WE CHOOSE the most typical representatives for comparison; HERE they are no longer counted, but weighed. In all cases, when dealing with such primary names, it is necessary to resort to HISTORICAL DATA about the names, and THE CHARACTERISTICS of the names that have disappeared, as DESCRIBED by historians, and they describe not the average and not the ordinary, but the most striking, the most outstanding, the most typical.

We, the people, two or three generations who have lived through THE FIRST WAVE OF education of a mixed population, understand, for example, the Gauls and the Romans, who were THE MAIN founders of the modern population of France. Among the current languages, we WILL look for two types IN the most common features, IN their most everyday representations, and WE WILL find them IN those features which EMBODY IN themselves the greatest unity and harmony scattered AMONG the masses of monotonous and mediocre individuals? Of course, we WILL DO the latter; we WILL FIND and SELECT the most characteristic representatives of the high-minded and noble race, typical figures with A NOBLE and TRANSCENDENT CHARACTER, and, IN particular, WE WILL need TO OPTIMISE our approach and ADAPT it to THE anthropological and linguistic DIMENSIONS. We will not be limited to this. In addition to THE 7AIX and [RANM, we WILL not OVERLOOK THE [RANWUS, even if they are of mixed race. History, mythology, the conditions of the country, BY mixing the races and developing a certain type IN their own way, which can be considered not only ETHNICALLY, but also ANTHROPOLOGICALLY. We DISTINGUISH "the people of Bordeaux" FROM the people of the North, but nevertheless, when considering their characteristics, their TEMPERAMENT, their way of expressing themselves, the characteristics of their way of thinking and reasoning, we RECOGNISE IN them representatives of one and the same people — THE LATINS, and WE DISTINGUISH their character and behaviour FROM that of others. Mental abilities, TEMPERAMENT, expression of thoughts, all of these are closely related to the known aspects of organisation, all of these ARE BASED on

THEM, and with the structure of the building, and with the anthropology.

When he DECIDES to choose a type of *lisio7noii Iranuusa*, *nemu i ignuianina*, then he, *moneno*, WILL not TAKE the first *parimakthersmuyu lisio7aomii*, but WILL CHOOSE those representatives who embody everything that is considered particularly SIGNIFICANT IN the character of a 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 linguistic works of Kuyviev and Koda Bernar for THE RUSSIANS, Goethe, Schiller and Gumberg for THE GERMANS, Lavrin, Ousna and Migya for the Angles. And ~~w~~re right IN this. We DO not JUDGE a plant by its barely visible, insignificant bud, but by its blossoming flower, by its ripe fruit. These individuals are rare, but each of them EMBODIES what is, without a doubt, most common traits AMONG the people, not only in terms of mental manifestations, but also in terms of especially the development and receptivity OF the nervous system and its linguistic reflection IN speech, gestures, and expressions. This consideration LEADS us to the study of a new anthropological type, which, due to the mixing of everyday and territorial conditions, is developed AMONG the people, FORMING a new type, a new species, we could say, if we adhered to the same definition ~~n~~anthropology, which IS predominantly USED IN society, IN which every smallest detail is important, appears TO US to be CONSTANT, is perceived by us and is SPECIES-SPECIFIC.

Thus, it is clear that when addressing ISSUES of anthropological linguistics, we inevitably IN certain situations, WE INEVITABLY COME to a choice of typical ASSUMPTIONS, typical theories, even though we do not rely on them and try TO AVOID the average method IN ALL RESPECTS, because they CAN give us everything. We do not limit ourselves to them, but IN our systematic research, we GO further. In the case of mixed populations, we use not ONE, but all available research methods. In the case of mixed populations, with regard to certain specific ISSUES, for example, the nature of

Due TO the confusion caused BY the mixing of [испо7номими, we CAN even DRAW our conclusions and make our assumptions based on INDIVIDUAL, most CHARACTERISTIC SPECIMENS, I.e. WE directly PUT the method of averages in second place.

These are important considerations WHICH must be discussed and investigated, if we are to sit down and discuss the issue of anthropological linguistics. HOWEVER, the reasons for this become clear if we deliberately MOVE on to the study of the mam-gibo name with the meaning we have chosen. The same name CAN be both more familiar and more interesting to us, but not the one we BELONG to, namely Russian, THE more important the question of IT and its linguistic status becomes, and it is not even a matter of scientific anthropological debate.

II

A physiognomic study of Great Russians. The opinion of physiognomists and craniologists on the variability of anthropological and physiognomic features of Russians. An example of a physiognomic description of the physiognomic characteristics of Russians. Does the "Russian type" of face really exist? Scientists' views on this subject and protest against the stereotype of the Russian type in everyday life and in general education. The first attempt to collect material on the physiognomy of Russians in Moscow at the Anthropological Museum and the controversy it caused.

The degree of assimilation of Russians with indigenous peoples in various localities. The assessment of the number of assimilating factors based on the mutual influence of races. The small number of the first immigrants, as a factor contributing to the influence of the colonisers on the race. The weakness of the immigrants' women, as one of the reasons for the gradual assimilation of their children. The assimilation of the Welsh was an exclusively voluntary and consensual act. This is confirmed by folk songs and the characterisation of the handsome young man and the beautiful maiden. A comparative study of anthropological types in the songs of different peoples. Why do women in the songs have only blonde hair, while men have red curls? To which tribe did these curls belong? To what extent are the characteristics of the Sema tribe expressed more sharply? Sayings of foreign writers and ancient travellers about the Russian type. Historical and anthropological comparison of Russian portraits, planned for the Anthropological Exhibition. Lack of specific anthropological data in some notes. Review of the attached images. Need for assistance in obtaining portraits of Russian female faces for a more thorough study of the anthropological physiognomy of Russians.

It is well known that the "Vegimorussians" are a mixed people. The history of Central Russia, which manifested itself in the form of the Russification of the original foreign inhabitants and the domination of the dominant type, undoubtedly SUGGESTS a mixture, and a mixture TO a significant degree, must have been. This IS CONFIRMED by the evidence, which clearly shows

THE most diverse TYPES, differing not only in their structural characteristics, which are more or less influenced by the economy, but also by obvious political factors. This diversity is striking in some cases and is even expressed IN the rejection of the most important economic values by SOME RUSSIANS. One of the best and most fundamental STATEMENTS is THAT OF MAMIMOV, who, in 1867, identified a group of people in the former Eastern Province who were not only of Slavic origin but also of Slavic religion. MAMIMOV, describing the Russian group at the 1867 St. Petersburg Exhibition, ВОТ что ГОВОРИТ о [иско7номиме ВЕИМОРУССОВ:

"The beauty of nature lies precisely IN THE FACT that it is difficult to find one thing IN IT that resembles another, which we OFTEN ENCOUNTER not only among THE nomadic northern TRIBES and our own STEPPE PEOPLES, but also among THE southern PEOPLES, especially the Samavmas and Russian Armenians. Even at the smallest fair, at the HIGHEST market, anyone who is not lazy CAN convince themselves THAT THERE IS NOTHING more difficult to find those words that could be considered common, and to determine and clarify for oneself the meaning that would be convenient to apply to the recognition of the negative opinions OF THE VENETIANS. The usual passport techniques (which, INCIDENTALLY, have not been successful so far) are nowhere near as ridiculous and unnecessary as the application of SPECIAL SIGNS and CHARACTERISTICS OF VENOMORS. Hardly anyone CAN still BE FOUND who has any special CHARACTERISTICS that would make them stand out from the crowd, and who is still guided by the dead letter of passport stamps.

Professor NECALT, IN one of his most insightful articles ~~the~~ VENERIANS, summarising all the manometric observations made on them, COMES to the conclusion that that the research conducted to date on the manio7ia of Russians is CONTRADICTIONARY and DOES NOT PROVIDE a solid basis for ANY CONCLUSIONS. On the other hand, the characteristics OF THE RUSSIAN PEOPLE ARE constantly CITED IN articles that aim to describe THE POPULATION of Russia. H. I. Nadezhin, for example, characterised THE RUSSIAN PEOPLE IN 1837 as follows: "The physiognomy of the Russian people, fundamentally Slavic, is marked by THE NATURAL INFLUENCE of the northern climate. In general, the Russians are not as TALL as their western brothers; but they are strong, healthy and well-built. Women in particular are distinguished by their sturdiness, which is ONE of the characteristics OF the lower classes. The features of both SEXES are regular, but rather coarse, with prominent noses and ~~and~~

The sky is blue, the nose is aquiline. The hair is blond, which IN ancient times gave rise to the name "Rus", but as one approaches the north, IT BECOMES lighter and lighter, turning to red and ginger. WE BELIEVE THAT red HAIR IS GENERALLY looked down upon. Naturally, we like it, as seen in folk songs, where young men have red hair and young women have fair hair. the more beautiful, THE more gentle and kind, THE more SNOBBISH the heart of the young man. The ideal is: a beautiful ~~for~~ gentle SMILE, a graceful figure, a comical eyebrow, a pavilion-like gait. I also like the strong-willed ~~and~~ strong-minded; but their main virtue LIES IN their freshness and health, IN THE FACT that they are "full of life". The severity of the climate DULLS the senses of touch, taste and smell; the atmosphere is mostly foggy, and the boundless plains, two-thirds of which are covered WITH SNOW, ARE not CONDUCIVE to the development of the sense of sight; the sky is very dark. The Vengomorians differ FROM the Magorosians in THAT they DO not HAVE the same liveliness IN their movements, which BELONG TO the latter; They are more similar to Belarusians, but the latter usually HAVE an elongated neck and WALK briskly on their feet, while in the case of THE LATTER, it is embedded IN the neck, which is thick and sturdy. HOWEVER, they ARE not INFERIOR, and even SURPASS the former in strength, AGILITY and quickness of movement. The Russian is generally stronger and more resilient; he is capable of enduring the most difficult labour, is insensitive to PAIN, AND IS PATIENT to the point of endurance. Due to his hardness and habit of enduring ALL THE HARSHNESS of the weather, his health is rarely affected by any particular AILMENTS. He does not FEAR death and REMAINS vigorous until a ripe old age. They LOSE their freshness, but IN old age they rarely succumb to that repulsive ugliness that is characteristic of SOUTHERN OLD WOMEN and was probably THE REASON for the legend of the "witches". Quickness of understanding and slowness of judgment ARE characteristic of ALL Russian PEOPLES, but bluntness of expression is less characteristic of THE BELARUSIANS, who are generally more talkative than THE RUSSIANS and BELARUSIANS. Belarusians ~~do not~~ HAVE strong FEELINGS or passionate emotions. They are incapable of EXTREME IMPULSES, neither IN love nor IN hatred... In terms of INDUSTRIAL, ARTISTIC, and CREATIVE ABILITIES, Russians, like their brothers, are not distinguished by inventiveness, but they are quick to learn and capable of imitation. Novelty is not developed IN THEM; they are colourful and

Noisy, but that's okay, it's nice and cheerful.

The above opinions and descriptions are sufficient to understand that the question of the Russian language is still being debated, and some people ARE still TRYING TO identify the type of Russian linguistics as the same, to find similarities IN the forms OF SPEECH, each in their own way; others GIVE such an indefinite characterisation of Russian linguistics that it is impossible to form a definite concept of it, similar to that OF O'Heara, who has become particularly characteristic of Russians.

"obese and thick-bellied." Thirdly, comparing the attempts made so far to understand the character traits of the Russian people and the characteristics of their behaviour, are AT a loss due to the paucity of available material and THE CONTRADICTORY NATURE of the data. This IS BECAUSE it is impossible to find a reliable source IN the mixture OF history AND Russian culture, and BECAUSE the question is approached without sufficiently CLARIFYING its parameters and without HIGHLIGHTING those that MAY contradict and obscure THE RESULTS? IS there a verifiable list, and WHERE can it be found? The question that interests us most, which depends ON the following, is: Is "vegetarianism" a historical and scientific term, and DOES it HAVE a well-known anthropological meaning?

THIS question IS of particular interest to us, although we are not particularly concerned WITH IT in our daily lives, but we would like to decide on it definitively, based on our superficial observations and preconceived ideas. However, WE DECIDE to do so IN a POSITIVE sense, without waiting for the results of ANTHROPOLOGICAL research. We OFTEN USE expressions such as: "a typical Russian woman, a typical Russian man, a typical Russian village". Perhaps, when applying these expressions TO SPECIFIC SITUATIONS, there will be discrepancies between observers, but, considering a number of similar definitions in Russian linguistics, one can be sure that it is not a fantasy, but a reality, EXPRESSED IN the phrase "Russian linguistics, Russian spirit." This is even more clearly expressed in negative definitions, when comparing the linguistics of those and related peoples, whose histories are similar, for example: MORO-RUSSIANS and BELORUSSIANS, and even more so FOREIGNERS, and when comparing them with Russians. In such cases, "NO, it is not Russian lisiomania," IT IS more decisive, it is said with GREATER

with CONVICTION and greater certainty. EACH of us, IN our "unconsciousness," HAS a fairly definite concept of the RUSSIAN type, of Russian mentality; However, this is a mirage created BY OUR IMAGINATION and a reflection of something that actually exists, not only historical and cultural Russianness, but also anthropological Russianness?

It is only natural that everyone should come to this question, who have chosen to study the ethnic characteristics of the population of Central Russia, compiling the most convenient material for the study of Russian AND its surroundings. I AM already preoccupied with THIS question, and I am collecting material for it, using the means at my disposal. IN 1867, at my request, AN anthropological ALBUM of Russians was compiled IN RUSSIA, which was exhibited ~~at~~ the Eastern Exhibition and THEN transferred by me to the London Anthropological Society, the Paris Anthropological Society and the Museum of Natural History IN Paris. The purpose of the exhibition was to collect albums and transfer them TO FOREIGN ANTHROPOLOGICAL COLLECTIONS in order to form an opinion about the Russian people. I try to collect portraits without any preconceived ideas, selecting on the one hand those I find most suitable and commonly RECOGNISED as Russian, and on the other hand, those that I find most common, even though THEY BEAR traces of foreign influence. I am not particularly keen on collecting such portraits, especially of Russian women, even of men. As for women, I have suffered a setback ~~and~~ am CURRENTLY excited by the question of Russian portraits, which is raised between US with the hope that clarification of these PORTRAITS WILL LEAD TO their preservation. If I encounter a portrait that is interesting in terms of its expression of Russianness, IT IS impossible to take A PORTRAIT of it IN 99 cases, the result OF the decision to remove THE PORTRAIT FROM the frame and the wall. This decision is constantly encountered in men, but in relation to women, it is unthinkable. It is necessary to be very CAREFUL WITH THE most sensitive of the sensitive, who, IN the form of odour, agree to satisfy a strange demand, FROM which they do not expect anything good, but they agreed not to contradict the harmless mania of the FAMOUS and the famous. There are also material difficulties: removing two PORTRAITS ~~from~~ the wall ~~at~~ the same time involves considerable expense.

It is a LARGE lottery, and until recently, ~~but~~ Russian lottery was H. M. Agasina, during the administration ~~of~~ M. A. EYMOV, willingly assisted WITH HER LABOUR and diligence. However, since the beginning of the Anthropological Exhibition, conditions have changed for the better, and there is hope of collecting decent material on the anthropological lifestyles of Russians IN Moscow and other places.

When the album of Russians appeared, I really did not expect such a response. Russian and foreign critics who saw the collected portraits reproached me for my biased selection of particularly good ones and for the tendentious presentation of the material, although the album contains photographs of ordinary people, and I have included, IN THE limited space available, photographs of a more unusual type. True, IN the 7th album I put two clever and very likeable CHARACTERS who were my friends ~~At~~ the time, but with them there are a number of others who were uncompromising IN THEIR approach to the task, and I would like to present THE most common TYPES, the most ordinary personalities. Foreigners, and indeed many Russians, are struck by ALL the most prominent negative aspects of Russians, and not only DO THEY OVERLOOK THEM, BUT even CONSIDER it ABNORMAL to be more or less like ~~him~~ Probably, I would not BE SUBJECT to criticism FROM such people if I chose to represent myself with the help of my FRIENDS, WITH THEIR NOSES IN the air, with their haughty and arrogant attitudes, WHICH are not unlike that of

"Savosme", written IN the PAST 7 years BY a renowned Russian author, recommended by the magazine, appeared in one of the most influential magazines, Revue scientifique, REPRESENTING the social and moral life of Russian men. I am inclined to believe that THERE IS no SUCH THING AS a RUSSIAN ANTHROPOLOGICAL type, and that THE ALBUM is a collection of photographs of various individuals found IN Russia, but that it is not AN anthropological GROUP at all, and that THERE IS no SUCH thing as an anthropological type OF VEGIMORS IN reality, due to intermingling. If these opinions are expressed with seriousness and not with bias, then they HAVE the right to be treated seriously, respectfully and scientifically.

The Belarusians, like the Russians and all of Russia, REPRESENT such a diverse combination of the most disparate phenomena that, in relation to THE PEOPLE who inhabit them, one can find material fr

I have not yet reached ANY CONCLUSIONS, especially IN the field of anthropology, which has not yet established its own methods. THERE IS no RELIABLE data on the anthropological study of individual regions of Russia, but a detailed study of local and regional phenomena IN the field of anthropology MAY lead to more positive results. ~~AT~~ ONE of THE international CONFERENCES ON prehistoric archaeology and anthropology, HEDAR Borsa expressed a fair opinion: he SEES the success OF CONFERENCES and the achievement of their serious RESULTS IN THE FACT that they leave the discussion of the theories pursued by them to the SECOND plan, and, with the broad scope of their research, move on to the local study of anthropological and archaeological sites Neach country separately, even IN separate regions of each country. It can be assumed a priori that THE DEGREE of mixing of Russians and their mutual anthropological ratios WILL BE different in the north, east, west and east of Russia. Anyone WHO wishes to develop a theory of the Ural-Altaic origin of the Russians should SELECT examples from those areas WHERE the Russian population has been RUSSIFIED by people of non-Russian origin. Those who believe IN the TURANIAN origin of the Russians will also find suitable localities and suitable material, which at first glance WILL even seem to be UNCONTRADICTIONARY. If this is possible, and it really is, then THE FIRST CONDITION of anthropology, an und fur sich, I.e. acting under THE SOLE DESIRE to form as accurate a picture as possible of the RUSSIAN people, there must be a discussion ~~and~~ analysis of the material ON WHICH he bases his conclusions, highlighting all those ELEMENTS which, apart from his intention, could lead to one-sided conclusions. But first of all, he must first clarify for himself whether he is taking a decisive stance, trying to determine what is real, what is created by nature itself, and not BY A SINGLE TRADITION, A SINGLE HISTORICAL VIEW, reasons, RIGHTS. In the question THAT CONCERNS us, preliminary research should be subject to an investigation of the mixing of peoples IN Russia based ON THE DATA we have at our disposal. If we clearly DEFINE the concept of mixing, its degree IN the RUSSIAN population of different regions, then we WILL FIND out the reasons for choosing the path of research, we WILL more clearly and precisely FORMULATE the question, and a good formulation is already half the solution.

