

I. Zhenimer. The origin of the first races of Europe, their ancestry, is a mystery. Recently, Professor Sergi, based on a new method of studying bees that he developed himself, applied with great diligence to a large number of modern and extinct peoples, has come to the following conclusion: all types and forms of peoples of the modern population of Europe can be explained by the mixing of two main groups. One of them, called the Mediterranean race, is, according to Sergi, the Alimini race, which is distributed across the islands and coastline of the Mediterranean Sea. Sergi's species is called *Species eurafricana* and is characterised by a non-sigmoid, oval and pentagonal shape of the wing (a species of the dogfish type according to the accepted classification). The species *eurasica* is characterised by natiel, cenoic and leopid forms of uerepa according to Sergi's terminology, abrachy- and meso-type varieties — and the accepted classification. This corresponds to the views of other authors and, according to Sergi, came to Europe from Asia. Professor Sergi's work is interesting to us, among other things, in that the author included in his study more than a thousand Russian manuscripts and later copies stored in the Anthropological Museum of Moscow University. According to Sergi, among Russian manuscripts there are representatives of both races, but among manuscripts from the 9th–11th centuries, manuscripts of the Syraplimans race predominate, while among the manuscripts of the 16th–17th centuries, on the contrary, there is a certain predominance of manuscripts of the Syraplian race. Sergius's statement cannot be considered either proven or unproven. It should be noted, however, that in essence it does not contradict the most widespread views. By giving priority to the concept of form, Sergi ignores differences in growth and thus reduces the high- and low-growing brachypods of other authors to a single group. He does, of course, with the prehistoric races. Sergi does not deny the existence of the four aforementioned prehistoric races; he simply asserts that tallness and shortness, the 7 groups, are secondary, and are the result of the gradual transformation of the main 7 groups under the influence of similar external conditions.

It is difficult, but necessary to understand the essence of the issue, the deviations, and return to our weapons.

the issue, let's return to our weapons. The physical type of weapons, as I have already mentioned several times above, does not represent the main race. The wide range of possibilities for weapons is obvious, the diversity among the modern population of brachycephalic, mesocephalic and dolichocephalic types, passive nuances in the face and voice, and to a certain extent, passive nuances in individual growth patterns) — are achieved with undoubted conviction. The existence of quite distinct regional variations suggests that the modern type of representation is not only mixed, but also heterogeneous, insufficiently consolidated into a single indivisible whole.

Above, we have already mentioned that that not all, but at least some, of the regional differences can apparently be explained by non-uniform climatic conditions mixed in various regions with the dominant type. But what, then, should be the characteristics of the dominant type of modern weaponry? The answer to this question will be very difficult if we remain within the limits of the concepts of modern weapons, which are not grouped together; It will become significantly more difficult if we attempt to group together unrelated concepts and assign these groups to specific types of modern weapons. It is more difficult, because our task becomes insurmountably difficult if we, leaving aside anthropology, we speak with the language of science, history and, like others, instead of defining the type of production, we will try to answer (based, of course, on the research) the question of which nations and peoples participated in the creation of the modern world.

The first question, in its simplest form, can be answered as follows: in the creation of the modern type of Venomorus, probably, both light-haired and dark-haired types participated, as well as long-limbed and short-limbed types; it is highly probable that tall and short individuals were involved. However, in the main group, separate individuals were included, and could this group have been involved in the creation of the modern type? Here we are already beginning to lose our firm footing. The mixing of races began a very long time ago, even before the limits of historical knowledge, and therefore the most recent developments

The types of weapons are probably already sufficiently mixed. As if to confirm the possibility of combining possible combinations (especially if we take into account not only the main ones, but also the secondary ones), it is always possible to explain the entire sum of combinations by combining two historically known races. There, of course, the minimum and maximum limits of the number of participants in the creation of a type can be determined by historical considerations. According to the language, we are Slavs, but this does not determine the type of monotheism: the Slavic language can be accepted by peoples who are not Slavs by origin. History shows, however, that during a certain period of time, the lands of modern Russians were inhabited by Slavic peoples, who have not been displaced from there since then. The Slavs assimilated the spirit and customs of the aborigines, they adopted their language and gave them their own language and beliefs; to a certain extent, it can be assumed that they were at the same time more numerous than the aborigines and, consequently, had a greater influence on the formation of a mixed population. Hence, with some reservations, it can be assumed that the most common types of mixed settlements among the modern Russian population are those characteristic of the neighbouring peoples.

The main characteristics of modern Russians are, as we have already seen above, relative tallness, blond hair ranging from light to very dark shades, grey and grey-brown hair, and moderately pronounced brachycephaly. Can these characteristics really be attributed to the Slavs? In our opinion, yes. It should be noted, however, that many authors view the issue differently and depict the Slavs as tall people with light hair and eyes. Leaving aside their high status, which is unanimously attributed to the Scythians, let us look at the opinions about the bright type and the Scythians' appearance. The light-coloured ones are depicted by Byzantine and, to a lesser extent, Arab historians. But first of all, it has not been established whether the terms used by historians are correctly translated as "beomuriy"; many of them, even more so, masos, a specific term (?) — zhegyty, sogotisty, may be attributed to the Rus people, who cannot be accepted as the descendants of the Bondin people. Here, first of all, we can note the lack of terms in history that correspond to our concepts of "brown-haired," "light brown-haired," and their shades.

to conduct a thorough investigation into the unusual behaviour of their fellow countrymen, who were already confused and troubled by the dark type of their compatriots. In addition, the descriptions are mostly based on memory, without the volume of observation before the gas, and in those cases, the contrast with the usual lights inevitably leads to falling into psychologically understandable natural errors memories. The current domasatezhstvo of justice pospedno7o предположения can be seen in the fact that according to many descriptions of historians, it is almost impossible to distinguish between Germanic and Slavic names, and such distinctions probably existed at that time and still exist today. In short, one thing can be said with certainty: the ancient Slavs, according to the description of the Germans (and the Goths), were lighter-skinned representatives of the brunette type of southerners; Perhaps they did not differ in this respect from modern Russians, Poles, etc., who were predominantly blond rather than dark-haired. If they were truly the descendants of the ancient Slavs, this type would be more common among the Slavs, which is now found among the Venetians, as well as among other Slavic peoples, especially the southern Slavs, where this type is now reduced to a negligible minority. The blond hair appears on its own, monoecious, not primary, and testifies to the fact that even the most ancient Slavic tribes known to history (that is, to accept that they were, in fact, red-haired) already represent a mixed type, in the production of a certain proportion and representation of the brunette type. An important feature in the picture is that it is rather dark, uem boe light shade vogos obgne7o all cavyam production we see in the above-mentioned connection of high quality and dark 7o étva vogos, which is evident when comparing individual colour groups, and when comparing high-pitched and low-pitched groups within the same dialect (Serbo-Croats of Beisbach, Pogorelich, my own observations).