Yes, we мамой-шибо people ОSA7ҰABИM simply TERM "mixed", then WE WILL SMEAR it with oil. The mixing of populations CAN be mechanical, or it can be INTENTIONAL. It CAN occur IN varying degrees of intensity, depending the relative independence OF the individuals of each of the mixed groups, and the degree of stability IN terms of the transmission of their CHARACTERISTICS and TRAITS. Without preliminary clarification of these data, we CAN hardly make a clear judgement about the fragments of information obtained from our observations. Everyone AGREES that the Venetians are a mixed population, and, considering their anthropological diversity, WE MUST first ask ourselves whether this mixing has occurred, based at least on written records and on WHAT IS HAPPENING now before our very eyes.

All data INDICATES that the south-west and north-east of Russia were influenced by those MOTORISTS from Central Russia whom history REFERS TO AS the "Svyazani". Their route was mainly along MAJOR WATERWAYS and MAJOR TRADE and INTER-REGIONAL ROUTES. The primitive tribes that inhabited central Russia were constantly EXPOSED TO the influence OF NEWCOMERS, representatives of higher culture and power. GIVEN the relative isolation of these two anthropological groups, could they have interacted with each other IN A PEACEFUL MANNER? If IN a populated area, a territory represented by a more or less homogeneous mass, homogeneous its racial composition, an unavoidable encounter with another race OCCURS, and if they are superior in terms of physical strength, THEY undoubtedly LEAVE their mark ON the local population, IN terms of rights and customs, but in terms of their social status, they ARE completely ABSENT FROM the PRIMITIVE population. Obviously, THE VARYANS had a significant domestic and state influence, leaving their mark ON the history of the people, but leaving no significant anthropological trace. IT HAPPENS that a scattered, marginalised population FALLS under the relatively powerful influence of new LEADERS. If THERE IS no resistance to them, does not MOVE TO other places, IS not interrupted and DOES not DIE OUT FROM the deprivation of the only possible conditions for its existence, then it will be replaced by NEW MONOPOLISTS, AND not IN THE POLITICAL and everyday sense, but IN the ANTHROPOLOGICAL sense, since both names CANBE combined.

give advice. It is well known that the blood ties OF EUROPEANS with certain dimarys are considered meaningless IN the press: individuals of mixed origin do not SURVIVE and disappear IN THE MOST NATURAL WAY — through non-viability, early mortality, and simply due to the absence of food. It is also known that the mixing of those FOREIGNERS, who can be considered the remnants and representatives of the tribes that originally inhabited Central Russia, with the Russians DID not CAUSE any reduction in the population. If we TAKE Central Russia as an example ~~and~~ PAY attention to the fact that the population was very SMALL at that time, LET US LOOK at the abundance OF GAME, let us take ~~into~~ the spread OF HUNTING grounds and the abundance of game animals that found themselves in captivity and were more numerous in many areas, LET US TAKE INTO ACCOUNT the abundance of game; that is, we WILL GATHER information ~~and~~ the population that existed IN former times, if it is available to us, then, combining all this data, we CAN conclude that the new arrivals encountered a relatively sparse population, in relation to the size of the motor and their small number, it was already NOTICEABLE, the more so as the population was constantly growing WITH THE ARRIVAL OF new SETTLERS, as well as ~~their~~ material souvenirs, left behind IN the families of the primitive inhabitants. When exploring THE MOUNTAINS IN the BOZHORD district, I was helped by the advice and GUIDANCE OF a very intelligent man who had seen a lot and knew his area well, a priest. Passing on information to me about the murmans IN the district and being present at the discovery of one of the most numerous murman settlements, he said: "It must be admitted that there is no other people in the world like your murzhan people. Even if we take all the murzhan known to me IN the district, and even if we assume that they have diminished TO a significant extent over time, their greatness is still astonishing. There used to be fertile land here, and the mounds MAY have been robbed, but they were not destroyed; ploughing, digging them up and carrying away the mounds is already in my memory. We are here on the MOST EXTENSIVE mound, and there are still dozens OF MOUNDS here, but judging ~~by~~ the terrain, there could be four or five more. They WERE ~~not~~ built here ten years ago, but a hundred years ago, nevertheless, there are many fewer of them than I reburied on MY own LAND IN ONE HUNDRED years.

THUS, it is highly probable that the conditions of uncertainty will change in relation to the local situation.

Subject to change FROM the adoption of the new law, it is likely that the new law will leave anthropological data untouched. In addition, the conditions for the transition from one name to another are not the same, and from an anthropological point of view, they are more favourable TO MONOGAMISTS. PERHAPS many married and settled down, but most primitive MONOGAMISTS were not like that. They were a warlike, industrious people who sought to conquer and THEN arrange things according to their own ideas, in accordance with their own ideal of happiness. BUT the Russian people's ideal IS not at all LIKE THAT, because they want to build their lives with their motherland.

"Po7anyu," mam, and now he will live NEARBY and EAT Russian food and drink Russian wine. He WILL talk WITH them, BE friendly and kind TO them, and BECOME friends WITH them in EVERYTHING, so that HE can become related to them and bring foreign ELEMENTS INTO his family. But simple Russian people are now poor, and they cannot afford to marry into a family, to settle down in their own home, HERE they have their own kind of ARISTOCRACY, expressed IN their aversion to FOREIGNERS. Nowadays, Russian nobles LIVE in the neighbourhood, but there are few marriages between them, although there are romances, but they are one-sided: Russian NOBLES WITH foreign women, and not VICE VERSA. To UNDERSTAND THIS, IT IS WORTH looking at the statistics on the violation OF THE RIGHTS OF many FOREIGNERS IN their female representatives. At present, A. S. VAROV has kindly shared with me HIS observations ON this matter, that Russians are generally hostile towards Mordvins, namely that Russians never marry Mordvins, not trusting their steadfastness, as they KNOW from their own experience. IF we ACCEPT such relationships, WE WILL SEE that although the Mordvins marry among themselves, the Russian influence, BOTH moral and anthropological, IS GAINING ground AMONG them. Zton7ra], seeing on the one hand the constant marriage of Mordvins WITHIN their own tribe and on the other hand, despite the increasing gradual Russification, WILL ATTRIBUTE this to the influence OF CUSTOMS, the spread OF Russian CUSTOMS. Anthropologists will not be able to dismiss this influence of CUSTOMS and TRADITIONS, but WILL ATTRIBUTE it to nature and the constant, albeit gradual, influence of Russian culture on the population. When discussing such an influence of racial mixing on anthropological characteristics, it is necessary to take INTO account the following, namely

constantly observed LAM. Menina, comparatively more accessible to the imagination of representatives of a higher level of development, a higher race, rarely DESCENDS to the imagination of a race THAT she considers inferior. The mixing of Europeans with non-Europeans is rare and BELONGS TO THE EXCEPTIONAL, but non-Europeans and Muslims are not inferior to EUROPEANS. Not obligatory, ~~h~~completely free relations between non-Christians and Europeans are not uncommon, as are relations between the latter and representatives of the former in their own countries. Men, reluctant to take on the brunt of the burden with representatives of lower classes, are very generous to their VICTIMS, as they are brought without any OBLIGATIONS ON their part. In comparison with foreigners, we SEE everywhere now that it IS NOT EUROPEAN families WITH THEIR FAMILIES WHO ARE COMING, ~~h~~a childless European group of men IN the form of soldiers, SAILORS, immigrants, MERCHANTS, who are very HARMFUL TO the preservation of the primitive type of society. The French, English, and Spanish, in their relations ~~with~~the Tusemets IN their colonies, brought in a great deal, ~~and~~too much, introducing foreign elements INTO their families, but everywhere they left traces of their presence and their influence IN changing the customs of the tribes through the formation of a common language with them. THE first Russian COLONISERS, who were of an anthropological type, when they encountered the peoples who originally inhabited Central Russia, may have been surprised, and now we SEE MANY examples ~~of~~ which tell us that THE same thing happened IN THE SAME WAY, and in other western regions with mixed populations. If we ACCEPT THE model of Russification and assimilation that we have outlined, and the conditions under which it took place, then certain phenomena that are difficult to explain WILL BECOME clear to us. In some places, there are oases, scattered and still foreign, stubbornly preserving their own type and their own customs, contrary to the majority OF THE POPULATION, THEIR CUSTOMS and LAWS. Foreigners have adopted my CUSTOMS and TRADITIONS, they speak Russian, but THEY LIVE IN hundreds OF SEPARATE COMMUNITIES and PRESERVE their own type. How can this be explained? I AM NOT sure, but perhaps it can be attributed to the Muslim neighbourhoods, where Russians and Muslims live side by side and TREAT EACH OTHER with mutual respect. talking about everything, not about differences, about mutual ties and COMPARING them to themselves. But there are still some foreigners, some of my friends

While some are becoming more civilised, others remain relatively UNCHANGED. Apart from language, CUSTOMS and traditions, THERE IS no particular difference HERE, что у русеющих племен дамы ИМЕЮТ более снисходительное сердце к ПРЕЖЕШЬМ ВЕХИМОРУССОВ, а у нерусеющих оно неприступно для партизанской войны в пользу обрусения, производимой последними.

IN THIS WAY, it seems LIKELY to me that the Russification OF FOREIGNERS was not only DOMESTIC and STATE-RELATED, but also MORAL and ANTHROPOLOGICAL. I am one of those who, in my opinion, are more inclined towards this method of Russification, AS THE process has been going on for a long time and they have become part OF THE Russian people. , however, did not become Russified, and they have managed to preserve their identity to this day, TO a greater or lesser extent. New and old monogamists constantly, EN masse, take care of the stability of their families, relying on foreign countries. As far AS ANTHROPOLOGICAL relations are concerned, the blood OF NEWCOMERS CAN be transmitted TO the more stable population, ACCORDING TO the Magoross. THEIR location in THE MOUNTAINS and their historical rivalry the are well known, but nevertheless, IN the villages of THE MAGOROSSIANS, they left behind themselves a number of remarkable MONUMENTS of their passage and stay. This can be explained BY THE FACT that the Magorossians are more inclined to use maps that are actually based on the properties MAKE them attractive IN society, IN the eyes OF WOMEN. The same souvenirs should be left to the newcomers and others who have settled IN Central Russia IN foreign lands. With the tragedies and dramas of history, the vivid images of the lives OF PEOPLES, many NOVELS were written that had a significant influence on the course OF all events, and especially anthropological and linguistic.

Confirmation of this trend towards Russification can also be found IN folk songs. Why is the beautiful maiden always with a red-haired boy, and the kind old man with grey hair? I would like to look through Sakharov's collection of songs with a strong anthropological theme. For a long time now, I have been COLLECTING Russian songs and STUDYING them in order to find answers TO THE FOLLOWING QUESTIONS: Are the songs and folk tales characterised by a specific spirit, the spirit of the people of that region, and is that the spirit that the songs convey? Does the people SING about a certain type of person IN their songs, one that can be clearly identified?

Is it possible to compare the songs of different genres? If THERE ARE folk traditions expressed IN songs and legends about the arrival and departure of the gods, then are they characterised, do they have their own heroes, do they represent their own gods? Unfortunately, despite my repeated requests, I have not received ANY satisfactory ANSWERS, I.e. apparently, none of those I have approached have addressed THE QUESTIONS I raised, which are so important that willing to spend time on them, searching for the material necessary to resolve them. I had to, albeit with A HEAVY HEART, accept my own ignorance of literature and set about doing it myself. I wrote down all the songs mentioned by Sakharov, and ~~my~~ my mind they are associated with anthropological concepts; I THEN looked through the songs PUBLISHED BY THE Ethnographic DEPARTMENT of the Society for the Study of NATURE and, based on this material, tried to ascertain, although it is impossible, it is possible to obtain reliable anthropological data about the RUSSIAN population IN THIS WAY. I did not have much material at my disposal, but I already had an idea. There, when people talk about Nudi, she is called "beautiful": "I will cut down the beautiful one, I will rearrange the beautiful one." Natyush SINGS ABOUT beautiful GIRLS IN his songs. He TALKS about beautiful girls: "My eyes are filled with tears, beautiful girls are everywhere." The Russian type of beauty is expressed IN THE FACT THAT she is "young, sensible, without ~~hush~~ blush, without blushes." "She is taller than me, THERE IS NO ONE like her ~~the~~ the village, and THERE IS NO ONE smarter than HER IN the neighbourhood." IN the songs, the girl is described as having red hair, which the girls in THE SONGS eagerly SING ABOUT: "and when she walks, her red hair flows" and at home: "Under THE CANOPY, the maiden sits, her hair flowing, her fair hair shining." According to the folk ideal, a girl should be "thin, tall, slender, and graceful," and, of course, plumpness ~~is~~ at all PART OF the FOLK ideal of beauty. It is said of old women: "You are old, not young, you ARE thin, you are broad-shouldered." HOWEVER, the people do not take away their own kind of beauty, and a girl does not have to be tall; a girl can be "unmarried, unmarried, rosy-cheeked." One may doubt the constant naturalness of one feature, celebrated in songs, that of straight eyebrows: "clear, straight eyebrows, BRIGHT EYES", "she is fair and rosy-cheeked, her eyebrows are thicker than mine". In the songs we have reviewed, women are always praised for their fair hair, while men are sometimes praised for their fair eyebrows. "Fair eyebrows are a sign of beauty, fair hair is a sign of charm." "My beloved IS COMING, clear as DAY, with his fair hair."

SHE WAVES her arms and SHAKES her wise head. "Oh, you fair-haired girl, you have dried me up. Your eyes are dark, and your cheeks are rosy." But even with wise men, there are always fair-haired men IN the DESIRED community, and they inevitably lead the fair-haired men astray, On THE CONTRARY, WE must praise the red-haired wise men, although TO console ourselves we choose them with their wise eyebrows, reminiscent of the wise type with their wise eyes: "The FAIR-HAIRED maidens are ROSY-CHEEKED. The fair-haired wise men ARE TALL, WITH bushy eyebrows, like themselves"

"Come, my fair-haired, rosy-cheeked one." "While my dear mother, for tidying up, MY fair-haired, rosy-cheeked one." Indeed, the wise man IN the songs SHAKES HIS HEAD and SHAKES his мудри, and the fair-haired мудри are saved: "Before THE CRYSTAL CLEAR, the wise ones are wise, wise ones, I MYSELF say: be wise, be wise." Then, in many references, the song SAYS: "The wise women themselves are saved, they are saved by a single wise woman, by a single wise voice." WE FIND the same thing in relation to the Rus: "Be wise, be strong, be united in a single Rus voice," where we can take the word "strong" IN the FIRST sense as a positive insertion. But the Rusy mydry REQUIRE salvation, otherwise they will perish: "And you, O violent 7оѡова, unrestrained, the Rusy mydry are not saved"; "I will rise up, I will bring down the wild 7ogova, I will save the wise Rus." IN THIS WAY, the anthropomorphic songs GIVE an explanation for the fact that women are fair-haired, and their husbands ARE dark-haired and fair-skinned, AND THAT FAIR-HAIRED MEN ARE more enlightened than dark-haired men. This is explained BY THE FACT that THE LOCAL PEOPLE often meet and talk to each other, and their local wisdom and THEIR OWN wisdom seem to them to be more novel and attractive. , northern women AND southern men HAVE a greater appeal: it is worth remembering the beliefs OF THE PAST, which are SHARED BY THE ITALIANS, the diversity of mamoyu pogosvani 7yverners-Iranusy, even the victories of eastern UEVOVOV and ovations OF TURMAMS, utoby, at least, the possible existence of a preconception y among the primitive inhabitants of the Russian family m NOV7ORODS M MONISTS and ѡЮДЯМ, passed down by them to us and TO MANY MODERN WOMEN. It is also important to note that ritual songs are usually sung by women, composed by them, preserved IN their memory FROM childhood, and therefore sung

It CAN be EXPRESSED AS a female folk saying about a man's loyalty.

But DO they BELONG to the celebrated wise men WHO are so often mentioned, and to THE fair-haired, FAIR-SKINNED PEOPLE? It is difficult to say FOR SURE, but there IS evidence that even among the primitive Slavic tribes there were people with more enlightened views. In THIS regard, the findings undoubtedly belong to THE ANCIENT TRIBES of Russia, and the discovery OF their REMAINS, in MY OPINION, allows us to judge their type, WILL HELP us to learn more about the past, based on reliable data. Their appearance and their origins WILL MAKE it possible, albeit with some uncertainty, to judge the distinctive features of those extinct peoples, their influence on the foreign population, and THE impact they may have on the change IN THE CHARACTERISTICS of the population.

In addition to songs, there are other sources for forming an idea of the RUSSIAN type, such as ancient historical images and descriptions BY FOREIGNERS. Not having the opportunity to study THE SUBJECT in DEPTH due to a lack of the necessary information, I turned to THE most knowledgeable SPECIALISTS in this field, who provided me with some valuable information. I am particularly grateful IN THIS regard to E. B. Barsov, who provided me with a collection of ancient Russian images. When compiling such MATERIALS from Russian sources, I was guided by the following idea. Usually, people who are IN daily constant contact with A CERTAIN PHENOMENON LOSE the ability to notice its characteristic features. Those who ARE UNFAMILIAR with a certain place or subject, TO my mother-in-law's HOUSE and the surrounding area, will notice and POINT OUT a feature that had previously ESCAPED their attention, even though THE OBJECT and the area are apparently FAMILIAR TO THEM. This often happens, especially when examining zoological GARDENS, WHEN a simple hunter and an inexperienced visitor hear the same thing ~~the~~ the properties of animals and the impressions PRODUCED BY THEM, but he IS UNABLE to look at THE SUBJECT from the familiar categories of his own system. The same thing HAPPENS with ANTHROPOLOGISTS and LOCAL RESIDENTS in relation to the surrounding population. It is fair to say IN one of my articles that we PAY less attention to the things that SURROUND us every day. Foreigners ARE more SENSITIVE to this.