They are less stable than the houses of ancient civilisations. We have already seen that they are based, mainly, on the discovery of ancient Russian (and also Bohemian — N. Nieder) monographs; at the same time, the ones found in the settlements and the methods of consumption allow archaeologists to make definite conclusions about the affiliation, at least of some of them, monuments of the type of monoliths.

But in this case, it can be said that the population, which is necessary here, has adopted the form of a motor, which is determined by archaeologists as a specific type of settlement, but in no way indicates the specific type of settlement itself. The coincidence of the appearance of brachycephalic types with the historical distribution of the Cavan people, and then, with a considerable degree of probability, a relatively rapid transition to brachycephaly ~~the~~ influence of mygury — even if we do not say so explicitly, the most ancient prehistoric settlements belong precisely to the Slavs, and not to the aborigines of the country who are not of Slavic origin. Perhaps the most striking example of the ancient Slavic type is the fact that none of the modern Slavic peoples, with the possible exception of the bogs, on which sanitary facilities are usually located, are not affected by the predominant spread of the Donbas. But the typical type of bog7ar is not so simple; even if it is true that they are mainly dogtooth violets, we must first of all remember that, having arrived relatively recently from Asia to the north-east of Russia, gradually moving to their current area of residence, having undergone many historical vicissitudes, the Bulgarians, less than others, can claim to be the bearers of the most preserved type of culture, and even the most remote ones from Asia — the Vogoz-Mamtsi Boghars — are not really Slavs. The theory of the spread of the Dohini among modern Slavs is very plausible. We have already discussed that the explanation for the gradual transition from brachycephaly to dolichocephaly under the influence of certain conditions of urban life is acceptable with a great deal of exaggeration. So far, the question remains open as to whether they are brachycephalic with a darker shade of hair and skin and converge, with the race of tall brachycephalic people of ancient Europe, and they can be more rightly called direct descendants of the tall Donikhels of the Murman clan, who are probably related to the modern Germanic clans. Research into the type of modern Vegans gives us grounds for resolving the issue in one way or another. We know, however, with certainty that they are represented among the Vegemorss relatively infrequently (not dominant in any way).

With all due respect to the entire population, I am clearly inferior to the brachycephalic. At this point, I would like to mention my daughter, who has been left alone, and try to approach the solution to the issue in the following way: high status is one of the most important and indisputable attributes of historically known rulers. Based on this position, we can conclude that that by compiling a group of the most prominent contemporary Russian figures, we will have in this group a greater number of subjects who have preserved their original type of prominence. Having selected the 325 most highly developed subjects from my list, I found that this group differs from the general mass in its greater brachycephaly and a higher proportion of dark-haired and dark-skinned subjects. At the same time, when comparing individual Slavic peoples with each other (Venyans, Magyars, Belorussians, Poles, Ukrainians, Serbo-Croats, Slavs of Germanic origin), it becomes clear that those groups which are distinguished by greater growth also represent a more brachycephalic head shape and a greater prevalence of dark hair and eyes. From this, a direct and obvious conclusion follows: in the context of the majority of the groups studied, it is evident that there is one common factor, namely high growth, brachycephaly and dark (but not black) hair and eyes. The admixture of dogues, as well as other breeds, which are distinguished from each other by separate groups of modern , depend on mixing the aforementioned producers with other races , perhaps with other groups. But can we conclude, based on the study of the modern type of modern Russians, that there are other admixtures? In essence, very little. The existence of a non-motoro project suggests, perhaps, the existence of a producer-motoro; the existence of a type of population suggests that it existed in the country before the appearance of brachycephalic people in it; It is also known that he was tall. In terms of type, he is similar to the tall people of prehistoric Europe; but we do not know whether he was a Teuton, a Lapp, a Mongol, etc., in the historical sense. We can assume that he was probably not a Monog, as most modern Monogs are Nisporos and Brachielani. But among modern Lins there are also Nisporos.

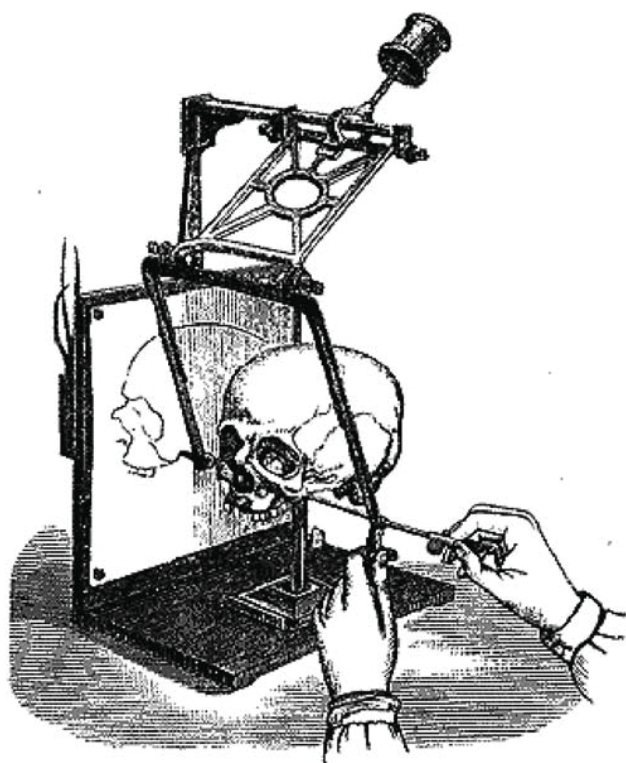
and high-ranking, and brachycephalic and dolichocephalic names; consequently, it is possible to produce them equally Teutonic and Lignum. Modern Teutons are representatives of the most ancient type of Bondins. Selecting, of course, a group of tall Bondins ~~from~~ modern Russians, it is possible to find other distinctive features of the structure of this group and, comparing them with the features characteristic of Germanic races, it can be concluded that our bonds are not remnants of the Teutonic type. However, such studies have not yet been carried out, unfortunately. The material I have collected is ~~not~~ insufficient for such conclusions based on my observations, especially since ~~что~~ чистые бондины у нас сравнительно редки (нигде не более 3–5 %).

We can say a little about the influence of monasticism and monasticism, which is permissible in all cases on the basis of historical considerations. The centralised population of the country ~~hardly~~ worth mentioning. We have already discussed the considerations in which the emergence of brachythelia among the Venetians ~~may~~ be attributed to monogamous marriage. In fact, in certain areas, the influence of the monotheistic religion may ~~moreover~~, exist to a greater extent simply because in some areas there is still a coexistence of Venetians with Turkic-Mongolian peoples; it existed, and to an even greater extent, both now and in historical times. Even in the centre of the Venetian population, one can find separate islands where the Turkic population (mainly Tatars, etc.) lived before and has survived to this day. But the Mongols played a prominent role in the history of the Russian people, ~~and~~ the question of their influence should be considered more broadly; we must consider the Mongols not only in certain types of settlements, but in the entire mass of the Mongolian population, in the sense of a single type. One of the characteristic features of the monogamous type is the narrow width of the mouth in relation to the relatively low height. We have already mentioned that the width of the base of the legs, in general, does not bring them closer to monochromatic types, but at the same time, the width of the base of the legs is greater than that of monochromatic types. (tall). But this is only true for the average type, for average heights. In ~~monomeric~~ cases, the situation may be different, and it is possible that among particularly wide monomers there are carriers of other monomeric values. In the absence of other data

In order to resolve this issue, I turned to the data I had collected and, selecting from it a group of particularly broad ones, I calculated the average values of some other measurements for this group. However, the results of the calculations do not give any reason ~~to~~ the uniformity of the representatives of this group. There, the average height of the 7th group is wide (with a width ratio of m to the entire height, from the top of the head to the chin, is 82 ~~above~~), consisting of 36 individuals, with a total length of 1656.7 mm instead of 1651.3 mm for all rows in the row, the average length is 81.94 instead of 81.48 and, on average, the proportion of dark-coloured vehicles is 11.1% instead of 19.39%, and light-coloured vehicles are 36.1% instead of 22.15%. The growth rate and the average value of the broad-spectrum data are not significantly different from the average mass of the data, the growth of broad-leaved trees is slightly higher (rather than lower, as would be expected for the coniferous type), The main mass is slightly larger, but the distribution is not significant. The distribution of lightness types is directly opposite to what would be expected, namely — a noticeable decrease in the dark type and a slight predominance of light-coloured eyes among the general population. Of course, the data available to us suggests that the broad-shouldered people were not related to the monochromes (brunettes), but rather to the Linas and Teutons (Normans). However, the Teutons are not particularly broad-shouldered, and therefore our group of broad-shouldered people is more likely to be related to the Lombards, among whom there are, among other things, and a group of tall, light-skinned and fairly broad-minded representatives. Unfortunately, the material included in the study is insufficient in terms of observations, and the only can be concluded is the assertion that there is no evidence of any kind of influence of this type on modern Russians. For a more detailed explanation of this and mam and many other questions, we have to wait patiently for further research, collected and developed according to a specific programme in various areas, сасеженных веҗиморуссами. It would be unfair to ignore the question of the ability of modern vegimoruses to assimilate the needs of modern vegimoruses, it would be unfair to ignore the question of the ability of modern Vegimorussians to assimilate foreign elements and, in turn, to resist the influence of foreign elements. The observer, who

When visiting regions where the Russian population coexists with foreign nations, one can observe the extraordinary ability of Russians not only to coexist peacefully with their neighbours, but also to one can see the remarkable ability of Russians not only to live peacefully with their neighbours, but also to quickly adopt many of their customs, habits and traditions. The ability of Russians to adapt to new circumstances has long been a source of amazement to Western Europeans. But the assimilation of languages and a certain adaptation to the customs of more powerful peoples is caused by the well-known needs of the spirit and does not cause such surprise. given the remarkable adaptability of the Venetians to the customs and languages of peoples even lower than themselves in terms of culture. I have repeatedly observed this in areas where the Venerus coexist with Tatars, Mamys, Mir7isami (in the Astrakhan region), Bashmirs, Upermis, Mordvins, Uvashas, etc. (in the Kazan region) and, of course, with the Pogians and Germans (in the western and northwestern regions), and everywhere it can be noted that at that time, there was not a single example in the entire region of coexistence, for example, mirs, mo7yne7o moe-mam svyasat two or three Russian [pas, uyt 7in ne pogovina russkikh mo7na be7e 7ovorit na mir7iscom yasym, etc. But in the areas mentioned, the Russian population is still predominant and there is need to enter into kinship with foreigners. Where Russians are in the minority and are forced to marry foreigners, the process of assimilation by the Russian population is apparently very pronounced. There, the significant assimilation of the Russian population of the Putsk region is noted. In many areas, the descendants of the Russians have long since adopted their language, clothing and appearance, and, apparently, also the local type of housing. The latest research (I. I. Mainova, work in progress, which has not been published, I can refer to, thanks to the author's kindness, in the manuscript) show that, along with the assimilation of the Russians, there is also a reverse process — the Russification of the Yamuts. At the same time, it is assumed that even in the areas of most extensive Russification, the traditional type of settlement is more stable, which can be assumed the first passage. According to data from 7. Maynova, they are darker-skinned and darker-haired, but the tall stature of Russians is stubbornly preserved in mestizos. These and similar observations are all the more significant because they allow us to judge to a certain extent what happened.