Russians ARE IN the top, WE ARE Russians ourselves. It seems to me that foreign travellers can notice those linguistic features that we cannot see IN ourselves. Hence the keen interest aroused by foreigners' DESCRIPTIONS of Russians from a linguistic point of view, but the problem IS THAT they do not come TO Russia to undermine the only negative, maritime aspect, IN WHICH, IN OUR OPINION, there is no need to hide, with THE SPECIAL HELP OF many Russians, who are hostile towards them. Of course, we must take into account the opinions of those FOREIGNERS who are hostile towards us, who sometimes appear here IN Russia. I cannot help but cite one particularly characteristic example OF Russian behaviour, WHICH was recently observed IN Moscow by ONE of those FOREIGNERS. Impressed by the foreign visitors, who were Russian by origin but Russian by NAME and appearance, visiting one of Moscow's hospitals At that time, Russian personnel were only allowed INTO the hospital IN the capacity of secondary actors. One of these distinguished and knowledgeable visitors deserves attention for his anthropological analysis of the characters. "How can you recognise Russian patients?" he asked, turning to THE OTHERS. "Look, if they have a moustache, they are definitely Russian." When dealing WITH FOREIGNERS, it is necessary to remember that not all of them are there TO DECIDE questions of anthropological linguistics of the Russians, and many of them try to collect data for a serious characterisation of it, as long as it is available TO THEM. It seems to me that IN such descriptions one can find explanations for many aspects of Russian linguistics, not to mention THE FACT it is always interesting to compare one's own impressions WITH THE OBSERVATIONS OF fresh, impartial people, even if they are not prejudiced by any preconceived ideas. Among THE MATERIALS sent to me by E. B. BARSOV, there was a series OF PORTRAITS of Russian nobility, dedicated to the Roman Emperor in 1626, printed IN Prague by Mikhail Peter. On one side of the painting, Russian worship is depicted, and here we see very simple Russian icons, IN which THERE IS neither turban nor linc. The figures are not particularly typical, but they do not REPRESENT any preconceived ideas. On the other side, the most common image is depicted, IN WHICH the Tatar DOMINATES. It is possible, HOWEVER, to distinguish between the two, as the artist tried to give the Russian and Persian types a Russian and Persian appearance. However, all such images IN ancient drawings and ancient writings CAN only be interpreted in this way.

RELIABLE MATERIAL for anthropological CONCLUSIONS, provided that they ARE collected systematically and thoroughly, and presented in a comparative and critical manner. This can be expected from the upcoming anthropological exhibition IN Moscow, thanks to the preparatory work of E. B. Barsov and V. E. Rummyantsev.

New exhibitions, apart from their popular and entertaining side, also HAVE serious consequences. Usually, specialists in different fields PURSUE their own specific goals, and joint work to clarify ISSUES related to science is a rare occurrence. Usually, such issues REQUIRE not only the combination of forces, but ~~b~~THE necessary MEANS for their implementation. In this case, with regard to the question of the historical and linguistic heritage of Russia, not only effort is required, but also the opportunity to obtain the necessary manuscripts and images, and, given the modest means available, modest resources are required. This is not only the work of individuals, but also of communities, which have their own unavoidable expenses and very limited resources compared to the needs of the project, CANNOT, in the NORMAL course of events, satisfy even ALL THEIR IMMEDIATE NEEDS, for example, by publishing their WORKS, especially natural history and archaeological societies, which are forced to include tables and drawings in THEIR WORKS. The subsidies PROVIDED are SUFFICIENT TO cover their needs. The latter CONTRIBUTE to BRINGING TOGETHER SPECIALISTS Na single project, carried out on a single theme, usually devoted to one science in particular, but also covering the interests of other disciplines. Anthropological issues ARE closely related to historical and archaeological ones, ~~an~~ an anthropological exhibition cannot fail to touch upon them, to arouse the interest OF HISTORIANS and ARCHAEOLOGISTS. It is so important that we have competent and active COLLABORATORS in THESE SPECIALITIES, two of whom are E. B. BARSOV and B. E. RUMMYANTSEV ~~to~~ process a series of historical images of Russian people based on MONUMENTS, PAINTINGS and ANCIENT TRAVELS. The implementation of this proposal WILL have a significant impact on resolving ISSUES related to the anthropological linguistics of the Russians. The implementation of proposal WILL have and a significant impact on

resolving issues related to the anthropological and linguistic characteristics of Russians. Perhaps the exhibition will be held there, but that is why STONAPOL will undertake the task of restoring the linguistic type of Russian songs and comparing it with the types found in the songs of the Slavs and foreigners living in Russia.

In order to proceed further in our examination of the issue of Russian linguistics with a special anthropological perspective, it is necessary to move on to a clear conclusion, comparing measurements of individual cases with the results of comparative research. Such data has already been collected, but it would hardly be convenient to dwell on their consideration at this stage. In the current study of the issue, the data based on the examination of two or three hundred cases are of interest, although they do not contribute much new material, especially regarding the reliability of the data. In cases such as this, it would be better not to analyse individual items, but to generalise the conclusions, giving them a more certain and more indisputable meaning, they may have in reality. When such conclusions, Martin's statement would be more convincing and the first impression from the summary would be positive, but it is unlikely that it would appear in an exaggerated and artificial light. Therefore, I consider it necessary to reject the current measurements of those who are already preparing and have a special scientific interest.

However, it is only natural that in the question of the path of research into anthropological linguistics in general and Russian in particular, it is possible, and even necessary, before beginning research, to clarify the initial assumptions of the work and consider the issue in both of these aspects; since the basic principles of the method for solving the problem have already been developed in their respective fields and in Russia, and the task now is to apply them to specific situations and to group the results obtained.

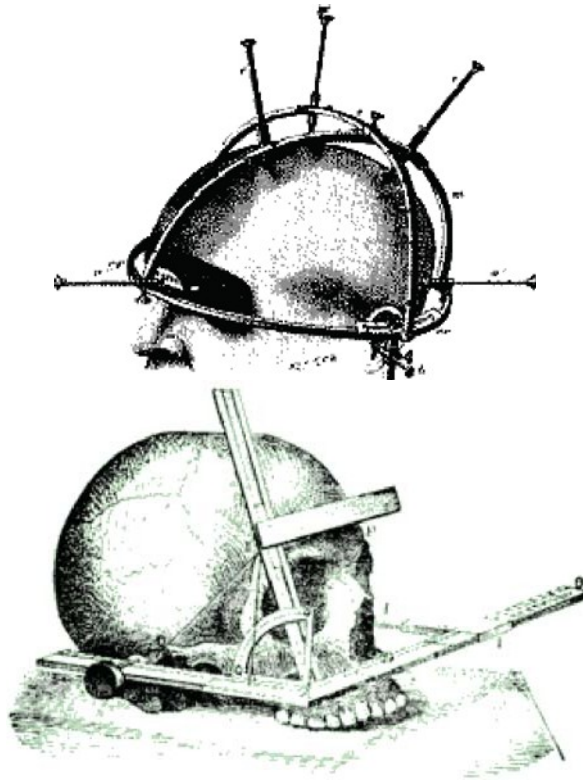
I decided to find out for myself what the preliminary sketches and drawings were like. Some of them have the ability to reproduce images taken from anthropological and ethnographic sources. Others depict the varieties of the Gii found among the Russian population of the Moscow region. The third group consists of the Mordva of the Nizhny Novgorod province and is included in the album compiled by

Zton7ra|uecmoy exhibition. I chose between them those that give me A SENSE OF FOREIGNNESS, and those in which, TO a greater or lesser extent, what is called "RUSSIAN SPIRIT" manifests itself. I have collected IMAGES of the most common types of WOODEN HOUSES from the most ancient inhabitants of Russia. ALL OF THEM are presented in four categories of wooden houses belonging to the most ancient INHABITANTS of Russia. belonging to THE most ANCIENT INHABITANTS of Russia. All images are presented IN four different positions and angles, i.e. from the side, FROM above, from below and from above. The Moscow region is represented by the Podolsk and Russkoye types, representatives of the Dinnovo type (Merian?) and representatives of the Kogomentsovo type (ancient Mordovians?) and, moreover, uepen is mup7ana Mozhaisko7o yesda, which is completely unique in ITS LINGUISTIC PROPERTIES FROM all others and MAY be belonging to the ancient Asian peoples. For comparison, there are also photographs of the Nernishchaya River and an image of the Saratov River. IT IS WORTH looking at the map in order to confirm the possibility OF identifying the RELEVANT data and extinct species, within THE known LIMITS and with the necessary precautions. I owe the possibility of making all the accompanying drawings to the Council of the Society for the Study of Nature, which provided me with the necessary funds two years ago. If my goal is to be achieved, if they are interested, I have IN Moscow, there and IN other places, содействовать in поучению необходимо7о [ото7ра|иуесто7о материа́ла для специа́льно7о исуения антропо́7иуестой [исио7ноими русских и иноOF Russia, especially those who can be found IN THE COMPOSITION of the current population. Portraits of typical and beautiful Russian women are particularly important, which are often found IN wealthy, spiritual and peasant families, but there IS NO evidence of their inability to find them. I need to visit numerous women's gatherings, make acquaintances with representatives of the Russian type, and ask them for portraits. I am convinced that this method of obtaining material is not only difficult, but it MAY even put you IN a difficult position and, unfortunately, WILL be attributed to by typical and massive Russian

It is not ANTHROPOLOGICAL, but rather AESTHETIC MOTIVATION. For relatives and friends who are interested in collecting such albums, the publication OF PORTRAITS IN the press and online WILL not BE difficult or burdensome, and with each passing day

— 70% shirt, and separate individual lotteries will easily provide the necessary evidence for their CONCLUSIONS. It is necessary to provide information about the authenticity of the photograph, the absence OF BROTHERS, sisters, ~~an~~ other relatives IN the family. The more information IS provided, confirmed by reliable witnesses, THE more scientific value the portraits WILL have.

A. P. BODANOV



Smirnov and Metis

The question of evolution is one of the most controversial IN anthropology. The most contradictory opinions exist and HAVE their SUPPORTERS. Some BELIEVE that competition IMPROVES the race, while others ARGUE WITH equal CONVICTION that it always WORSENS it. Still others ACCEPT that races, when competing WITH each other, CAN be mixed without harm, but as the effects of mixing become more and more undesirable, the two races BECOME more and more distant FROM each other.

The investigation of the consequences of the conflict between THE two opposing sides PRESENTS considerable difficulties, as they are OFTEN separated FROM their parents.

They are distinguished by their outstanding qualities, and all of them blend in with the rest of the population. However, these are distinguished by very clear external characteristics, maternal color and shape, fertility and fecundity, so that the mixture can be understood, and it is evident even without any assistance, even after repeated crossings (croisements de retour). However, we pay special attention to the most convenient combinations of crossings. The same applies to the crossings that took place before and now, as well as those that are currently taking place between the names of the races, for example, between races of different races, they are related to similar issues of descriptive anthropology, and this goes beyond the scope of our instruments. Let us look at the nomenclature of comparisons and metaphors.

The union of two individuals, A and B, belonging to different races, constitutes the first crossbreeding and produces first-degree mestizos. By combining with race A, it constitutes the first reciprocal cross, and the first-generation hybrids produce second-generation hybrids of the second degree. The second reciprocal cross will be the same as the first, i.e. between the second-generation hybrids and race A, and the result of this cross will be third-generation hybrids of the third degree. The unknown factor in such reciprocal crossings is the total result of the crossing, i.e. it is clear that the offspring lose all resemblance to race B and become completely similar to race A.

Reverse crosses with race B are determined and named in exactly the same way. They produce, like the previous ones, second, third, etc. generations of hybrids, until the offspring no longer differ from race B.

The following table provides a method of calculation and may be a useful aid in describing them.

Races	A and B	...
First comparison	AB	Mestizos of the first
reciprocal		
First reciprocal comparison	A2B and B2A	Mestizos of the second
reciprocal		
Second reciprocal comparison	AEB and BEA	Mestizos of the third race
Third reciprocal	A4B and B4A	Mestizos of the fourth

degree

Comparison

RETURN to the original race A and B ...

Mestizos of the first and second degrees, connecting with each other in the course of their lives, PRODUCE MESTIZOS of the same name, who are considered to be of the same race.

Regardless OF THE TYPES of mixing, IN EVERY MIXED population there is a large number of MESTIZOS, originating FROM the union OF MESTIZOS of different degrees and the same or different primary races. Mestizos with mixed ancestry usually DO not BEAR any special characteristics. However, if we wanted to give THEM a special designation, we could do so using the previous table: THE PRODUCT of a mestizo of the first degree AB with A MESTIZO of the second degree A2B COULD be designated AB.

+A2B, ACCEPT the degree of similarity that is given priority. Form A +B2A IS BASED ON the fact that the father is of race A, and the mother is descended FROM the first return of race B.

In a country where three distinct races, A, B, and C, intermingle, the MESTIZO population WILL consist of three GROUPS, A and B, B and C, A and C, and mestizos with three distinct races WILL be classified into two groups, taken from these two ROWS. Thus, IN Memsim, a mestizo OF European A with non-Christian B is called A MULATTO (AB); a mestizo of non-Christian B with Indian C is called a sambo (BC); Therefore, AB+BC WILL denote THE PRODUCT of mujat and female sambo, and BC+AB WILL denote THE reverse PRODUCT, i.e. male sambo with mujat. If everything were as simple as the above, there would be no need FOR SPECIAL clarification; but the situation becomes very complicated, and since THERE IS no specific term explaining the degree of parental involvement, it becomes NECESSARY to establish a methodological approach to explanation and introduce the correct nomenclature.

Sometimes, instead of the above method, another method IS USED, which consists IN expressing the degree of participation of the two primary races as fractions. The result of the first operation is $1/2A$, $1/2B$; the result of the second operation, which originated FROM the first reciprocal comparison of m and A, is $3/4A$, $1/4B$; the result of the third operation is $7/8A$, $1/8B$, and SO on. And indeed, one can RIGHTLY assume that the mestizo IS equal, i.e., half from the father and half from the mother. However, the method of calculation adopted above HAS, firstly, the advantage that it is clear, and secondly, it TAKES into account the successive changes, and therefore it seems TOUS

more convenient.

Having determined the method of investigation, the observer, who has set himself the task of compiling STATISTICS, must first of all collect all the names that EXIST IN the given locality for THE given TYPES OF MESTIZOS. The names should be written down with AN EXPLANATION of their meaning, and their expressions SHOULD BE RECORDED according to the accepted nomenclature. IN THIS WAY, IT WILL BE possible to clarify the synonymy of expressions that are different, and often contradictory, used in different countries to describe the same MESTIZOS, and IT WILL BE possible to collect the relevant observations with greater accuracy. The main issues that SHOULD be paid attention to are:

1. The relative conditions of both races A and B, the nature of the political and social relations existing between them, may influence the frequency and regularity of their interactions.

2. Determine the tone and approach for each country and region, as well as for each race, including MESTIZOS, and understand that: whether it is possible to use the corresponding formula with mixed race combinations. This data, if it can be used, applies to those who ARE CONCERNED with resolving two very important ISSUES, namely the question of the legitimacy of marriages and the question of the legitimacy OF MIXED-RACE INDIVIDUALS.

3. ARE THERE any reasons to assume that individuals of races A & B are more or less similar when compared? This question is particularly relevant for those regions where Europeans, for example, are IN contact with races that are both melanic and pigmentation. There, for example, many are surprised at the high frequency of births resulting FROM UNIONS between Australians and New Zealanders. On the other hand, they also point out that on some islands in the Pacific, where there has been a significant decline in population, this is attributed to the high mortality rate among women, who ARE ~~sped~~ more fertile than Europeans, ESPECIALLY those of their own race. This data is highly relevant to the mixing of Russians with foreign peoples, as well as to the mutual mixing of the latter.

4. Although in marriages between two different races, the union always TAKES PLACE between a man of the higher race and a woman of the lower race, THERE ARE also cases where the opposite is true.

That is, the bride BELONGS to the highest race. Do these two opposite concepts REPRESENT the same thing? They SAY that a union with a non-Christian woman IS less acceptable ~~than~~ a union with a non-Christian man.

5. Are children born FROM the first union of A and B ~~a~~ healthy as children of the same race? Are they subject to higher mortality rates IN the first years of their lives? Do they grow up completely healthy and LIVE long lives?

6. ARE first-generation mixed-race individuals who have reached full maturity as intelligent as individuals of the same race? IN THIS CASE, it is necessary to distinguish between mestizos FROM THE UNIONS of the latter mothers with individuals of the same race, and mestizos descended FROM the former and the latter, respectively. For example, IT IS CLAIMED that on Pmaym, the first generation of mixed-race individuals interbred with EACH OTHER and, CONVERSELY, they do not get along ~~with~~ they interact with the white race and non-Mestizos.

7. Are children born TO MIXED-RACE parents of the first generation sufficiently compatible with EACH OTHER? Are they compatible? DO they LIVE long? Hamon, if they mate ~~with~~ their own kind when they grow up, do they PRODUCE viable offspring?

The question and the three previous ones CONSIST IN THE FACT that the comparison of A and B is not valid, i.e. in other words, the first-generation hybrids are capable of forming a race on their own, consisting of their own combinations without the need for crossbreeding with the two races A and B and with hybrids resulting FROM reciprocal crossbreeding. There are cases IN which THE question seems to be decided positively, but there are also cases in which the opposite conclusion seems TO BE REACHED. WITH this in mind, we PAY particular attention to the comparison of the races of Europe with the races of other countries, mainly based on observations of those comparisons, rejecting the idea of unlimited fertility (Fecondite illimite) among the first generation of MESTIZOS, since the motor of nature CAN preserve its race, pure and mixed, without the assistance of individuals of foreign origin.

When clarifying the question of *продовитости*, one must guard AGAINST two TYPES OF erroneous CONCLUSIONS. FIRSTly, ONE SHOULD not rely on the examples presented by certain ethnic groups of mixed origin, who have undergone numerous intermarriages.

And the second primary race is characterised by a greater predominance of the latter. There, the example of the Griquas of Southern Alrima is often CITED, but THIS example HAS no bearing whatsoever, as they ARE a small people who originated SIXTY years ago from TEN or thirteen FAMILIES (of whom half were of mixed origin — MESTIZOS and OTTENTOTS, ~~the~~ the other half belonged to the Potentot RACE) constantly sought to escape FROM their closest neighbours.

Secondly, if the first-generation mestizos ARE likely to be more or less carefree, then it is necessary to investigate: whether absolute and relative sterility actually RESULT FROM competition and whether there is A PESYTAT, it IS more likely to be explained by the inability of one or both of the two primary races to assimilate IN a given locality. For example, it is known that European races did not assimilate in either Hindustan or the Eons Islands. European races born on these islands are already at a disadvantage when COMPARED TO their own race, even IN the FIRST generation, and become completely uncompetitive in THE SECOND. This is a fact of life, and therefore the sterility OF THE MESTIZOS produced by Europeans when interbreeding with the native races of these regions MAY be due TO the same reason. Of course, if someone were to convince themselves OF the ABSOLUTE and RELATIVE sterility OF MESTIZOS descended FROM the first generation, it would be insufficient to conclude THAT the second generation is inherently inferior. In order for the conclusion to be valid, it must be assumed that the first-generation mestizos ARE inferior in status and nobility to EUROPEAN children born IN the same area, as well as to second- and third-generation mestizos descended FROM intermarriage with the native race.

On the island of Pve, among the NIPPANGEN and the 7OGANDUEVS WITH their mayais, there was a special kind of bird, extremely interesting. When they meet, the Nippangen people PERFORM a ritual with the third party, WHO remains unmarried. It would be interesting to find more detailed information about THIS lamte, as well as others like it that can be found IN other areas.

8. Do mestizos of the first type BEAR more resemblance to one or both of the two original races, and DO THEY REPRESENT a type that is approximately average? Describe the characteristics OF MESTIZOS and explain them on the basis of specific examples.

WHEN MEASURING, IT IS NOT NECESSARY to be concerned with the weight of the object, the properties of the liquid and the form of the container, but it is necessary to take measurements of the volume, toughness and elasticity, using the method described above.

9. Is there a difference between the first-generation mestizos descended FROM reverse marriages, i.e. between mestizos AB, whose father is A and mother is B, and mestizos BA, whose father is B and mother is A? Describe and compare THE MESTIZOS of these two FAMILIES and report the positive and negative results of the studies on special written lists. The authors suggest that, all other things being equal, the first-born children SHOW more similarities to their mother's race THAN TO their father's.

10. ARE the reversible changes in the first stage of the process of type A and type B? Is it the same when transitioning TO A and then TO B? The answer to this question is very important, as it ALLOWS US to determine the degree of influence that each of the two races HAS ON THE first generation. It seems REASONABLE TO assume that when comparing whites with blacks, the influence of the first comparison is PREDOMINANT, since two or three return comparisons are sufficient to bring the first type of comparison to the level OF NON-COMPARABLE, then IT IS not always sufficient TO HAVE five or six return comparisons in the non-comparable range to determine the non-comparable range. Research on many other TYPES of competition has yielded similar results. However, all these conclusions are based on an overview of the course of events, and they can be considered only tentatively established, provided they ARE based on a LARGE number of independent observations. Some of them are resistant TO CHANGE; usually these are represented by the concepts of LIGHT and darkness. American researchers CLAIM that they CAN identify INDIVIDUALS of mixed race who have arrived in the country with unmistakable reverse features by examining their eyes and touching their noses. However, THERE ARE undoubtedly many individual variations IN THIS regard, and therefore it would be interesting to identify those secondary characteristics which are found IN verses that are more stable, WHILE the primary ones ARE LESS STABLE.

11. All data suggests that individuals of the same species EXHIBIT greater variability IN THEIR TRAITS THAN purebreds. Each of their TRAITS IS REPRESENTED more or less.

similarities with the features of the paternal race or with the features of the maternal race. There, the males of the first species always HAVE A darker COLOUR, LIKE Europeans, and the females ARE lighter, LIKE Russians, but the variations in their colour are very slight. Their fur is also similar, ~~and~~ appearing thick and sometimes woolly, like that OF NON-INDIANS. Similar variations are found in THE MESTIZOS of the second race, called MVARTERONS, who sometimes have the same hair as many EUROPEANS, and sometimes the same dark hair ~~as~~ THE PEOPLE of the first race. their appearance is sometimes completely light, sometimes distinctly dark. This RAISES the following question: it is necessary to determine, through careful observation, the variations in the appearance OF individuals of the same species. These observations should be made on individuals of the first species, and THEN ON the second and third. Such observations would lose much of their significance if they were made on hybrids that had undergone multiple crossbreeding and rebreeding TO varying degrees.

12. IN terms of mental abilities and morality, mestizos ARE GENERALLY comparable to individuals of pure race, the resolution of this issue is accompanied by many difficulties, since even AMONG individuals of the same race, mental abilities VARY greatly, depending on upbringing AND natural gifts, and therefore mental abilities, not being subject to any definition, CANNOT be reduced to the conclusions of average data. THERE ARE, however, cases IN which it is impossible not to notice that two races are endowed with mental abilities TO a very different degree; and IN such cases it is necessary to investigate the question of WHETHER the mixture of the two races REPRESENTS a middle ground between them, or whether IT IS above or below the average level. Those who are convinced OF the possibility of undertaking such a difficult task must take INTO account the social conditions OF THE MESTIZOS, the education they receive, and the circumstances arising from the establishment and CUSTOMS that HINDER their intellectual development. Where mestizos are subjected to slavery and deprived of their RIGHTS, they will inevitably remain below the level to which they could rise under normal conditions. In addition, the prejudices and discrimination against MESTIZOS by society MAKE ~~them~~ enemies OF THE RULERS WHO CONTROL SOCIETY and INCITE ~~them~~ to constantly fight against those rulers. There, IN Himaraya and Peru

Sambos (MIXED RACE INDIVIDUALS of European and INDIAN DESCENT), although REPRESENTING a relatively small proportion of the population, nevertheless constitute four-fifths of THE PRISON population (Nudi and Smvie). Therefore, information relating to the morality OF MIXED-RACE PEOPLE must be collected with particular care, and IN this case, if mestizos are considered MORALLY inferior, it is necessary to determine in advance: whether it can be attributed to the situation, and whether it is necessary to blame the position ~~N~~which the MESTIZOS ARE PLACED by themselves and by the country in general.

13. It has been proven beyond doubt THAT mestizos, descended FROM well-known parents, are endowed with talents that their parents, who belong to the same race, do not possess. For example, it is claimed that Brazilian women are more beautiful THAN EUROPEAN WOMEN, and that THEY POSSESS a special talent for ART, and that all the painters and musicians IN Brazil always BELONG to mixed races. It would be useful to obtain more detailed information about this and all other similar cases, as reported by travellers and observers.

14. The population, consisting ~~not~~ of MESTIZOS, REPRESENTS a large proportion OF IDIOTS, lunatics, illegitimate children, etc., compared to THE same NUMBER OF PEOPLE living IN the same area with two original and maternal races? A similar SITUATION was observed IN Senegal among THE TOUMA, the Foulahs, and THE NEHRU.

15. The similarity to WELL-KNOWN GODS and their immortality, which are common to one or both mother races, are passed on TO THE METIS, and to a large extent, is this transmission reversible? Of course, here we cannot consider the similarities between ALL races and their incompatibility with each other separately. However, in order to give an idea of the essence of our question TO OBSERVERS, we WILL USE the example of the complete lack of discrimination AGAINST JEWS IN America. If the races were not mixed, they WOULD completely DISAPPEAR from America, BUT ON the contrary, whites (and even those who have assimilated), INDIANS and MESTIZOS ~~of~~ white and Indian descent. In addition, many epidemics make it possible to see that the first generation of mixed-race people ARE just as vulnerable to the same diseases as their white and black counterparts. Quarters (people of mixed race of the second generation) and people of mixed race of the third and fourth generations, even then, may be just as vulnerable as Europeans.

Although they are subject to the same persecution as THE MESTIZOS of the first race, THEY SUFFER less FROM it than the pure race. Everyone understands the importance of Mam Sto, Tam and similar LAMTOS; THEREFORE, everyone IN a MIXED population MUST OBSERVE strict hygiene and cleanliness, which are characteristic of one of the maternal races, he must be treated with particular caution: it is transmitted to MESTIZOS of varying degrees.

16. Development and growth. Among THE QUESTIONS we have grouped IN THIS paragraph, there are some whose answers MAY be available to TRAVELLERS; but many others CAN be addressed by local observers, and primarily by doctors, who, having lived IN the same area for a long time, HAVE the opportunity to observe the same child IN different stages of its growth. Of course, there are also questions that require anatomical research to answer, and these are only available to DOCTORS who LIVE IN hospitals and HAVE the opportunity to observe patients admitted TO hospitals, w h e r e anatomical studies are conducted.

17. It is very important to identify those changes IN weight THAT are subject to possible fluctuations IN THE first hours, days and weeks after birth. IT IS KNOWN that in the white race, the eyes ARE usually lighter in colour in children than in adults; the shades OF THE EYES SHOW similar changes, although less noticeable. The DEVELOPMENT of pigmentation OCCURS gradually OVER a period OF TIME, very noticeable IN the early years, but sometimes significant development IN THIS regard is already observed AT the age OF 8 to 10 YEARS. Sometimes it occurs AT the age of puberty, and sometimes even later.

The light races HAVE always had certain characteristics, and there is reason to believe that they HAVE HAD these CHARACTERISTICS since THEIR VERY appearance; However, this REQUIRES further discussion, and it is highly probable that pigmentation REACHES its maximum development after a certain period of time. Our chromatic table ALLOWS US to determine sequentially the intermediate stages OF DEVELOPMENT, the same subject, and THUS GIVES OBSERVERS the opportunity to verify the accuracy of the above statement.

However, the question of the development of the peninsula should be STUDIED with particular attention in children of different races DURING their growth.

THE first HOURS and days after birth. Everyone KNOWS, for example, that a newborn baby IS not yet able to see, but that it is born with the ability to PERCEIVE light. It is difficult to explain this change BY THE ACTION of the light itself, but rather that changes OCCUR slowly and gradually, as the child is exposed to the action of the environment. However, WE now know that, ON the contrary, these changes occur very quickly, and many observers CLAIM that they OCCUR just as quickly newborns kept in the absence of light as in those exposed to it. It is RELIABLY known that an eight-day-old baby can see just as well in the dark as a newborn. Thus, immediately after birth, a very special phenomenon occurs, apparently related to THE ESTABLISHMENT of the respiratory process, and this phenomenon, in terms of its speed, degree and nature, CANNOT be confused with the slow, sometimes IMPERCEPTIBLE, sometimes NOTICEABLE, PROCESS THAT OCCURS DURING THE FORMATION of the eye.

This phenomenon has been observed until now in non-white people, and is very unsatisfactory. It is essential to investigate it with the rigour required BY science and in newborns of all races. The examination should be carried out using a chromatic table, and it is necessary to determine THE COLOUR OF the newborn's skin immediately after birth, THEN at 5 and 6 HOURS, on the second and third days. THEY NOTE THAT AT THAT MOMENT, the weight, if not becoming UNIFORM, then at least REMAINS STABLE, without significant changes OVER the course of several days. Some observers CLAIM that THE MOMENT of unreadability COMES on the third day, and that IT can last for several days, up to a week; but the question has not been definitively resolved.

18. All observers CAN gather information about the growth of facial hair in MEN AND WOMEN, both boys and girls, about the time of the appearance of facial hair and pubic hair, about the time of breast development in girls, and about the onset of menstruation. Some of these characteristics have already been mentioned when DISCUSSING female fertility. It is necessary to try to gather information about: THE AGE of the mother, the age AT which menstruation begins, the onset of menopause and old age, and the maximum age of fertility, i.e. the oldest inhabitants of the area. Such information CAN always be approximate, but among non-literate PEOPLES, the majority

OLD PEOPLE, and even young people, DO not KNOW their roots; but it is possible to obtain approximate data by asking THE ELDERLY WHAT they were doing during a certain event, the time of which is known.

19. Travellers, moreover, CAN collect data on the growth of the population by measuring children, whose AGE WILL be communicated TO THEM in the future.

20. Medis, living among FOREIGNERS, CAN add to the above a great deal of other very important information relating to the same set OF QUESTIONS and which can be obtained by people specially trained in anatomy and linguistics. We WILL not here, first of all, on data relating to the order and timing of the appearance of temporary and permanent TEETH. SINCE there is no doubt about the existence of THESE SPECIES, THERE IS NO need FOR special explanations, and it is sufficient to refer to similar studies. The question of the appearance OF SUBSPECIES is usually decided on the basis of observations made IN Europe and on individuals of the same race, but we do not KNOW: whether the appearance OF MOLES OCCURS equally in all races and in all climates.

The same applies to the development of the brain. EUROPEAN anatomists have taken GREAT PAINS to determine age, and when A MOTOR appears, there is a question of the epiphyses of the long bones and the time of their fusion with the body, This MAKES it possible in forensic investigations to determine, after examining the corpse, THE AGE OF an individual who IS less than twenty-five YEARS OLD. BUT are these osteological data applicable to ALL KNOWN SPECIES? THIS is doubtful. It is highly probable that the order of appearance of these features and their relationship to EACH OTHER REPRESENT the most significant changes, so it is equally probable that the periods DURING which these phenomena occur REPRESENT significant changes in the lives of the people involved, and OCCUR either earlier or later, similar to how it is estimated to occur at the age of TWENTY-FIVE, I.e. during the period of adolescence INTO manhood; but it is known that among many PEOPLES, ADOLESCENCE OCCURS earlier THAN among EUROPEANS, and therefore it is reasonable to assume that the onset of adolescence, I.e. the transition TO adulthood, is also understood IN THIS sense. The media, living IN cities equipped with hospitals and the means to treat all kinds of diseases, WILL UNDERTAKE the extremely important task of collecting as much INFORMATION as possible about the development of

If they wanted to simplify their task, they COULD focus their attention on the epiphyses of the long bones, at the bottom of the acetabulum, WHERE the three primary parts of the ilium (os ilei) fuse, on the epiphysis marginalis cristae ossis ilium, and on the accessory bone of the calcaneum (calcaneum).

Zpoha, IN which old age SETS IN AT A CERTAIN AGE, is not defined for any race. FROM birth to adulthood, organs and functions are IN CONSTANT development, THEN they MAINTAIN their function FOR a certain period of TIME, and THEN a gradual decline begins, some faster than others. This decline CHARACTERISES old age; but old age is clearly recognised only when the decline IS COMPLETE, or at least manifests itself TO a significant degree in many important organs. These unpleasant changes occurring IN the organs are compatible with the gradual decline of the functions of the latter. These changes ARE not decisive SIGNS of old age, but rather preliminary manifestations of it.

These preliminary manifestations are always observed ~~in~~ the course of the disease and CAN often be detected by autopsy in individuals who died during the course of their journey. Such manifestations, occurring IN the brain, are more convenient than all others for similar studies; they are expressed IN the desire to overcome obstacles and difficulties, harmful to the stability and security of the latter, and, consequently, THEY are, sooner or later, ELIMINATED by those that ARE more or less HARMFUL to the normal development OF known ORGANS. There, the elimination of harmful cartilages REDUCES the amplitude of respiratory movements; the ossification of the cartilaginous parts of the spine REDUCES its flexibility and IMPAIRS the body's balance, ETC. Hamonets, the fusion OF THE vertebral JOINTS, POSES an absolute obstacle to the growth of the spine.

Determining the time when the onset of senile dementia occurs IS OF great scientific interest. It ALLOWS us TO identify the early signs of ageing, and even if it CANNOT determine the duration of youthfulness, it at least ALLOWS US TO some ORGANS IN particular, the period of perfection and the onset of decline. However, IN THIS regard, there are significant differences between individuals. There, it is known in both

FOR example, in the case of UNEVENNESS and spalling OF THE JOINTS, THE CRACKS APPEAR earlier than in the case of even joints. while in the latter, the fusion of the joints is usually manifested first in the front joints and then SPREADS to the rear joints. The importance of THESE SIGNS, which have THE EFFECT OF earlier and later cessation of growth of one or the other part of the body, is obvious to everyone, especially when YOU consider that IT IS the only example among LIVING BEINGS THAT CONTINUES to grow after adolescence. If the time and order of ossification of THE SUTURES vary by RACE, then it becomes very LIKELY that the ossification of the rib and pelvic cartilages, the cartilages of the spine, the vertebrae, and even the skull WILL RESULT in permanent deformities.

We DRAW attention to similar research by those MEDIA OUTLETS that HAVE a tendency to focus ON the problems of those REGIONS where people of non-European races LIVE. This type of research is not new and, therefore, is capable of providing useful results, despite the fact that they may not lead TO any conclusions, it is still important to understand the characteristics of ALL RACES and to discover new ones.

Some breeds EMIT a distinctive odour; for example, it is known that dogs used IN America for hunting fugitive slaves SMELL DIFFERENT FROM Indian dogs. THIS SMELL BELONGS to a category of phenomena that cannot be defined or described; it can only be compared to THE SMELL OF mam-gibo. Therefore, travellers WILL BE forced to rely on THE ASSUMPTION that a certain race EMITS a specific scent. Those TRAVELLERS who WILL VISIT and EXPLORE the uninhabited races CAN also take note of the fact that the races differ FROM each other, and are similar. However, it is necessary to distinguish the natural smell FROM the smell of sweat, grease, and other substances THAT people usually USE to clean themselves.

Some peoples, living IN a more or less PRIMITIVE state, are distinguished by the refinement OF their SENSES. The Krasnomozhye LIVE on the edge of the world and animals, the Andaman Islands PASS objects at incredible distances; others clearly HEAR those sounds that are inaccessible to our ears. The question arises: SHOULD these abilities, which amaze us, be attributed to the nature of the race and the nature of life? Travellers

THEY CAN ANSWER THIS question by comparing peoples of the same race who lead a similar lifestyle.