In those distant times, the Scythians may have encountered the indigenous peoples of modern-day central and northern Russia for the first time. Judging by the similarities with phenomena observed today, we can assume that in prehistoric times, the newcomers did not displace or destroy the country's indigenous peoples, but coexisted peacefully with them and gave rise to a new intermediate type, adopting some of their customs, but steadfastly preserving some of their own fundamental characteristics, among which growth seems to occupy one of the foremost places. To clarify the history of the formation of the modern type of weaponry, we must continue our work in this direction, which would help us to establish the main characteristics of this type. However, there are other problems that do not allow us to be completely certain about the cost of the project and, at the same time, make it difficult for us to answer the question of self-realisation. And even a number of vague and insufficiently substantiated assumptions suggest that he should not blame Russian anthropologists for his feelings of resentment; let him remember that our science is still young, and the historical fate of those who came before us that we always and in everything find our answers in the external world, but the "???", as it were, comes later, after the accumulation of large amounts of knowledge about the external world.



I. Z. Begyaev

On the Russian name

Let us take a moment to discuss the Russian name. In Moscow, in the heart of the Russian Empire, it is always appropriate to talk about this subject, and all the more so since recently, most Western European magazines and newspapers, at the behest of their owners, have been unanimously claiming that we are Russians, not Tatars, Magyars, Lithuanians, Hungarians, Turans, or even worse than Turans, but rather a people who have been Europeanised. All this is even mentioned in public, but they will say that it has been widely publicised in Western Europe. Even now, many Western Europeans are reluctant to believe such things and rumours.

Who are we, the Rus? We are not Turks, not Tatars, not Huns, not Turans — this is clear as day, as history, an unrelenting witness, shows. which cannot be seen by those who do not want to see, who deliberately close their eyes to the light, who deliberately bind them with a veil of ignorance: neither the Tatars, nor the Turks, ~~nor~~the Mamluks,~~nor~~the Turans, history does not know of any such crossing into the present day, and it has never happened in reality. All of Asia, which the mri-mri impose on us in our ancestral lands and before us, and they temporarily settled in the southern steppes of the present-day Russian Empire, and they passed through the Russian lands ~~while~~leaving any trace on them. According to the chronicles, that the Avars ~~and~~Huns temporarily settled in Boynya, but they soon moved on ~~the~~ western part of the Russian steppes, and there the ancient chronicler Nestor wrote about them: "The Avars were fierce and cunning," and ~~God~~ destroyed them, and there is not a single Avars left in Russia to this day: "The Obry were destroyed, and there is no trace of them left." The Avars did not come to this side, they were welcomed in Rus, in the southern steppes and in Bogyn. In the 7th, 8th, 9th and 10th centuries, the Khazars were a powerful state in the lower reaches of the Volga and even as far as the Caspian Sea; but the Khazars did not reach Omsk, and their lands in two or three regions did not extend beyond the Volga and the Volga, but in ~~the lower reaches~~

Воґи 7оворит ене about them утма masapma. The Kamtsi and the Vogts are known from our chronicles, as well as to the Arabs and Constantine Porphyrogenitus, who in the 13th century were held captive in the formed by the Kama and Volga rivers, and even fought with the Sudani tribes; but they were defeated in the Sudani region and were exterminated by the Tatars. In the 9th century, the Pechenegs appeared in the steppes near the Don and Dnieper rivers and made their way through the steppes from the Dnieper to the Volga, but they always remained with their tribes in the southern steppes and did not reach Omsk. Om always remained an impassable border for the steppe nomads. Peuene7a appeared in the steppes near the Don and Dnieper rivers, stretching as far as the Volga; but even they did not settle in the Susdan and Ryasans regions. The latter were probably passed over in the 10th century by the Ugrians and Venetians, who were related to the Bashkirs; but they too passed through the present region, and did not stop anywhere here, leaving no traces behind. In the first half of the 13th century, the Mongols and Tatars, led by Batu, came here, they passed through and ravaged the entire region, devastating it and forcing the Russians to pay tribute to the Mongol khan; but they did not leave the Mongols and Tatars here, and on the contrary, having reached the town of Izna in the Novgorod region, turned south and dispersed their troops in the steppes of Vozh, the Volga, the Dnieper and the Dnepr to the very shores of the Black Sea, and they settled in the old settlements of the Masap, the Pechenegs and the Pogans. Of course, there can be no doubt about their kinship with the Russians; the Russians, even with the help of the Tatars, always looked down on them, and neither side ever thought of reconciling with the other. Even the Tatar horde, with its leader visited by Muscovite envoys in Kasimov, has retained its Tatar character to this day and has not assimilated with the Russians, although the Tatars of Masimov have fallen in love with St. Petersburg and go there to work and even live there permanently. As for the tours and the so-called milieus, they live in the local area and do not go anywhere, there are not even any myths or legends that could be used as a basis for the nonsense spouted by the media. Thus, the entire Asian culture that we have studied, imposed on the Russian people by the mriyms, cannot, according to historical evidence, be attributed to even the most distant relatives, not to mention

Not only to the Vengoruss, but also to the Magoruss, who lived in close proximity to the southern steppes. Despite the recent conquests of the Mongols and their allies, no one ever thought of imposing the entire Asian race on us as relatives.