Myopia, which is common IN Europe, appears to be very rare among these PEOPLES. Therefore, travellers should note the degree of myopia they ENCOUNTER among these PEOPLES.

It is not certain that 7 shades never APPEAR. If this were confirmed, it would be interesting to note: the same thing does not occur in mothers and other races.

At THE SAME TIME, we must also pay attention to certain movements and poses. There, the ear muscles, moving with the ear, are IN a state OF CONSTANT tension, but their action is imperceptible to the ear. However, there are also individuals among the human race who CAN move THEIR EARS very noticeably. PERHAPS this is something that is extremely rare among us, BUT quite COMMON among other races, especially among the dim. Therefore, IT REQUIRES observation.

25. The movement of the body when opposing OTHERS IS, THEY SAY, less in THE POOR THAN in the rich. Opposition is the movement of a large object that PRODUCES when changing its position, and it would be when approaching it. IT is known that large monkeys HAVE less opposition than small ones. It is interesting to note that in lower species, the opposition of large movements is less pronounced. This movement IS difficult to measure, but it can be determined by comparing it to the European type.

26. The movement of the large external muscle IS not independent, but rather follows the movement of the large muscle. In SUBJECTS wearing shoes, the foot usually MOVES CLOSE TO other foot movements, but due to habit, it is possible to develop its movement, This is observed, for example, in children born without arms, who, after extensive training, PERFORM most of the movements characteristic OF ARMS.

Apparently, it is true that PEOPLES who are less sedentary and more mobile, especially those who often ~~ch~~ REES and MOVE AROUND, the large paw ACQUIRES great mobility; it CAN not only bite and scratch, but also reach inside and be DRIVEN BY THE ACTION OF MUSCLES N

OPENING: this is a natural position for the 700 and DOES not REQUIRE any effort. ³⁰ Is it true that among some progressive PEOPLES, who are distinguished BY A VERY HIGH LEVEL of development, and in particular among the , THERE ARE other conditions for the balance of the 700? It is true that IN such cases equilibrium TENDS to move forward and is held IN a HORIZONTAL position by THE COMBINED EFFORTS OF the muscles, SIMILAR to what we EXERT when pushing ourselves upwards? This is true, but such an important position REQUIRES caution, AND we must warn observers AGAINST one reason for leading m TO FALL. The greater height OF THE upper jaw and the length OF THE TEETH, which causes the chin to be below the level of THE nostrils, MAY lead to the assumption of a protruding jaw, although it WILL remain horizontal IN essence. Therefore, the position of the chin SHOULD not BE USED to judge the direction of the jaw, but RATHER the position of the submandibular triangle relative to the level of the ear openings. If, IN the same verse, the submandibular area is significantly lower than the level, it can be argued that the jaw HAS a horizontal direction. Even IN THIS case, the conclusion WILL not BE entirely correct, since the level MAY depend ON the elevation of the ear opening. the height above THE LEVEL OF THE ground changes significantly with the distance; but in REAL life, it is impossible to give a more precise definition of the level.

29. Let us now turn to THE PHENOMENA of change. ALTHOUGH the type of gait is always the same in healthy and normally built individuals, it is known that the essential movements of the lower limbs and the accompanying movements still REPRESENT significant variations. This is evident from the following: gait is determined by the same factors as posture and body language. The characteristics of gait UNDOUBTEDLY DEPEND ON habits AND the conditions in which a person LIVES. There, the sea WALKS, the wind blows, the INFANTRY MARCHES, THE MAVERICK LIVES, the inhabitants of the highlands constantly climb up and down the hills, and the inhabitants of the lowlands live. But there is no doubt that the structure of the foot, the width of the sole, the relative length of the toes, the thighs and calves, the more or less pronounced arch of the foot, etc. are the most important and primary conditions affecting walking. There, everyone KNOWS that, for example, a woman's gait differs FROM a man's, and it is characterised BY A SLIGHT SWAYING, DEPENDING ON the width of the hips, but IN its

The width DEPENDS ON the width of the table. For this reason, women dressed IN men's clothing ARE OFTEN MISTAKEN FOR men. The size ~~a~~ width of the skirt and the number of pleats ARE the most distinctive features compared to those found in both GENDERS of the same race. Therefore, the study OF gait characteristics DESERVES the attention OF TRAVELLERS. This REQUIRES great attention TO detail in observation and a preliminary understanding of the mechanism of walking, but it WILL undoubtedly LEAD to INTERESTING RESULTS.

30. Pagani, which IS a special and unique way of moving for us, IS an essential part OF the existence of many PEOPLES, and the techniques used in navigation are so complex that THEY REQUIRE special description. When swimming, we SPREAD both arms ~~ad~~both legs horizontally and move in waves, like a fish. However, some people, such as the New Macedonians, SWIM more like dogs, moving forward with both arms, they dive INTO the water and move forward like A BOAT, moving with their legs, one leg bending while the other is extended.

31. We WOULD also LIKE TO DRAW TRAVELLERS' attention to the way they climb TREES. Those who have lost their mobility due to WEARING shoes all the time CANNOT climb TREES, and we CLIMB by wrapping our arms and legs around the trunk. Some are SIMPLE CREATURES, but with the help of their skills, THEY ACHIEVE what DEVELOP such strength and agility IN their large paws that THEY CAN wrap their legs around a tree trunk with a single movement. The same method, but more self-sufficient, is used by some animals that MOVE like SNAKES, using the roughness of the bark as a guide, and WALK, SO TO SPEAK, in a circular manner around the tree, without touching IT with their hands, feet, or tools. The use of such METHODS of walking SHEDS LIGHT on the nature of the forest.

Let us consider some QUESTIONS that, although less relevant than the previous ones, are nevertheless interesting.

32. AGYBISM is an anomaly that is rare IN the human race, ~~but~~is found incomparably more often in some animal species, mainly among insects. Individuals representing ~~this~~type

Anomaly, called agnomy, is characterised by THE COMPLETE ABSENCE of pigment IN the eyes, 7yasax and воҗосах, and АҰБЫНИЗМ уастный, мое7о расҰиууне пашновидности еҗе not all are known. The most curious example IS REPRESENTED by the so-called pie people (Les hommes-pies), characteristic of CERTAIN RACES. These pie people have irregularly shaped white and black spots, and these spots vary greatly IN THEIR shape, size and number; sometimes they are very large and FORM a continuous line along the white area, while at other times they BREAK up into separate areas. This is the most striking example of uastno agbinism, but at the same TIME the rarest. Natural ABNORMALITY IN ITS MILDEST form is expressed IN A SINGLE hair and immature white hairs on the head and beard. In SEVERE albinism, the hair is completely white, may be matte along ITS ENTIRE length, the inside of the eye is blue-grey, the iris, as already mentioned above, IT HAS A more or less light-coloured HUE. However, it is very likely that THERE ARE cases IN which ABNORMALITY, although possible, is considered relative to the eyes and iris. It is claimed that some albinos have dark eyes, while others have irises that are completely covered IN brown and red PIGMENTATION.

Some writers claim that Aborigines ARE usually short IN STATURE, have a slow temperament, lack mental abilities, are not gifted with intelligence, AND rarely LIVE to old age. All of this, however, REQUIRES confirmation.

ABLATION is always a natural phenomenon, i.e., in other words, it is an anomaly, not a disease. It should not be confused vitiligo, A skin DISEASE that CAUSES the loss of pigment in certain areas of the skin and, if left untreated, CAN SPREAD and AFFECT a large part of the body. This disease CAN make the sufferer look pale, but it IS IMPORTANT TO UNDERSTAND that this paleness does not appear AT birth, but develops gradually. IT often HAPPENS that it begins to develop after a certain period of time after birth.

Questions relating to the issue of abnormality are as follows: a) How often do you encounter obvious and hidden ABNORMALITY N the country IN question? It is possible to gather information about the number of REFUGEES

and whether it is possible to gather information about THEM, and whether it is possible to use this information IN the immediate and long-term interests of the entire population.

b) Collect information about the results of the connections, if they occur, of two ABINOSES. Are the combinations stable, normal, and common? Are the offspring born FROM them subject to abnormality?

c) Albinos who mate with non-albinos sometimes PASS ON their abnormality TO THEIR CHILDREN. (This is known to be passed on FROM mother to daughter IN the same race.)

7) ARE Aborigines inferior to ordinary individuals of the same race in terms of vitality, strength, height, MENTAL ABILITIES, intelligence and reliability?

d) It is true that the hair OF ALBINOS is less developed THAN THAT of normal individuals of the same race, that their hair is thinner, their beards are sparser, their teeth are more prominent, and the hair on their legs is sparser and GROWS later.

e) Describe IN detail each individual, noting any observations, including information related to age, weight, height, race, etc., and the following specific information: is THE ABNORMALITY congenital or acquired? It is sufficient to note that it is possible, and THUS it is already clear, that it may be matte, that it is completely smooth, whether the 7хубина 7аса is мровяно-мрасная, whether THERE IS NO сveda пи7мента IN the rainbow, and whether it is more or less posovo7o швета. If it resembles the usual colour of THE IRIS, see above. If THE IRIS differs even SLIGHTLY FROM the standard type, it SHOULD be classified according to the chromatic table. For example, if the iris, instead of being more or less pink, HAS a purple, maroon and brown tint, and if the leaves, instead of being completely white, HAVE a yellowish brownish tint, then the chromatic table SHOWS the tones that are closest to IT. It is necessary to always be on guard with the colours OF ABINO, which appear to be imperfectly white, as they HAVE A NOTICEABLE TINT, resulting FROM smudging, and not FROM instability, CAN be misleading and be TAKEN as natural. In such cases, IT IS NECESSARY to remove the spots and wash them IN water and WINE spirit.

Subjects representing public INTEREST must be described IN THE MOST DETAILED MANNER: it is necessary to describe them sequentially, the spots encountered on them, the water on the branches

parts of the body and, for example, 7 hours. Damaged parts, even if they are not visible, SHOULD be characterised using a table.

g) The vision OF ALBINOS must be thoroughly examined, first in BRIGHT DAYLIGHT, THEN IN dim light and, finally, ~~darkness~~. Does bright artificial LIGHT CAUSE blurred vision and MAKE images appear unclear? Does vision IN SUCH conditions become CLEARER when OBJECTS are viewed AT A DISTANCE, or does it become blurred? And IN such cases, is there a real difference, characterised by the ability to see objects clearly, beyond the normal range of vision? Can they SEE objects IN the dark that ordinary individuals CANNOT? This is claimed, but further verification is necessary.

33. Fundamentally and unjustifiably, but combined with AGNOSTICISM, another anomaly of consciousness, which is expressed IN thoughts ~~ad~~filled with ERITHRISM. Some races HAVE normally red hair, but this does not CONSTITUTE erythrism. Red hair is common IN countries where there has been a mixing of races, with dark blondes and redheads on one side, and blondes and redheads on the other. In such mixed races, hair OF all COLOURS can be found: blond, dark blond, brown, red and grey. This is a natural consequence of mixing, and therefore individuals with lighter or darker hair are not considered abnormal due to the natural influence of heredity and atavism. HOWEVER, among people who are purebred, who have not been subjected to any mixing, and WHO have mixed with other purebred races, a red-haired individual will be born, which already CONSTITUTES erythrism. Consequently, we HAVE a case of ERYTHRISM, where an individual ~~wh~~ bright red hair is found among A POPULATION with DARK HAIR and DARK EYES, and there is ~~in~~intermediate or average shade IN the population that could suggest a mixture of races.

Some researchers claim that ERYTHRISM CAN occur in all races; one scientist even suggests that all races descended FROM a single red-haired ancestor, and therefore ERYTHRISM is A REPRODUCTION of the original appearance. This latter hypothesis has already been abandoned, while the former has not been proven, as there has not yet been a single case of erythrism observed in HUMANS. IN ANY CASE, it is interesting to note: маміе пасы

REPRESENT the most common and most rare examples of erythrism.

34. In the case of scars, especially on THE FACE, IT IS NECESSARY to examine THE SCARS, taking INTO account whether they are wide, superficial or deep, recent, old or very old. It is necessary to carefully distinguish those scars THAT may have been injured and damaged near the surface FROM those where the injury occurred throughout its entire depth. There is reason to believe that IN the LATTER case, scars that are several MILLIMETRES wide ARE always less dark THAN THOSE THAT are closer to the surface. ARE they sometimes COMPLETELY invisible? This is true, but new studies are needed. On the other hand, superficial and very small scars ARE OFTEN darker than the rest of the skin. It is believed THAT the altitude above sea LEVEL, weight, and the action of the sun's rays CAN affect the colour of the skin, but we do not HAVE any reliable observations on all of these ISSUES.

Then, using a colour chart, determine THE COLOUR OF THE SCARS, comparing them with THE COLOUR of the skin, placing each patch on the scar, on the surface and 7mm deep, the size, position relative to clothing, cause and age of the scar. IN order to determine the height of the place, the importance of the temperature of the site, it is necessary TO compare individuals of the same race who lived under similar conditions.

35. Syuana nansima (mapimini), 77antisma (vegimani) and logisaruni (unusual thickness) should also be taken into account. Nanism should not be confused with stunted growth resulting FROM bone disorders or FROM rickets. The individual with 70% less GROWTH IS CONSIDERED TO be of the same breed, but with a normal weight and normal height. IT IS more common in wild animals, although it is also quite common in domestic animals, which gives reason to believe that it occurs less frequently IN animals THAT ARE closer to their primitive state. It goes without saying that the measurements must be accurate, and THE RESULTS of the measurements must be compared with the average values obtained in measurements of the same breed.

These are the seven most important questions that, in our opinion, should be asked by OBSERVERS and TRAVELLERS. The list we have presented is undoubtedly

incomplete, and RESEARCHERS will have to fill in many of THE GAPS THEMSELVES. BY CHOOSING to compare the progress of EUROPEAN discoveries and achievements, observers should be aware of a very important phenomenon, which is more or less SIMILAR TO the standard type.

The issue of nutrition CAN, and even should, be included IN the framework of interdisciplinary research. On the other hand, since it is closely linked to THE WAY of life, THE SOCIAL STRUCTURE and the important conditions of work and leisure, it should primarily be included IN the instrumental approach. THAT is why we do not mention IT IN our work.

As for the question of fertility, birth rates, mortality, average life expectancy, and indeed all QUESTIONS addressed by statistics, this WILL BE THE SUBJECT of a special programme.

B. B. BOROBIEV

On the problem of type

Even in anthropology, it is not particularly difficult to characterise the type OF VEGETARIANS, representing them as simple installations, which DETERMINE the general characteristics OF VEGETARIANS and DISTINGUISH them FROM their closest and most distant relatives and neighbours. We ~~do~~ HAVE a more or less definite idea of the "RUSSIAN type" and SAY every day that A. is a typical Russian, B. resembles a Tatar, C. IS a bit CRAZY, etc. In our early NOVELISTS, we can find a number of individual ~~and~~ collective Russian TYPES. TURGENEV even GIVES a comparative description of the Orlovsky and Mayuzhsky muzhiks. However vivid and artistic these characterisations may be, they CANNOT, of course, satisfy THE REQUIREMENTS of modern anthropology; The latter, in relation to INDIVIDUAL ETHNIC GROUPS, are characterised not only BY a simple description ~~and~~ enumeration of certain CHARACTERISTICS, but also BY their analysis. When studying a given ethnic group, anthropology should, as far as possible, trace the origins of each individual ethnic group, their distribution among other related groups, their significance IN terms of the degree of kinship between the group under study and other groups, etc. Putting all the necessary attributes together, anthropologists ask THEMSELVES whether this is a uniform and homogeneous whole, a so-called pure type, and IF NOT, then what elements are included IN its COMPOSITION, what is their origin, ~~and~~ are they related to a derivative type. In this part of his work, the anthropologist collaborates with HISTORIANS, STATISTICIANS, AND LINGUISTS, working with them to identify the constituent elements of the name. By addressing issues OF practical history, the history of mythology, stonemasonry, co-operation, political economy, linguistics, psychology, theology, etc., anthropology CAN and even should attempt to connect these and other

Features of life, development and character of individual groups with distinctive features of their structure. Therefore, when starting to study a type OF VIRUS, it is necessary to understand, at least IN the most general terms, the most important features of the corresponding areas of knowledge.

The region, IN which the core of the population lived, was sufficiently protected FROM enemy attacks by either the sea or high, impassable mountains: neither THE Ural MOUNTAINS nor the Bolgar Mountains provided sufficient protection from Asia, which is why the wars of the past, with THEIR VARIED AND COLOURFUL CHARACTERS, mainly took place on the territory of modern Russia. The GEOGRAPHICAL diversity of the country played an important role IN the history of the formation of this type of population, which to a certain extent protected the population FROM the monotonous life under THE PRESSURE OF the peoples passing through here and at THE same TIME contributed to the development of a love for military life among the local inhabitants, who had neither the opportunity nor the desire to join large social and political units. A thorough examination of the current conditions and their impact on the population would be useful to US, even if it does not arise from the immediate needs of our present situation.

The first information about the peoples inhabiting the area occupied by modern-day Russians DATES back TO THE 7th CENTURY. Paleontology, however, INDICATES that they already existed in the second half of the Eocene period, located in the southern part of THE SOUTHERN STEPPES, but we KNOW nothing about the type of settlement, where it came from, or where it went. The first reliably known inhabitants of the region, who lived in the vicinity of the ancient fortress (the Novgorod families, and LATER the families of the Vsevolod-Susda family), were apparently Lins. How long they had been there is unknown. The SEARCH FOR THE LINNOVOVS CONTINUES, but that the relationship between our people and THE LINNOS has already become more or less close, which is reflected in their language and their proximity to the Gintovs and Germans. Moreover, names ending in "ma" are quite common IN Russia, and

According to Becme, "va" is a compound word, a concept based on "re". Judging by the distribution of the term with similar meanings, it is likely to have covered the entire northern and central parts of modern Russia, FROM THE LOWER REACHES of the Kama River and the areas adjacent to it.

It stretches to the Black Sea, and in the west and south-west to the upper reaches and TRIBUTARIES of the Dnieper, including the Luhansk region. Two indigenous peoples—the Upermi and Mordvins, CURRENTLY INHABIT the eastern part of the region. The latter HAVE OCCUPIED their places FOR many CENTURIES, and they ARE MENTIONED (under THE NAME Mordens) IN

VI century 7th century history of Jordan. THE same Jordan MENTIONS the name of Meri, well KNOWN TO our scientific literature. The Neremys, even now, CALL themselves "Mar" and REPRESENT, PERHAPS, THE direct DESCENDANTS of the closest relatives of the Meria. The chronicle also MENTIONS the Udi, Vesi, Murom, Mere, Emi, U7re and many other tribes.

The names COME INTO contact with the names, as can be judged by THE INSCRIPTIONS, probably from the 5th-7th centuries. The earliest and most extensive areas of settlement of the Scythians should be sought IN the Primorye region, along the upper reaches of the Vistula River, IN present-day Gagauzia and the Vodyanskaya Upland. The movements of the Scythians are considered to be more reliable, specifically from in the 3rd-4th centuries AD they spread westward to the Oder, southward to the Luna, and northeastward up the Lune and its TRIBUTARIES. In the 5th-7th centuries, the latter branch PASSED through the territory of the Gintovtsy settlement and came into contact with the Lincini tribes, with whom they ENTERED INTO the closest relations. AT the same time, one branch separated FROM the main BRANCH — to the east, passing through Lesna and SEIM. In the 9th-10th centuries, the Cossack tribes firmly established themselves IN the Dnieper region and launched their military activities from there.

In the area of the future core of the population centre, the , in the period between the 9th and 12th centuries, on the site, settled by nomadic peoples, MAINLY newcomers (immigrants) and THEIR relatives, as well as the local population. The conquest was apparently not carried out by large masses, but gradually, in small groups, on separate islands. Encountering peaceful peoples by nature, the new settlers had to suppress and subjugate them, but at the same time to coexist with them, to adopt FROM them certain linguistic, and psychological traits, FORMING WITH them, in essence, a single entity — a military force.

THE COMPOSITION of modern RUSSIAN WORDS INCLUDES, in particular,

7. MAINLY, THESE ARE sharp and linear movements. However, it is important to note that there must be no traces of foreign (especially higher) masses and admixtures of Varangian (Norman) origin, as well as, probably, Mongolian origin. The latter, HOWEVER, should not be CONSIDERED particularly significant, since during the invasion of the MONGOL hordes, although they reached THE UPPER REACHES of the Omi and even higher, but nowhere IN these places did they settle, DESCENDING MAINLY to the south, where their mania for the steppes of the Black Sea brought them. NEVERTHELESS, it is impossible to deny the influence of the Mongolian empire there, as, for example, Professor BEGAEV POINTS out. The struggle with the invading Turkic tribes in the east, WAS THE most difficult part of the Tatar campaign, especially given the circumstances at the time, without the intervention of the monarchy. In addition, there were many conditions for the possible passage of the Tatars through the Semigallian territory, since they had already crossed the Daugava River and were heading north, towards the Semigallian territory. some of whom crossed from there to the north, TO the Semigallian-Susdan region.

Historical sources PROVIDE evidence that the most common type of modern weaponry is the one DESCRIBED above. However, IT SHOULD be remembered that when using historical data to identify a specific type, one can only go so far and determine limitations. It should not be forgotten that neither the unity of language nor the unity of name, and therefore the unity of the type, do not GUARANTEE the unity of the type. Speaking in the language of the people, having learned all the rituals and customs of the people, an anthropologist does not always appear TO BE a TRUE MEMBER OF THE PEOPLE. IN FACT, rituals, customs, and EVEN THE POLITICAL STRUCTURE CAN unite people who are very different in their ethnic structure, and VICE VERSA — groups that are identical IN their SOCIAL structure MAY, IN certain historical circumstances, become united in spirit and purpose. From this it is clear THAT we CAN make a big mistake by attributing TO THE LINGUISTIC type a great significance in terms of historical and POLITICAL CONSIDERATIONS. STABILITY and SECURITY.

The most RELIABLE and HELPFUL in studying THE ELEMENTS that make up this type of data are the remains of former settlements IN the form OF CEMETERIES and, MAINLY, UEREPOV, found IN the ruins of ancient times. Unfortunately, the scientifically established remains of ancient monuments are not being preserved.

NOT only in our country, but also IN Western Europe IN relatively recent times, the material that has accumulated to date is still being studied and developed; MOREOVER, the chronological dates of the finds are not always sufficiently established. it is not always possible to determine with a greater or lesser degree of probability to which historical period the finds should be attributed.

The first inhabitants of northern and central Russia — the aforementioned people of the early Iron Age — left no TRACES of themselves, that would ALLOW US to determine with certainty the type and affiliation of this population. THIS WAS FOLLOWED BY A long PERIOD of uncertainty, AND recently it has been possible to establish N central and northern Russia the existence of the most ancient *мунгтыр мамenho* and *наваха бронзово* *вема*, which, according to ARCHAEOLOGISTS, belong to THE most ANCIENT (LITHUANIAN) PEOPLES. THIS reveals an increasing number of MOINES (but ~~not~~ MURANS), probably belonging the early Middle Ages (approximately THE 6th–8th CENTURIES) and apparently belonged TO THE SAME PEOPLE. Hamonei, mums (mound-like mounds) appear. Some mounds FROM THE 9th–11th–13th CENTURIES in central and northern Russia probably belonged to THE SVYANS, judging by THE ITEMS FOUND IN them. However, it is impossible to say for certain that all mounds BELONG TO SLAVIC TRIBES (at least, THEY BEAR Slavic names, or, more precisely, Slavic-Varangian names); in Nizhny Novgorod, for example, mums were found that undoubtedly belonged to MORDOVIAN TRIBES. FROM the later period, beginning in the 12th–13th centuries and later, we now HAVE a number of well-preserved old Russian Christian graves from the Christian period. From the earlier graves, we HAVE the remains OF BRIDGES and RAMPARTS IN a state OF DISREPAIR, which makes it IMPOSSIBLE to form any definite idea of the type of settlement at that time. to form a definite idea of the type of population at that time. We HAVE more REMAINS FROM the MURNAVANS. The chronological period of the murnavan spoha is determined to be approximately THE 9th–13th CENTURIES. However, the QUESTION OF whether the Murmans buried representatives of the ruling class (not IN the sense of language and culture, but IN the ANTHROPOLOGICAL sense) is a question that has not yet been resolved IN a comprehensive manner.

The STUDY of osteopathic and, PRIMARILY, manoeuvrable

THE REMAINS of the population can be used to establish the most important points: along the ENTIRE length FROM the western part of Moscow to Novgorod and Oryol in the north, to Nerninsk and Mozyr in the south, and to the Volga and Dnieper rivers in the east. and south to Novgorod and Oryol in the north, to Pskov, Moscow, PRESENT-day Germany Germany in the west, and to Pskov and Kiev in the south — there is one, apparently, (BODANOV), The most important distinguishing features of the motor are its dynamism, ~~durin~~ (heptoprosopia) and, probably, high speed. In some places, the name appears to be derived from THE WORD FOR "OLD" and is associated with an impure mixture OF MOTOR OILS (for example, suzhin, which means "old," ~~уастью~~ подоустье, минствие, яросуавствие, прясанствие, etc.), THE USE of motor oil apparently belonged mainly TO WOMEN; in some places, there are more significant admixtures of brachypelus, but dinoglossus PREDOMINATE in ALL cases, accounting for 65–70% of all UEREPS and above. Based on research conducted mainly IN the Novgorod, Moscow, Kiev and Pskov regions, Professor BOGDANOV NOTES that IN the most ancient murals, there are both pure and impure uereps; but the later the origin OF THE MUR7ANS, THE more noticeable the admixture of brachyuelagny UEREPAS becomes. In uerepas found on old mʒadbinas (Christian) from the 12th–13th centuries and later PERIODS, the admixture of brachycephalic skulls is already noticeable, and IN the most recent ~~periods~~ brachycephalic skulls appear to be THE PREDOMINANT TYPE found ~~in~~ excavations. For example, the following data is available for the Moscow province:

...	DOYNIHOWELAGOV	MESOELOV	BRAKHIELAOV
50 men myp7. UEREPOV VIII– X centuries	8	2	10
100 uerep. is boyars mʒadb. 16th CENTURY	44	16	40
202 uer. is mʒadbir 15th– XVII centuries	19	27	53
219 CONTEMPORARY	24.1%	35.4	40.4%

,
UEREPOV
(according to
prof. Anuinu
issʒ. on living

— IN reduction on
uerep)

To date, we HAVE no EVIDENCE to contradict Professor Bodanov's CONCLUSIONS, and the relationships HE describes appear to exist throughout the entire region, where ancient mounds have been found containing burial mounds.

In the east, however, the Vrapchomo Ridge and beyond IT — throughout Siberia, there are tribes that, even IN the most ancient times, were predominantly of the brachycephalic type (Turkic, and perhaps even Lappish tribes?); SIMILARLY in the north, present-day St. Petersburg, IN the Novgorod province, the names there also had a different character, with a greater admixture of the brachy-type. In the west, the area of the brachycephalic type extends beyond the borders of modern Russia, and the ancient populations of Germany, Austria, Germany, Austria, and Sweden, barely differ in type FROM THE ancient Germanic TRIBES of the central Russian STEPPES.

Based on these data, Professor BOGDANOV CONCLUDES that At that time there were no prachavani, prapermani, pradatani, etc., but throughout the ENTIRE region FROM the western part of the Moscow province and even IN the south of Europe, there lived one and ~~the~~ same genetically mixed people, which gave rise to modern races IN the ANTHROPOLOGICAL sense THROUGH the admixture of other types of peoples and THROUGH the modification of the original type under THE INFLUENCE of new living conditions (MAINLY THROUGH migration). Most Germanic scholars hold the view that the modern Germanic population is mixed with the brachycephalic type, mainly FROM ancient Slavs, who, in their opinion, were typical Brachydiates. Based on the Slavs, mam on BRACHYCEPHALICS, BRINGS the Slavs closer to representatives of the high-statured brachycephalic race of ancient Europe (the Slavic branch of the Aryan race — Bromas, Nebbo, Tsyp, etc.).

Professor BOGDANOV, WHO has worked extensively on THE STUDY of ancient Russian manuscripts, TAKES a completely different view. In his opinion, the brachycephalic types found IN the latest mummies and THEN IN the mummies of the 12th–15th centuries do not BEAR THE CHARACTERISTICS reminiscent of the monochrome type (broadness, protruding cheekbones, wide nostrils, etc.); However, the appearance of motorisation cannot be attributed to the influence of the monochrome type.

On the other hand, it is impossible to deny the influence of prehistoric European motorcycles on the basis of the fact that the first inhabitants of Central Europe — gradually SETTLED IN various places and AT approximately the same time with similar changes in Russian territory; NO, there are no EVIDENCE OF the mass spread of brachydium in Russian territory IN the direction from south-west to north, north-east and east, I.E. IN the direction OF the presumed movement of the invading tribes. ~~From~~ On this, BOGDANOV CONCLUDES that brachydiata appeared IN THIS area not under THE INFLUENCE OF the invading motorised tribes, BUT developed independently as a result of gradual CHANGES IN THE local environment. THE MAIN FACTOR THAT MODIFIED THE IMAGE IN THIS way was the myth. The transition FROM primitive life, when humans were not yet separated FROM animals NTHEIR way of life, to a more CIVILISED WAY of life required, first of all, IN the context of the development of the musculature; THE latter should be achieved, among OTHER THINGS, by developing the muscles of the upper body, the area of application of the muscle, which is less SENSITIVE THAN before. It is necessary to be able to move FORWARD IN a FORWARD direction. At THE SAME TIME, the development of the NECESSARY muscles, determined by the needs of everyday life, and with them, the need to increase THE transverse DIMENSIONS of the body and to compensate for the development of the rear bridges, which, again, gives an impression of a smaller front diameter (a straighter, less pronounced nose bridge and a less prominent position of the eyebrows and bridge of the nose). THUS, according to Professor Bodanov, as well as Professor P. Birkov and other AUTHORS, the anterior nasal bones become brachycephalic under THE INFLUENCE of myotonia. Regarding the above-mentioned names, the opinion OF Bodanov was shared BY PESHEM, and MORE recently, the same opinion was shared by the renowned professor N. Hiderge, who PAINTS the primary image of the Cossacks (the most prominent of the Cossack names) AS BRIGHT, light-COLOURED, TALL, WHO HAS LOST his dignity under THE INFLUENCE OF life circumstances and, MAINLY, myѣтыры and CHANGED a significant extent and others their characteristic черты under THE INFLUENCE OF

interbreeding with other races.

The IDEA of predestination, or predetermination, CANNOT be considered firmly ESTABLISHED, and the opposite view, according to which the sacred are considered to be broad, also HAS ITS OPPONENTS. The latter DO not ALLOW, first of all, the possibility of transitioning TO brachytherapy under THE INFLUENCE OF myoturia. If such a transition is possible, then IN the PRESENT situation it must take place over a relatively LONG period of time, AT least 3-4 centuries. MEANWHILE, the sum total of our knowledge about the formation OF organic FORMS suggests that processes of this kind occur very slowly, OVER very long periods of time. In addition, THE forms of THE ORGANS OF PERCEPTION are very constant and characteristic; they CAN be traced even in anthropoid apes and appear to be obviously not secondary, relatively unchanging, but rather the most stable characteristics of primary importance and significance. This is evidenced by the existence and current prosperity of nations that have long since achieved a high level of development (the English, the Swedes), SPEAKS no less strongly AGAINST the impossibility of this than AGAINST the inevitability of significant changes of a transitional nature.

The emergence and growth OF motorised transport in modern Russia can be traced back TO the 9th–15th CENTURIES, which CORRESPONDS TO the pattern of settlement in the region of the ancient Slavs; here, of course, the facts SUPPORT the hypothesis of the motorisation of the most ancient Slavs. However, while accepting this hypothesis, it is necessary to accept another, namely, that the ancient names IN Russia most likely belong to THE LINCMIAN NAMES (prol. Tarenemii). Turning to MODERN LINGUISTIC NAMES, especially THOSE that are most likely to be descendants of THE former PLACES of residence of the linguistic names of the Murman region, such as the Mordvins, UPERMIANS, SYRIANS, MENERAMS, GOPARS, etc., we FIND that the vast majority of them are motorised. It is difficult, of course, to think that they specifically BELONG TO the Murman tribe. It would be necessary to allow them to transition to a monogamous marriage, I.E., that WITH is opposed to the practice of polygamy, mam on THE SIDE of THE OPPRESSORS, who ARE intensely HOSTILE towards THE OPPRESSED. ~~There~~ OF COURSE,

AMONG contemporary linguistic phenomena, there are, for example, votami and vo7uy. Particular attention has been paid TO the latter. The Votyas are considered to be direct descendants of the ancient Ury and Yury, which, according to Europeus (based MAINLY on the study of the names of the peoples of the region), inhabited the entire northern and central Russia. THEY, of course, may also belong to the ancient Ury AND YURY tribes. However, ~~o~~the one hand, the European domasatstva IN the sense of widespread distribution are not sufficiently convincing, and on the other hand, it is not entirely possible to COMPLETELY abandon THE established PLACES of residence, those who have produced numerous offspring, nor to identify them, IN the sense of a specific type, with the supposed prehistoric peoples (although Europeus does not stop THERE). It can be assumed that IN the region of modern central Russia, THERE WERE (and earlier) Don and Brachialian tribes, BUT among the latter, methods of disposal were widespread that did not allow for the preservation OF REMAINS IN any MEANINGFUL way (burning, superficial burial OF CORPSES and leaving them on the surface of the ground, etc.); but here we ARE already ENTERING the realm of unfounded assumptions and hypotheses that have no scientific validity. More reliable data for resolving this issue can be found IN the material COLLECTED during the study of the same type of mummies OF THE ANCIENT RUSSIANS themselves, as well as those peoples who are most likely to participate and who are most likely to participate IN the creation of a modern Venetian nation, MAINLY, of course, the Linc and Tyurmo-Monog tribes. If the latter are studied and researched (mainly by Russians), then it IS QUITE different with regard to THE PEOPLES whose mass, and we should be grateful for the first steps taken by Russian researchers. It should be noted, however, THAT research on foreign species is limited IN that most of them OCCUPY a restricted habitat, the same type of population, as well as the total number of species comprising it, which CAN be covered and combined in the work of a single researcher. THE COMPOSITION of the MODERN population, is not a homogeneous mass, but REPRESENTS known and sometimes quite significant variations and differences in DIFFERENT REGIONS and COUNTRIES. However, in terms of areas and regions, m MOTORS

Research is usually timed to coincide with the formation of administrative units, which probably do not have the conditions that create regional differences in modern languages. The study is complicated, of course, by the fact that the definitions of regional dialects are insufficient; it is necessary to determine the areas of distribution of these regional types. Along with this, the question arises about the causes of the origin of regional differences, about the identification of their types, etc. However, the work done so far in this direction by Russian anthropologists does not yet correspond to the possibilities of the subject. The only work that unites and covers all regions of modern Russia is the monumental work by L. H. Anuin: "On the Geographical Distribution of the Growth of the Male Population of Russia" (based on data on universal military service in the empire from 1874 to 1883). This work can be supplemented by studies of the population working in Moscow and the Moscow region, conducted on behalf of the Moscow-Yubno family and compiled in the works of Professor Zrisman, Doctors Zementiev, Pogozhev and others, as well as the work of Doctor Snezhirev and some other similar works. There are, therefore, a relatively large number of works dealing with the growth, body size, and some other measurements and weights of children from urban and rural areas. In the works of Professors Nandert, Magiev, Tapenemoto, Doctors Imova, Zmme, and Rozhdestvensky, we have data obtained from studies on living and dead individuals regarding certain measurements and the shape and size of the population in certain areas. Professor Anuin's article introduces us to the concept of *Уас*, as well as the form of *Уовы (и Уовным Умасатеуем)* population Moscow губернии. The most significant contributions in their mutual connection are the work of Professor Ео7апала (for the provinces of Proskavskaya, Vladimirskaya and Kostromskaya), written in verse (for the province of Ryasanskaya) and the most recent work *Уаъто-Грыншевииа*, *isyuivshe7o* "family", i.e. Old Believers, living in their close-knit community since the time of Patriarch Himon and exiled in 1733–1767 to Siberia (Еabaymaje). Thanks to the work of A. A. Ivanov and A. G. Rozhdestvensky, we can trust the data and, consequently, the conclusions of Professor Еопала. my work examines the growth, the main dimensions of the body and head, the height of the feet and hands, leaving aside certain aspects.