On the contrary, all European legends and testimonies are oral and literary sources, there is still a memory to the present day, constantly reminding us of the past with its Russian and Slavic roots and the main inhabitants of the present day with their Russian and Slavic roots. There, the commanders say that the local people belong to the Slavs and Novgorodians, and that Murom, Susda, Rostov and Belosero were rich Novgorod monasteries with their own rulers from Novgorod. The Greeks and Byzantines, who were always at odds with the local people, were called Russians, and the people and cities were called Russian. The same name is given to the local inhabitants and people by the Italians: there, Pope Gregory IX, in his posthumous letter to the people of Vladimir-Susdal, written in 1231, he calls him a Russian prince and his subjects Russian people. And Pope Nicholas V, in his posthumous letter to Vasily Ivanovich, written in 1519, calls it the noble city of Moscow and Rus. And Venetian ambassador Fosmarini, who was in Moscow in 1557, says in his letter about the Moscow state: "Russia is divided into two parts, one lower, Nitovaya, the other upper, Moscow... The Muscovites speak the same language, but they are different in their customs, beliefs, customs and traditions, i.e. they are Belorussians." And another, Venetian posan Tiofoni, who was in Moscow in 1559, writes: "Russia is divided into two parts, and one of them is called Muscovy." Namely, in a description of Muscovy dedicated to the marquis of Ageri in 1672 and written by an Italian who signed his name, the author, When speaking of Western and Northern Europe, he calls the first Nivonia and the second Russia, and considers the country of Moscow, where Northern Europe is located, to be Russia. The same evidence about the present state of affairs is found in the writings of the old Germans. There, the Roman emperor's envoy, Gerberstein, who was at the Moscow court and knew the whole of Russia at that time well and in detail, directly refers to this region as Russia in his excellent writings. He writes: "Of the rulers currently governing Russia, the first is the Grand Duke of Moscow, who holds the greater part of Russia with him, the second is Nitovsky, and the third is Pogusky, who currently

time is passing by with Poșea and Nitva." And in another place, Gerberstein writes: "All peoples who speak the same language and profess the same Christian faith are called Russians, and they are called Ruthenians, and they have multiplied so much all foreigners living among them have been exterminated and converted to Russian, and now all bear the single name of Russian." In his report to the Austrian emperor Ferdinand, John Fabr writes:

"The people whom we currently call Muscovites, after their capital Moscow, have been called Russians since ancient times." The same news about the present situation comes from Anchuan; in a report on Nensher's journey to Moscow, it is written: "Muscovy, also known as Great Russia, is a vast country bordering on many nations."

The old people, the ancestors of the present-day Russians, also call this land Russia and its inhabitants Russians. Archbishop Gnesensky, Ioann Nassim, in his report presented to the Council of Natan in 1514, referring to the names of the Russians, calls the Muscovites White Russia. And the chroniclers and historians of the 16th century write about this place there. Matvey Mikhov: "Muscovy, or Moscow, the capital of all Great Russia, the Muscovite state is a vast country, and throughout the whole country there is one Russian language and one Russian people. And Stanislav Sarny directly calls the Muscovites Russian people; he says: "When Moscow is called Limitriy, on Easter Day, the Russians call the temple of God." The famous historian Vladimir Georgiy calls the local people Russians, Pereyaslavsky, and Rostov's Constantine are called Russian princes, and the local people are called Russians and the local inhabitants are called Russian people. Describing the famous Battle of Nipem (1206), between Constantine of Rostov and George of Vladimir, he says: "and in that battle there were more than ten thousand Russians." Agrimandr Gvani, a contemporary of John Vasilyevich IV, writes: "Muscovy, the expanse of Moscow, the most extensive city, the capital of all Russia, subject to the sovereign power of the Muscovite." And in another place, he directly calls the Muscovites Russians; describing the customs of his contemporaries, he says: "The Muscovites and Russians have a custom of holding annual fights on certain days, somewhere in an open place; Young and old alike gather for these fights, and after the fights, the survivors return home, but sometimes there are also those who are killed."

Thus, all historical and reliable information from the Byzantines, Arabs, and all of Western Europe, and even the most obscure chronicles and historians of earlier times, from the most ancient times in a continuous series of events, unanimously and consistently testify that the present era is the Russian era, that the Russians are true Slavs, that they have never been conquered by the Germans, the Hungarians, the Tatars, or even the most powerful Turans. According to the testimony of Western Europe itself, which had relations with the local people and local rulers, and according to the testimony of the most reliable and trustworthy chroniclers and historians, the current claims of some scholars and their colleagues about the Mongol and Tatar origin of the Venetians are nothing more than nonsense, based on nothing, testifying only to the excessive arrogance of modern people.

Having examined all reliable evidence, both Russian and foreign, we are neither Finns, nor Lithuanians, nor Mongols, nor Tatars, nor enemies-to-Turans, but rather Slavs and true Russians, now it is necessary to establish the name of the Russian Slavs to which we belong, and to form a Russian nation and give it its own name.

According to the ancient and most reliable chronicle of Nestor, who recorded all the events of the past, the Finns, Lithuanians, and Mongols, who lived throughout its entire European space, — the Svyaznyy Krai, i.e. the Riasanets and Muromets, Susda and Rostov with the White Sea, belonged to the tribes of the Yugra and Novgorod, which in prehistoric times were monotonous and built in the local dim places between the dwellings of the primitive local inhabitants, Meri, Vesi and Murom, their fellow tribesmen from Rostov, Belosero, Susdag and Murom, and their brothers, the Savyans and Igmen. It is clear that the local Slavs and Venyomorsy, by their origin, originally belonged to the Novgorodians and the Slavs. Novgorod, it seems, was Smolensk, the oldest Novgorod monarchy in the upper reaches of the Dnieper, was originally the main Finns of the Svyaznyy Krai, and constantly pushed here with cavyantsi monists and gradually poduinyagi themselves and osavyanivani sdeshnih pogudimikh and robmikh starozhiv — Bes, Meryu and Muromu.

This testimony of Nestor is confirmed by Arab writers.

VIII, IX, X centuries, which unanimously say that in ancient times this country was a major trade route for Novgorodians to Kamskaya Bogarya and Khazaria, which naturally attracted enterprising and courageous merchants here, and brought one after another of their caravans to this land, in order to be closer to the rich and important markets of Novgorod and Khazaria, where the newcomers could purchase Asian goods necessary for trade with Western Europe and for their own use, and to sell to Asians expensive furs and other goods purchased in the Far North. This trade brought new settlements to the area, which were much more numerous than the new settlements in the north. The local people, with their spaciousness and hospitality, were rich newcomers with the help of the local people who roamed the local roads and paths, hurrying to seize them and take them with their weapons, and the newcomers themselves, hoping for a favourable country, and with the help of their powerful friends, to arrange their economic affairs more conveniently. In this way, the present-day mray prehistoric antiquity became the property of the new boyars, — and the great men who, in the open space named after Lord Vemono Novoroda, were uncontrollably ruled by the local family; there, they were immediately subjected to the local customs, and in the northern region irrigated by the Northern Liva, Onega and Visaya rivers; they built their houses and barns there. There, the local tribes of the Besy, Merya and Muromy were subjugated by a network of and the lands belonging to the great men of Novgorod, and were less populated by Novgorod merchants and accepted the social order of Novgorod. Here, before the arrival of the Varangian-Russian princes in Novgorod, their old rivals, Belogorsk, Rostov, Susda, and Murom, had settled, where the rulers, inspired by the Novgorod spirit, sat.