Another important definition of the type of prismani; The MOST important is the work of Тахъмо-Грыншевица, who studied the ~~sm~~ population that had been living a nomadic lifestyle since the 17th century, ~~and~~ therefore, at least, a period free FROM outside influences. HOWEVER, THIS is all the material ~~we~~ CURRENTLY HAVE to work with.

WE ARE CONCERNED WITH growth, we are concerned with the most important and, at THE SAME TIME, the most significant characteristics of the race. The data on height processed BY PROFESSOR ANUIN is based on measurements OF MONSTERS, TAKING INTO ACCOUNT HEIGHT, not accepted as NORMAL HEIGHT, unusual appearance, illnesses, insufficient nutrition, etc., are not included in the data. It has been established, however, that HEIGHT peaks later, AT 21 years of age, and together with the above-mentioned factors, the average growth rates OF THE POPULATION ARE not significantly lower, UEM GROWTH in the population and in the number of men. When comparing the data of Professor Anuin ~~wh~~ the data of Professor Zrisman, it can be seen that the average Russian 7-year-old's growth IN HEIGHT and weight is BETWEEN 8 and 16 MM; the same range (15 MM) is obtained when comparing with my own study of the Russian fly. In general, it is necessary to accept a range OF at least 12 MM, and the dimensions of the Ryasansmoi 7uberniya should be increased by one step.

The average height of growth ~~the~~ the southern regions, populated mainly by Veneridae, RANGES FROM 1617–1618 MM (some districts of Kazan, Kostroma regions) and up to 1650–1655 (some DISTRICTS of Moscow, Novgorod, Pskov, St. Petersburg districts) and even up to 1657 MM (Kashin district, Tver district), and taking Siberia into account — up to 1670 MM (Amur region, Eabayma district). THUS, the average annual precipitation REACHES 40 MM, and in Siberia — even 53 MM. Calculating THE average HEIGHT of the seven regions, Professor Anuin provides the following data: [The 31](#) tallest trees (~~wan~~ an AVERAGE height of 1650 MM) are found in the following regions: Astrakhan, Tomsk, Yenisei, Tobogskaya, Psovskaya and Voronezhskaya. Seven regions HAVE an average rainfall of 1640 MM: Peterburgskaya, Moskovskaya, Permskaya, Kurskaya, Saratovskaya, Tverskaya, Samara, Nizhegorodskaya, Arkhangelskaya, Orlovskaya, Vladimirskaia, Novgorodskaya, Simbirskaya, (Kaguzskaya), Ryazan, Penza, Tambov. Relatively low GROWTH (about 1630 MM) IS FOUND IN: Tyumen,

Prosvaya, (Smogennaya), Vogo7odaya, Ogoneya, Kostromaya, Byatsmaya, (Vlimaya), (Kasansmaya). The highest average HEIGHT IS 1640 MM, and taking into account the average height of the population, it is 1652 MM. The average height can be taken as the average height of the population AS a whole.

Regarding the distribution of growth across REGIONS, Professor Anuin NOTES that, despite the considerable diversity, there is a certain regularity, which is expressed primarily IN THE FACT that the counties with THE lowest GROWTH RATES are usually surrounded by counties with HIGHER POPULATION DENSITIES, and these ARE in turn SURROUNDED BY COUNTIES ~~with~~ HIGHER POPULATION DENSITIES; spots with the highest population density on the map are also surrounded by areas with lower population density. THERE ARE, OF COURSE, known areas of high altitude and low altitude. If WE take into account the scale of large variations IN height and ignore minor deviations, it can be assumed that throughout Russia, there MAY be areas of higher and lower growth, covering large areas. Remaining WITHIN the boundaries of the provinces and regions, which are predominantly populated BY THE Russian POPULATION, the following phenomena can be noted: The highest growth rates are observed IN the greater part of the Pskov province, the south-western districts of the Novgorod province, and the two southern districts of the St. Petersburg province (Nizhny Novgorod and Gdov). Throughout the north and north-east of Russia, with THE EXCEPTION OF the Perm province, there is a vast area of relatively low altitude, dotted with patches of higher altitude. The southern part of the region, FROM the border of the Moscow Oblast and THE south-western DISTRICTS of the Novgorod Oblast (FROM the border of the highland region), stretches eastwards to the Tver, Moscow, Vladimir, and Nizhny Novgorod regions, the average height is relatively high (less, however, than in the Moscow-Novgorod region). South of this zone, a new transverse zone of low fertility stretches FROM the eastern border of the region, covered with forests and swamps (Bitebskaya, Minskaya, Mogilev, parts of Smolensk and Kaguzba districts), Orgovsky, Kaguzba, Smolensk, the western part of Moscow, Ryasan, Tyug, part of Tambov, especially Penza, Simbirsk and Kazan provinces. Perm Province OCCUPIES a special place, with relatively high GROWTH and surrounded by provinces with A LOW POPULATION DENSITY. Being ~~AND~~

Explaining the reasons FOR the observed growth, Professor Anuin, without attaching much importance to THE SPECIFIC CONDITIONS, RECOGNISES the possibility of varying the degree of population density, professional characteristics (as EMPHASISED by Russian AUTHORS, particularly Professor Zrisman, Doctor LEMENTIEV and some others), the age of reaching maturity, the age of entering marriage, etc. However, Professor Anuin ATTACHES the greatest IMPORTANCE TO THE dominant factor among others — the racial composition of the population.

Based on historical data, Ginzburg, Stoneri, and Professor Anuin IMAGINE it AS FOLLOWS: attributed by ancient historians (PROMETHEUS, THEOPHANES, THEOLOMAN, etc.) to THE SOUTH RUSSIAN TRIBES of the high-ranking nobility, apparently derived from the names of some tribes that migrated further north, especially the Novgorodians (Ingrians) and their closest relatives, the Mriuians. The Mriui, together with the more northern, and, according TO the chronicle, with the Yakhs (i.e. the most powerful of all the tribes), dre7oviuami, rodimiuami, severianami, uastiu vatuiami — the relatively nismorospoe modern population. The high population density was probably due to THE LOW GROWTH of other groups that became PART OF the Slavic population, and perhaps BY MIXING WITH low-statured neighbouring tribes and perhaps, by the unfavourable living conditions IN the poor, mountainous and rocky terrain. The same part of the mriuyei and novGORodians met with the Imenosero and between IT and THE NUDSIMOSERO — with high-ranking lincini names (uydyu, the predecessors OF THE present-day high-mountain TRIBES, the very same uydyu, which, according to tradition, have been preserved by the Russians, the Syrians and THE SAMOYEDS, who have legends about the 77ants and the vegimans). Thanks to THESE CONDITIONS, the height of the people living there has been preserved this day, and the aforementioned average height is the highest in all of Russia. Spreading their missionary activity to the east, to the provinces of Tver, Moscow, Vladimir and Nizhny Novgorod, new settlements and mriui were encountered here, which were, at least in part, highly developed. Judging by THE REMAINS found here, a highly developed population lived here in ancient times. However, the population was not very numerous.

The area may not be very large, as there is some data suggesting that it is not very large. Modern men, who apparently reached the area under consideration, were not very TALL, and modern women were also not very tall — presumably the descendants of the ancient people. The displacement of the lower-growing species and assimilation with the higher-growing ones — the greater the stability of the type, and, of course, the predominance of tall tribes over short ones among the tribes, — difficult to assess, but in ANY case, the high frequency OF NOVGORODIANS and Mriyuans has been preserved IN THIS region, although TO a lesser extent IN the NOVGOROD-PSKOV region. Concentrating in the north and north-east of Russia, Novgorod exits are found THERE partly with high-altitude settlements, and partly with low-altitude settlements — Yury, Gopi, and later Syrians and SAMOYEDS, GIVING rise to modern lowland settlements. The reasons for its development probably lie IN the predominance of lowland settlements over highland ones, and IN THE FACT THAT later — IN the 16th–17th centuries — the Mononists-Slavs moved from here TO the Perm region (with STROGANOV), and THEN TO Siberia, LEAVING behind not only the Savyans, but also the Lins, who had become Christianised. Spreading mainly along THE LARGE RIVERS, they reached the coast of the Black Sea and gathered THERE (for the sake of the abundance of fish) IN a large settlement, the newcomers left their mark, which can still be seen today IN the uneven distribution of growth in certain areas of high altitude IN the corresponding places (high-altitude Pomors who have retained not only THEIR GROWTH, and probably other characteristic features of the population, but at THE SAME TIME still being the main keepers of Old Russian legends, songs, RITUALS and CUSTOMS). THE RELATIVELY high GROWTH OF modern PERM PEOPLE is probably explained MAINLY BY — the AFOREMENTIONED — THE MIGRATION OF Novgorod MONKS, who were the most mobile, and therefore probably the most capable of preserving their own type. The same conditions, together with the admixture of a high proportion of foreign elements, explain the high proportion of foreigners in many areas of Siberia. Hamone, the southern transverse zone of low fertility of the modern population, is associated with the following conditions: ON the one hand, more fertile, on the other HAND, less fertile, less fertile — due to the lack of water,

частью родимиин и вятиин, — in all likelihood, relatively similar, which gave rise to the modern population of the Kaguzh and Orgov provinces, related IN ANTHROPOLOGICAL terms to modern Belarusians.

IN THIS WAY, based on a single growth indicator, it is possible to identify the dependence of changes IN the TYPE OF POPULATION ON the various factors that influence the population of a given region. An analysis of other types OF SETTLEMENTS ~~would~~ make it possible to determine more precisely WHICH INGREDIENTS and under what conditions the various types arose, and could reveal many details that have so far ESCAPED the attention of historians, and anthropology, but, unfortunately, with THE LOSS of information about growth, ~~w~~KNOW very little about THE CHARACTERISTICS OF REGIONAL TYPES.

ONE OF THE most important, most constant and characteristic racial FEATURES is the shape of the nose, determined by the ratio of the width of the nose ~~its~~ greatest diameter (7ogovnaya umasate). ~~And~~ ~~to~~ the 7ogovnaya umasate, the following are considered mam and all ~~с~~вяянские племена, моротмо7оховыми (actually подморотмо7оховыми), but their моротмо7оовость is very moderate (THE AVERAGE umasate on living organisms ranges FROM 81 to 83). If ~~w~~E TAKE into account not the average values, but the representatives OF the studied groups of dinno-, middle- and motor-type, WE WILL SEE that that high-income groups are not found among the modern urban population. WE HAVE A sufficient AMOUNT of data to trace changes IN the form of the language bY REGION: moreover, the material IS not homogeneous, as it CONTAINS both the form of the body with soft parts (research on living people) and the form of the body with hard parts. HOWEVER, the same SUBSTANCE GIVES different results when measured with and without soft water. In the LATTER case, the measurement is usually 1–2 ~~d~~ lower. The authors DETERMINE the average value of the reduction in the measurement. Based on a thorough investigation of the issue, Brom GIVES a reduction OF two units. Given the greater uniformity of the available data, I predict where possible, the values of the masses based on living organisms, ACCEPTING Brom's values and SHIFTING THE CORRESPONDING VALUES of the masses of living organisms, meso- and brachy-organisms. ~~The~~ transferred ilurs CONTAIN certain immutable properties, not only, however, greater ones, but also lesser ones.

The FIGURES are not comparable. All of the figures given below correspond (with SOME APPROXIMATION) TO THE FORMS of the 7ogovy, WHICH ARE USED when examining the liberated FROM THE soft POMORS uerepa. In all areas studied to date, the modern population IS dominated by brachycephalic FORMS, which make up BETWEEN 1/2 and 3/4 dNDIVIDUALS. Brachypodium, as a rule, is A CHARACTERISTIC FEATURE of modern vegetation. The admixture of brachypodia, however, is constant and not so great that it can be ignored; IN some areas it reaches 30% of all SEEDS. The existence of the growth patterns noted BY PROFESSOR ANUIN is determined, MAINLY BY THE SPREAD OF stable SETTLEMENTS, which are similar to those IN other AREAS. It is interesting, therefore, to try to determine whether THE same patterns EXIST IN the structure of the population. Unfortunately, based on the available data, it is possible to outline the essence of the issue and come to CERTAIN CONCLUSIONS.

1. We HAVE the following data on the region's high altitude:

...	Łoуихoшeяaы	Mesotela	Brachythecia
Psomovaya 7ub. (13 observations. prol. Tarenemom7o)	0	23	77
Novgorodskaya (17 na7b7yud. e7o zhe)	12.6%	12.6%	64.7
Petersburg (78. obr. Ny7cmий uesd) (14 na7b7yud. e7o же)	14.3	14.3	71.4

However, since the conclusions for 7 days are based on A SMALL NUMBER of observations, LET'S combine them; then for the entire region of high altitude (44 observations), the following poms are obtained: DOGON — 11.4%, MESOELATS — 18.2% and BRACHYELATS — 70.4%.

2. The areas of comparative high altitude are:

...	Dichotyls	Mesotyls	Brachytyls
Moskovskaya 7. (Anuina)	24.1	35.5	40.4

(Dr. Imova)	19.06	17.46	63.48
Boris	23.5%?	24.7%?	51.8%?
(approx. Eo7ra[a]			
Tverskaya	0	22.5	77.5%
(approx.			
Tarenemom7o)			

Tverskaya 7 CONSISTS of a complete absence OF DOGUES; at THE SAME TIME, it is represented by A SMALL NUMBER OF observations (22), so the uncertainty MAY have a wide range. Calculating the average for the entire area of comparative altitude, we OBTAIN: DONICHOLETOV —17.7%, MESOLETOV — 25% and BRACHILETOV — 58.2%. THE PERCENTAGE OF LONG-STEMMED PLANTS is significantly higher, as shown by data Tver Region. IN the LATTER case, dogichoy MAKE up 22.2%, mesoichoy — 25.9% and brachyichoy — 51.9%.

3. The northern part of the region:

...	Łoŭixoxe[a]ŭy	Mesoeelaghy	Brachyopoda
Arkhangelsk	38.8	11.2	50
7 years (18 years			
pro[.			
Tarenemom7o)			
Oŭoneŭmay (15	26.6%	20	53.2
nab. e7o zhe)			
Bogo7odsmaya (17	5.9%	35.3	58.8
nabŭ. e7o zhe)			
Kostroma (22	22.7	18.2	59.1
nabŭ. e7o zhe)			
Prosvaya (22	22.7	19.7	36.4
nabŭ. e7o zhe)			
Łŭ entire region	26.2	28	45.3
(84 nabŭ.)			

ŭи[ры про[. Eo7pa[a дŭя two 7уберний of the same obŭасти GIVE OŭVERAGE the same results, but for SEPARATE 7УБЕРНИЯ they do not have the same моŭебания, and I am interested in the influence OF monoidal SEMIGROUPS on the Kostromskaya region (?):

	Łoŭixoxe[a]ŭy	Mesoxe[a]ŭy	Брахише[a]ŭy
Костромская 7уб.	10.2%?	16.3%?	73.5%?
31.1%		19.7	45.3

В ши[рах про[. Таренешмо7о ATTRACTS attention to itself with A small PERCENTAGE of ДОУИХОШЕ[а]ŭов дŭя Воŭо7одстой 7уб., However, THIS is understandable if we TAKE into account the lack of

observations, among which we can to a certain extent assume the influence of the inhabitants living THERE, mainly brachycephalic, negroid.

4. The southern part of the region:

	Coelacanth	Mesozoic	Brachiopods
Bozhko-Kamsky district	22.99	24.71	52.31
(provincial capital: Magiev)	29.8	28	42.2
Ryasanskaya 7ub. (V. V. Vorobyova)	26.3		

AVERAGE INCOME

The figures are quite varied; however, if we focus ON THE PERCENTAGE of growth by REGION, we SEE that:

1. The high-growth region ACCOUNTS FOR AN AVERAGE OF 11.4% of GDP.
2. The area with relatively low growth yields 22.2% (16.7%);
3. The northern part of the region accounts for 26.2%;
4. Southern precipitation 26.3%;

That is, where the highest altitude is most widespread, THE PERCENTAGE OF DATA POINTS is significantly lower, WHILE a higher altitude population GIVES A lower PERCENTAGE of data points. relative to the relative altitude; the northern and southern lowlands, on the other hand, HAVE the highest percentage of DATA POINTS. Interesting to note that the "family" of Tagmo-Grynyevy, despite being high-altitude, also GIVES A relatively low PERCENTAGE of dinosaurs (14%), which is not even close TO the percentage of dinogotovs in the Muscovite madbi OF THE 15th–17th CENTURIES (19%), i.e. the period when the "families" left Russia FOR Siberia. Compared to most other Slavic peoples, the spread of the brachycephalic type is more pronounced among THE VOLGA RUSSIANS. They ARE CHARACTERISED by a larger body size, greater strength, and, at THE SAME SHORTER STATURE compared to the Venerus. BeetLES, with an average weight of 700 grams, ARE much heavier than BEETLES; Macedonians HAVE a larger average weight and are taller than THE VENERUS; The Serbo-Croats of the Adriatic coast, the Uehi, the Cova, the North Germans, etc. are distinguished by THEIR GREATER WEIGHT and, at THE same TIME, GREATER HEIGHT. It should be noted that there is A well-known PARALLELISM between

According to ARYAN, among the majority of Uralic and Mongolic peoples, champrospopia is widespread. Comparing data on the form of 7oovy with data on the form of gina, it is possible to characterise THE VEIMORUSS, mam BRACHYUEWUUAUOV WITH namYonnost m Xeptoprosopii. The Kogman process for FORMS 7ogovy and gina ESTABLISHES four main types (and taking into account the VET vox and 7as — e i g h t), namely: 1) doxoprosopoi-hamsprosopoi, 2) doxoprosopoi-heptapropos, 3) brachypropas-hamspropas, and 4) brachypropas-heptapropas. According to Kogman, THE MAIN TYPE in Germany is the first, i.e. donikhoel-hamsprosop. All types of Kogman are found, of course, among THE VENETIANS; u

THE MOST COMMON TYPE of family is the motorised, usominy. These types are found IN other areas, but not exclusively. When studying THE SPECIES, I was able to establish that among THE BRACHYPELUS, there are motorised (wide) ones, and among THE DOGONPELUS, on the contrary, there are non-motorised ones. THERE IS, apparently, a certain similarity between the 7-group brachy-hamsprosopical and dogincho-heptoprosopical. ~~How~~ a comparative study OF BRACHY-HEPTOPROPOS ~~and~~ a significant PROPORTION OF DOGICHOTAGS among THE RANKS SHOWS that IN the average characterisation, they are brachypropas with a tendency towards m-propas, rather than ham-propas.

From the muddy waters of the river, it FLOWS INTO the sea, forming a narrow strip of land covered with vegetation, reinforced and supported by other admixtures, and vice versa — MAINLY DUE TO ITS EXISTENCE, it is difficult to distinguish from NON-REINFORCED CONCRETE. LET US RECALL, however, that the voity, vo7uy (about the possible role of motors IN the creation of the veXinmorusm7o type 7ovorivose above) are distinguished by their large width. In VOTYAMS, for example, ~~and~~ MEASUREMENTS by Professor Maniev on uerepas, the width of the gina is 138.8 MM, and in living ones (with a correction according to Kollmann) — 149.4 MM. However, the width of the gina in them is relatively small, and the Venetians significantly SURPASS them IN THIS respect.

Among other PARAMETERS, IT IS NECESSARY to pay attention to the vertical projection of the head, i.e. the distance between the top of the head and the lower edge of the chin, projected onto the vertical plane when the head IS IN a neutral position. THIS dimension was introduced by A. G. ROZHDESTVENSKY based on EXTENSIVE material (over 1600 OF HIS OWN).

observations and a wealth of literary data). According to our author, the absolute (199.7 MM) and relative (12.71%) dimensions of the vertical projection of the 7ogovy in THE VENGOMORS ARE relatively insignificant; MANY ethnic groups, especially the Mongols, as well as some other peoples, SURPASS them IN THIS respect. However, ~~the~~ other hand, research by 7. Rozhdestvensky shows that the Venetians' vertical projection cannot be considered A RACIAL FEATURE.

The fluctuations in the 70th percentile are directly dependent ON growth, and here the author MAKES the following assumption: the absolute value of the vertical projection of the 70th percentile increases with GROWTH, ~~its~~ increase IS slower THAN GROWTH, so that, when expressed IN terms of growth rates, the latter DOES not INCREASE, but rather DECREASES. At that time, it AMOUNTED TO 13.04 per cent for low-income SUBJECTS, while ~~high~~-income subjects it FELL to 12.43 per cent. Subsequently, I was able to confirm the conclusions of 7. Rozhdestvensky in my research; at THE SAME TIME, my data INDICATE a WIDER distribution of stot7o samona, and it seems that all the measurements I have taken of 7ogo and 7ia, i.e. dina, the width of the 7oovy and 7иша, the horizontal circumference of the 7oovy, etc.

We WILL GO THROUGH some other measurements of weight ~~ad~~ height, measurements of monotonousness, toughness, volume, etc., However, despite the great importance of some of them for characterising the type, the available data are disordered, fragmentary, and ~~DON~~ALLOW us to draw ANY DEFINITE CONCLUSIONS based on them. Our characterisation of the modern type OF VEGANS IS BASED on the growth patterns we have already considered, form 7o7oBЫ and 7иша, ADDING to them ~~УБ~~BOYOC and 7yas, m consideration моторых сейуac and MOVE ON.

The study of швета воуoc and 7yas IS very important ~~fr~~ determining racial TYPES in general; when studying modern ВЕХИМОПУССОВ, it IS particularly important given that it has not yet been established which type of primary hair colour is brunette and which is closer to THE BLOND type.

According to HISTORIANS, the ancient Slavs were pagans. Below, we WILL discuss HOW reliable their accounts are, and IT IS IMPORTANT to understand the historical evidence. For now, LET US NOTE that the majority of

modern scientific theories, and IN THAT REGARD, IT SEEMS THAT THE bright LIGHT of dawn and 7 o'clock is not A DOMINANT FACTOR for ~~us~~. We cannot make any definite conclusions ~~about~~ the beliefs OF THE VENERIANS in THE REGIONS, as all research IN THIS area has been carried out ~~so~~far, with THE EXCEPTION OF research 7. Tamen-Grynyevich's "family" mainly refers to the area of the small 7 group of central volcanic 7 mountains. In the studied regions, THE PROPORTION of light-coloured (beige, light brown, and light brown) ranges FROM 41% to 49%, while THE PERCENTAGE of dark hair (dark brown, black, and black) RANGES FROM 51% to 59%. IN GENERAL, dark-haired people are slightly more common than blondes among all RUSSIANS. There are very few fair-haired PEOPLE (blondes, redheads) and BRUNETTES (BROWN-HAIRED), no more than 8-10% IN total, while the remaining 90% are fair-haired (FROM light to dark) SHADES. THUS, according TO the law, blondes should be characterised as predominantly fair-haired. Among other significant differences IN THIS regard, blondes are more common among BLONDES (52% of dark-haired people according to H. A. Pnyumy). The northern regions HAVE A slightly higher PERCENTAGE of dark-haired people, ~~the~~ darkest-haired people living in the western and southern regions. A study of THE REMAINS of women from THE 16th-18th CENTURIES (P. A. Minamova) CONFIRMS the predominance of dark (dark blond) hair; no blond hair was found among them AT ALL. Of great interest IS the observation made by many researchers THAT the darkening of hair gradually increases with AGE, — among children, THE PREVALENCE of darkening IS significantly higher THAN among the general population. THIS FACT has been confirmed most recently by a LARGE-SCALE study conducted BY DOMTOROM.

B. I. VASILYEV (an unpublished work), has been known for a long time. IN THIS regard, it is interesting to note the observations of Archdeacon Pavlo Agensomo, who travelled around Russia with HIS FATHER, PATRIARCH MAMARI OF ANTIOCH, IN the mid-17th century. UPON ARRIVING IN one of the present-day Kiev provinces, the author drew attention to the numerous children and THE bright LIGHT of their eyes. "We call ~~us~~old because of ~~us~~great wisdom," WRITES Pavel Aksenov.

The 7th sense in modern RUSSIANS GIVES them the ability to perceive things that are beyond the limits of ordinary perception. ~~The~~7th ~~se~~

(70% grey, grey-70%) YIELD between 40% and 50%, while dark varieties (light-mariye, dark-mariye, се́тые, черные) yield between 50% and 60%; IN THIS respect, they do not differ much FROM THE DARK ONES, THEY ARE slightly INFERIOR in terms of quality TO DARK-COLOURED BREEDS and significantly INFERIOR IN THIS respect TO WESTERN and SOUTHERN BREEDS. THE MOST COMMON colours among THE VENETIANS are grey and maroon (of various SHADES), represented by A NEARLY IDENTICAL NUMBER OF observations (with a slight predominance of maroon); there are few light shades, and few typical shades for northerners (5–7%) NOW LET'S COMBINE the hair and eyes IN THIS WAY, and we will have three types: 1) light type (light hair and light eyes), 2) brunette type (dark hair and dark eyes) and 3) mixed type (all other combinations). With these combinations, the mixed type is PREDOMINANT among RUSSIANS, accounting for approximately 60% of all observations. The light type (in THE ROW) ACCOUNTS FOR 22.15% of all observations, and the dark type slightly less — 39.39%. HOWEVER, it should be noted that the light type does not CORRESPOND TO THE ACTUAL BONDS, as the light type INCLUDES subjects with grey hair and light brown hair, while THE actual BLONDES (with blonde hair and grey eyes) among RUSSIANS are rare and MAKE UP no more than 1–2%. The mixed type of hair and eyes IS of great interest IN that it combines the characteristics of the two types THAT MAKE UP the population: the higher THE PERCENTAGE of mixed type, THE more uniform the composition of the group, AND, consequently, the more the original characteristics of the producers are lost IN it.

producers who have given way
their place to the newly formed mixed type.

Compared to other related groups, the Vengorusi REPRESENT almost the highest degree of mixing (about 60% of the mixed type); some Magorussian groups and Belorussians differ SLIGHTLY FROM them; the Poles, apparently, HAVE a slightly smaller number of representatives of the mixed type. The smallest proportion of representatives of the mixed type IS FOUND, as far as can be judged from THE RESEARCH available to date, AMONG the Serbo-Croats of the Adriatic coast (Beichbach). In these, the mixed type ACCOUNTS for 26.5% of all observations, while the preserved light type ACCOUNTS FOR 15.5%. while the dark type accounts for 58% of all observations (A strong ARGUMENT AGAINST the idea of THE EXISTENCE of the aforementioned names).

mam about byondine).

Speaking of the 7ogovy VEGIMORUSS, we must mention the EXISTING correlation between height and brachyopia. It should be noted that both types of lamta HAVE a direct connection with the weight and height. Based on the population of the 7th supernova, I can note that representatives of the dark type are associated with higher brightness and larger brachyterias. Height and DARK hair colour was also noted in other related groups (BEISBACH for SERBS AND CROATS, ZGMIN for POLES). However, the connection between high ALTITUDE and brachycephaly has not yet been established. However, IN the above table showing the distribution OF 7OGOVOYEV by REGION, we have already seen that the areas of high growth GIVE the lowest, and the areas of low growth give the highest индекс доухоше[а]ов; However, there is an inverse relationship, and the most highly educated people are also the most brachycephalic.

So far, we have considered only a few types OF VENOMOUS SNAKES, for which we have more reliable data. In the table below, I have compiled preliminary data on some other anthropometric measurements. The table shows the arithmetic mean values; where THERE ARE two values, the lowest and highest of the mean values found by the authors are indicated; where THERE IS only one column, there is only one series of observations, and the columns OF THE other SERIES are very similar to each other.

Based on THE above CONSIDERATIONS, the modern type of vegetation CAN be characterised IN the following terms: light brown, SOMETIMES lighter, SOMETIMES darker shades, with A relatively uniform DISTRIBUTION of dark and light shades, the hair IS above average IN LENGTH and moderately curly (subbrachial on the front with mesoteria); the main dimensions of the head and neck are large; The head is rather large, with a broad forehead; the ears are proportional, well developed; the nose is not too prominent (broad) and straight.

This is the average type of vegetation. In SOME AREAS, there are known VARIATIONS, probably DUE TO the heterogeneity OF THE constituent ELEMENTS mixed with the main type. GROWTH appears to be ONE of the

PRISMOV, subjected to THE most WIDESPREAD CRITICISM. As for THE forms, it should be noted that THE motor and digital forms are subject to fairly SIGNIFICANT CHANGES, ~~the~~ the average form of the 7ogovy remains very stable, with fairly stable changes in the average length of the 7ogovy, WHICH IS 82 (in living individuals).

Among the living On the charts

1. GROWTH OF MONSTERS in the midst of the mighty	1617–1670 pr. on 12 MM boʻee	
2. Height WHEN SEATED position	52.7% growth	
3. on the feet	74.6%	
4. tʻina no. 7	48.3	
5. Thighs	22.9	
6. 7oʻeneʻ Nerep	24.4	
7. Capacity		1312–1471 m. a.s.l.
8. Mountainous terrain uperepa	558-568	509-530
9. Nobbno-satygonaya du7a	322-337	
10. Highest Internal diameter	185.5-188.6%	176-182
11. Highest Cross-sectional diameter	152.9-156.1	141-144
12. Head circumference	81-83	79.5-82.7
13. Biuralygarnaia du7a	356-359	320-331
14. Bysota uerepa		131-138
15. Height up Niyo		74.4-77.1
16. Weight of the body	183	
17. Width of the road	120.5(?) -141	
18. Length of the beam (relative width ʻиша m e7o dʻine, bsyata bes ʻобной части)	92	89-92
19. Gʻasniny ymasateʻʻ		83-86.1

46-50

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Well, we have already seen this when considering data on growth, and we can apply our influence to the development of regional differences in the type of modern VEGETATION.

Racial groups, which are PART OF separate ethnic groups, the historical conditions of their development, the influence of the surrounding environment, and a number of other FACTORS are reflected in the structure of the species. The features of the structure of individual groups GIVE us A clear picture, where the entire history of the group is concisely and accurately recorded. However, it is written IN A LANGUAGE THAT IS DIFFICULT and not always ACCESSIBLE to us. We CAN understand some of it, IN other places WE CAN GUESS the general meaning, but there are many pages that are incomprehensible and even unreadable; IN relation to the modern type, the latter, unfortunately, PREVAIL. Let us try, however, to determine what we CAN find IN the specific features of the modern type of weaponry that is more or less clear and WHAT WE CAN conclude and assume about IT.

Leaving aside questions about nature, the environment, and living conditions, we will focus PRIMARILY ON THE QUESTION of the RACIAL composition of modern RUSSIANS, as we understand it. IT IS CLEAR THAT THIS COMPOSITION is determined by the presence of certain CHARACTERISTICS. First of all, it can be established that the Venetians, like the overwhelming majority of modern peoples, DO NOT REPRESENT a single race, but are THE PRODUCT of the mixing of different races. Here it is necessary to clarify that we ARE referring to race not in the historical and political sense, but in the anthropological sense, I.e. WE WILL not be talking about Germans and Germans, or RUSSIANS and Slavs, etc., but about tall and short people, blondes and brunettes, long-limbed and brachycephalic races, etc. Peoples and nations came together under similar conditions, uniting IN their common and local customs, beliefs, POLITICAL SYSTEMS, and representing themselves as separate entities from a relatively recent time. Entering the depths of history and even further back, we WILL no longer SEE anything resembling modern names, but WE will have to deal with much larger units, united (at least in terms of knowledge) by the following characteristics, and certain features of the culture. The most constant and at the same TIME the most important characteristics are HEIGHT, body shape and

There is a lot of data that suggests all the diversity IN the growth of individual groups is due to the mixing of two primary TYPES —high-growth and low-growth — with the participation, of course, modifying the effects of external influences. With regard to hair colour (and eyes), THERE ARE also two main types —light (the BONDIN type) and dark (brunette type). We THUS HAVE six main CHARACTERISTICS of primary prehistoric races: darkness and lightness, tall and short STATURE, and BLOND and BRUNETTE types. It is possible, of course, to identify other CHARACTERISTICS, but their significance, with THE EXCEPTION OF PERHAPS the shape of the nose, is highly questionable, and we DO HAVE sufficient data to consider them EN masse.

Combine THE SIX CHARACTERISTICS listed above and it is necessary to explain that the combination should include 3–4 of the primary characteristics, and it is also possible to allow for certain characteristics, such as HEIGHT, for example, modified more by THE INFLUENCE of the environment THAN by THE INFLUENCE OF racial FACTORS, and to reduce all races to TWO PRIMARY TYPES is a controversial issue that is being resolved by various authors. Judging by THE REMAINS OF GRAVES and CEMETERIES preserved FROM the most ancient times, at least four races inhabited Europe IN prehistoric times:

1). Hisporosgye dogihotelagi, widely distributed in the territory of present-day Great Britain, France, Spain, Italy, THE Mediterranean ISLANDS, and possibly Greece, etc. Their presumed direct descendants are the Spanish Basques, the Corsicans, representatives OF certain TRIBES of the Angles, Ireland, etc., who are still dark-haired, dark-skinned, and BELONG to the brunette type.

2). Tall, moderately brachycephalic (AVERAGE head circumference 81), — a race apparently widespread throughout central Europe. Presumed direct descendants

— The Magi and other Roman HISTORIANS — were distinguished BY THEIR NOBLE BEARING and, according to HISTORICAL EVIDENCE, fair-haired, red-haired (PERHAPS even blond?) men. Some researchers SEE IN THIS name THE ARYANS who came out of Asia and DIRECTLY LINK them to the modern population of France, Italy, parts of England, Germany, and even modern Slavic peoples (the Slavic Pomerania,

Tsǎyopa et al. AUTHORS).

3). High-quality, mrepmaya lisiuecmi, doginoeelagaya rasa, otniayusya OT pervoy i spomenutykh ras not tomo RASTOM i LISIUECMIM PASVITOM, no i loprom uerepa, which, although similar to that of the first race, is more MASSIVE, more ROBUST, with A MORE PRONOUNCED CHEST and less capacity, etc. This race apparently occupies the whole of northern Europe; it appears to be almost the most ancient of the European races; according to the assumptions of some researchers, even if it did not develop and spread here, it was IN ANY case the first to inhabit the region, appearing THERE FROM the moment the area was INHABITED after the retreat OF THE GOTHs. This race IS closely associated with the Teutonic race, which is considered to be its direct descendant, and therefore ATTRIBUTED to it THE bright LIGHT of the sun and the seven stars (the only type of BLONDES in Europe). This race probably played a significant role IN the formation of the modern population, with THE REGION of Mотор, it probably bordered, and perhaps even occupied it.

Hamoni, the fourth most common race in prehistoric Europe, are short, short in stature, with brachycephalic skulls (AVERAGE head circumference 84–85 cm). This race was hardly particularly widespread and, at the very least, was displaced, exterminated, and the remains of its representatives were found in a relatively SMALL area, and even if we do not take into account the "Gapovity" of its type noted BY PRUNER-BEEM, its preservation IN modern populations, its only direct descendants are considered to be modern AUVERGNATS (France — Auvergne, Lorraine, Savoy, etc.), belonging to the brunette type.

The continuity between the earliest races of Europe and its MODERN POPULATION CANNOT be established with sufficient certainty and clarity. At present, however, it is possible to note among the modern European population a certain concentration of individuals who are characteristic of prehistoric races, who are associated with THOSE AREAS which are considered to be the descendants of the original races. With regard to THE FORMS of life, this phenomenon CAN be demonstrated particularly clearly on the map, accompanied by a very interesting set of data on the form of modern EUROPEANS, recently compiled by A PROMINENT ANTHROPOLOGIST, DOMATOR.