With the arrival of new Russian rulers in 862, the Christianisation of the region began, and the position of the local nobility changed; the new-born people yielded the local lands to the direct rule of one of the invited tribes, Sineus, who with his Varangians and Rus' settled on the Belaya River. and after the death of Sineus, the local power passed to the hands of Ryurim, who sent his men with their Varangian retinues, some to Rostov, some to Beloozero, some to Susda, or to Murom: and in this way in сдешним старым новгородским мѡуонистам

New monks, Russian and Varangian, joined them; but, of course, alongside the old and new monks the local elders Bes, Merya and Muroma remained here to live. Novgorod did not want to exterminate the old-timers, they tried to appease them. After the death of Rurik, Oleg's successor, Novgorod moved south to Kiev. The local population, according to the agreement between Novgorod and Oleg, remained with him and his descendants, and thus separated themselves from Novgorod, while the local old Novgorod monks, mixed with the new Varangian-Russian monks, assimilated them and formed with them a single Varangian-Russian-Novgorodian community. And the Novgorod boyars, who were local nobles, separated from the Novgorod community, joined together with the Varangians-Russians as newcomers, *7уавными вѣдеуѣшами сѣшних семеуѣ*, already completely independent from Novgorod and dependent on *миевстих мнясей*, who had never been here before. And so it was until that time, when the great prince Vladimir Svyatoslav, having accepted the Christian faith, began to send his sons to various places to introduce Christianity, and among them he first sent Prospava to Rostov, then Boris, and to Murom — Geva, together with their retinues and priests. During the 100-year period that followed, the initial enthusiasm had already waned, but with the introduction of Christianity *шертовная сѣужба* already *совершаѣась* on one *сѣавянством* *ясыме*, and there was no urgent need to translate *шертовные мни7и* into the language of the local elders Beci, Mary and Murom. According to legends preserved in folk tales, during the reign of Vladimir, the local people were already Russian, but Vladimir was the first Russian prince, and the Russian heroes Igyu Murom, the peasant son of Murom and Agesha Popov, from Rostov.

The sons of Vladimir spread out across the seven regions of the country, each taking a different direction in their social lives. On the one hand, the main local tribes, Rostov and Murom, were led by separate leaders who came here with their retinues; these retinues, brought from the Dnieper region, were mainly composed of Dnieper and Varangian tribes, which brought new blood to the local population with new Dnieper settlements, which merged with the local Novgorod and Varangian-Russian settlements, forming a single entity with them. On the other hand, the introduction of Christianity will not necessarily unite the local pagan

united in faith and determined to prevail over the enemy; For, as we have already seen, Christian worship and preaching here, as in other parts of Russia, are carried out in the Russian language. We will not see the most significant changes in the new direction until the next generation, that is, the grandchildren and great-grandchildren of Proskov. Meanwhile, after the death of Prosava, the local population divided into two groups and joined the two Dnieper estates of Prosava's sons, one group, namely: Murom and Ryazan, which went to Roslav's second son, Svyatoslav, and was assigned to the Nernikov principality, and the other part, Rostov and Susda with the Black Sea, went to the third son of Proskov, Vsevolod, and was assigned to the Pereyaslav estate on the Dnieper. Both of them, as usual, sent their husbands their respective domains to govern, and the men, as usual, brought their retinues with them, mainly from the north, for both Nernikov and Pereyaslav where these retinues were recruited, were from the northern tribes, and thus a new northern element was added to the local population, which was constantly replenished by the arrival of new men with their retinues, also from the North.

With his grandchildren and great-grandchildren, Rosava is back again, and with Vadim, they gathered their separate estates, which had already been passed on to their descendants, and formed independent fiefdoms, independent of the fiefdoms on the Dnieper. Namely, in Murom and Ryazan, the dynasty of Svyatoslav, founded by his brother Vsevolod Ognevich of Neryanovo, established itself, and from him descended the dynasties of Ryazan and Murom, while Rostov and Sudan were ruled by Monomakh's youngest son, Oleg, who was descended from the Sudan and Rostov tribes. The formation of separate and independent tribes in the present-day region was due to the nature of life in the present-day settlements, which placed them quite high among the Russian peoples, and gave them the opportunity to develop those characteristic features which had been prepared by previous mixtures of settlements and formed their own independent Russian type of settlement. But the composition of the Venomorus family did not stop there. The founder and instigator of the local movement, Mnyasya Orya and his son Andrei Bozhubsky, built many new houses here and attracted people from all Russian regions, both from the north and from Kiev, Smolensk, and

Of course, not to mention the newcomers; at that time, the Rostov-Susda family was the real centre of all possible Russian monogamy. And all these diverse monarchists, under the common name of Susdag, became the leading and most powerful people in Russia, and all Russian life in all its diversity gravitated towards Susdag.

The time of Mnya, Orya, and Andrei Bozhub was a time of great upheaval in the local area — the Rostov-Susda family, was previously ruled by the Novgorod monarchy, which was under the control of local boyars — wealthy families, suddenly, due to the new circumstances, ~~had~~ accept a different way of life, abandon the old ways and submit to the new order, independently, on their own, with their own means. And so, naturally, those who had been powerful under the old order had ~~fight~~ against the innovations that threatened their authority. Indeed, we have inherited many obscure and confusing legends about the struggle of the ancient gods — the Semigallians — ~~while~~ the new gods. These legends are of particular interest to us, as they are closely connected with the heart of Russia and our beloved Moscow. According to these legends, the Moscow region belonged to an ancient, perhaps even Novgorod, magnate, Boyar Stepan Ivanovich Kuma, The rich and numerous estates of the boyar were located in the regions of Moscow, Rus and Nezhin, and constituted a large and powerful domain. According to one legend, Kuum, rebelled against me, Surya, and was killed by him, and his children, who were young and powerful, Orya sent his son Andrei Bozhubsky to Vladimir, and there he gave Andrei Kuumo's daughter, Vim, in marriage. According to another legend, Kuumov and his sons fought against Susdagchom, but were defeated ~~killed~~ by him, and among Kuumov's people, the city of Moscow was built. These and similar legends about Kuum and Moscow are obscure and confused, but there is a grain of historical truth in them. Moscow is mentioned for the first time in the chronicles during the reign of Tsar Ivan the Terrible, and it is not without reason that they consider him the founder of Moscow; Kumov was indeed in the company of Andrei Bozhubsky's followers, and one ~~them~~, Pim Kuumov, together with his brother Peter and his son Anba, was the main instigator and murderer of Andrei. And Kuumov was, in all likelihood, an old Novgorodian monologist, on whom we

We have evidence in written sources about the new boyars, according to which the Kuumovuiya family was still in power in the new boyars' families even in the 15th century.

But, of course, the struggle of the rebellious, long-established boyars and landowners, as they were growing not by days, but by hours, with the arrival of new settlers from all over Russia, especially from the ever-expanding Dnieper region. The visitors came here, on the one hand, because of the good organisation and order, established by the strict and energetic measures of Oryem and Andrey, and the many varied tasks they set, which brought good results. Here, life is prosperous in every way, so it is better than in other places, and everyone willingly comes here to live. On the other hand, the local area, being central and protected from the steppes, is safe from external attacks. Everyone knows well that there is no poverty, no hunger, no foreign oppression here, but the local crops and livestock grow and develop steadily, undisturbed by foreign raids, and everyone is confident that the local fields, although not as fertile as those in the Dnieper region, all the crops, without sharing with anyone, will be handed over to the owner, and will not be trampled and burned by the enemy. And many hunters are rushing to move here from the burned and ravaged fields and villages of the Dnieper region. And each new settler brought new ideas to the local customs, buildings and plantations, and was a new helper in introducing new orders and measures. So, in the end, the old boyars, former mogoniists. The old monarchists decided on a last resort, but the effect, as was to be expected, did not help, and the new life took its course; The Rostov-Sudansky dream turned into a real and independent Russian principality, in the end, they will unite and mix with the souls of all the people of Russia.

The new life of Sudag-Rostov, created by the builders and planters of it, by Oryam and Andrei Bozhub, and supported and spread by their famous successor, the younger son of Oryam, by Vsevolod, did not falter under the weight of the terrible Mongol invasion. On the contrary, Batu's invasion with his merciless Tatar and Mongol hordes, only

Having conquered Susdan and Ryasans, and having ravaged the Dnieper region, — Kiev, Nerny7ov, Pereyas7av7b and other local tribes, as well as new settlements of the Susdagmuy tribe. The devastated Dnieper region, which had turned into a Tatar stronghold and lost its people, was drawn to the Sudzha family, although it was ravaged and fell under Tatar rule, but not destroyed by the Tatars and ruled by active and intelligent leaders who did not tire of rebuilding their lands and establishing order throughout the region. And the Sudzha family once again began to be visited by strangers from different parts of Russia, once again the local people build and plant new ones, to welcome their relatives, and to give in various privileges and gifts, which would attract more hunters from different places. In those terrible times, the Russian people, scattered in the wilderness, willingly submitted not only to the Russian man who gave them benefits, but even to the Tatars, who were determined to live sedentary lives and conduct Russian trade on a large scale. There is a record in the chronicles that Akhmat, a Tatar basha, built two fortresses in his name in Kursk in 1284, hoping to gain the favour of the powerful Tatar, but in those churches, various crafts and skills were developed, and those churches were filled with Russian people, who were happy. Given the mood of the population and the urgent need for protection, it was natural to cross the borders of various Russian provinces with local customs, and which they cannot be blamed, as they are all concerned that their homes should not be empty, so that there would be no shortage of visitors, and so that they would not be left without work.

We have evidence of the movement of Russian people from the Dnieper region to the northeast, to the regions of Ryasanskies and Susda, in the chronicles, where, for example, under the year 1301, we read about the crossing into Moscow of the boyar Rodion Nesterovich with his wife and children, numbering 700 people; and other resettlements, not every year, but every other year, to serve the local boyars and boyars, and they all brought with them at least a few of their retinues and servants from the local boyars, and sometimes even their families, and in this way, in the greater part of the country, they always linked their fate and that of their descendants with the local ruler. But the most reliable evidence of the movement of the Dnieper region to the northeast is presented by folk legends unwritten, — all folk

The songs and legends are the most ancient, telling of the oldest Dnieper tribes, of the local folk heroes and of the cities: Kyiv, Nipriv, Vodyne and Haniye, have been preserved among the people to this day, and are sung and recited by old women and old men, peasants and merchants in the present day; then all these ancient Dnieper legends have long since been lost in the Dnieper region, where now the antiquity in folk songs and tales does not go back further than the mass migration and struggle with the Tatars. The most authentic language of ancient Dnieper Rus, it has been preserved in literary monuments, closer to the local folk language than to the current Dnieper and local language, for example, Nestor's Chronicle, the writings of Kirill of Turov, and the old unwritten paternalism are more understandable to the modern simple man than to the modern simple man. And in this way, the ancient folk poetry and legends of the Dnieper region were brought here, and it seems they did not come here alone, but together with their bearers, the old Russian inhabitants of the Dnieper region. Everything is clear and straightforward, that is, the most significant part of the old Dnieper Russian population during the Tatar invasion, and later, during the conquest of Gania and Boginya by Casimir and during the pogroms, they moved to the northeast, they brought with them all their local folk traditions and, having settled among the local Russian population, passed them on to their descendants, who are now local residents and who preserve everything in their memory, the sacred heritage of the entire Russian people and all that is sacred in Russia, passing it down from generation to generation.

Thus, with the Tatar invasion of the Russian empire, a new Russian empire was formed in the present-day region, in which all the living and most active members of the Russian people from all regions of the Russian Empire would unite, which is why it was given the name of the Russian Empire, representing all Russian tribes, representing all of Russia, not a particular region or locality; and therefore, by its very nature, encompassing all other regional and local tribes of the entire Russian family, spread over vast areas, so that none of the other names in Russia, not even Novgorod, could be distinguished from it. It covered the shores of the Volga and its tributaries with its settlements, reaching the Azov Sea and the foothills of the Caucasus, in the east, it covered the basin of the Volga with its branches as far as the Caspian Sea and penetrated it. In the north and north-east it reached the shores of the Black Sea and

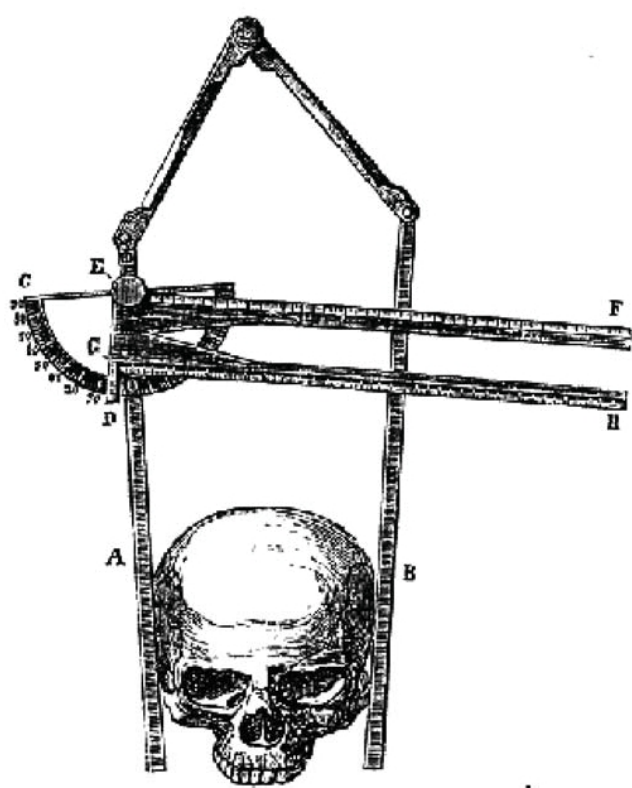
It spread to Siberia, reached the Finnish border in the west, stretched all the way to the Dnieper. And all this was achieved not by conquest, but by cooperation and its all-Russian knowledge. The all-Russian name did not disappear and was preserved by the Russian tribes west of the Dnieper. These tribes, despite the unfavourable historical circumstances, which united them with the Venomorus tribe and attracted the attention of the central authorities, despite all the efforts of the neighbouring tribes to erase even the memory of their kinship with the Venomorus tribe, they could not forget this kinship, and they used more violence and cunning to prevent the foreigners from reuniting these tribes with the Venetian tribe, and we must be more careful about the Venetian name and arouse suspicion; the stronger the feeling of kinship and unity with the Venetian name in these names. In the 15th century, some settlements on the banks of the Dnieper River were drawn to Moscow, and then in the 16th century, the Russian people, inhabiting the vast territory of Nitovsko, agreed to unite with Moscow and elect a Moscow prince as the ruler of Nitovtsy. Then, in the 17th century, Magorussia and all the southern Russian tribes on both sides of the Dnieper, led by their hetman Bohdan Khmelnytsky, unanimously recognised the Tsar of Moscow as their sovereign and joined forces with Moscow, i.e. with the Russian tribe, and in all this union on the part of the Grand Duchy of Lithuania there were no special efforts or events. Moscow and its sovereign did not oppose the union, and the union itself was brought about by the very nature of life and took place through the good and straightforward will of the South Russian population, by the unshakeable feeling of unity of faith and unity of spirit with the Russian people; it is not Moscow that draws Magorossia, but Magorossia itself that draws Moscow, to its natural centre, to its heart, to which, according to the laws of history and nature, all the branches of the Russian family must gather, in order to form a single, indivisible, all-Russian family, a single Russian family, which has since maintained its unity, never wanting or seeking to divide or fragment the people, constantly recognising one Russian people, all of Russia.

The continuity of kinship and unity with the Russian people and the recognition of it as natural for all Russian peoples, and is currently in its infancy and, in our times, is being realised throughout the lives of Russians.

Let us recall the recent, fresh, and still vivid events following the recent rebellion. Taking advantage of our weakness and leniency, they did not hesitate to to separate Western Russia from Eastern Russia, my ancestors and their descendants did not use them to achieve their goal; everything would be put in motion and the people would be deceived, and the clownish mockery and brotherhood of the many lords with the poor хуопшами, and separatist theories scattered among the uneducated masses, and мѹеветы on Moscow and on all веѹиморусское, and подтупы, and у7росы, and incitement of the local administration against the common people; but all this is futile against the feeling of kinship and unity between Western Russia and the East, the Russian people with all the Russian peoples of the West, against whom the intrigues were directed, striving to destroy the united Western Russian people. All this cunningly devised and skilfully executed plan came to nothing; I have come to the conclusion that the Western Russian people did not hesitate for a moment and remained united and related to Eastern Russia, i.e. to the Great Russian people, despite the fact that that other people from those lands had to endure life under the knife and the noose of the gendarmes. And now, at this very moment, on the very western borders of old Russia in Ganyuina and in what is now called V7opskaya Rus, it is the same unshakeable feeling of kinship and unity with the Russian people that drives the masses of local Russian people, both educated and simple folk. Meanwhile, dozens of Hungarians, Poles, and Austrians are trying to to erase even the memory of this feeling, and they are not afraid and do not hesitate to achieve their goal. They have long since succeeded in drawing the local Russian people into union with the Catholic Church and separating them from unity with the Orthodox Church, They have stopped speaking and writing in Russian, trying to invent a special Russian language, even inventing a special name for Ruthenians instead of Russians. But despite all this and many other things of the same kind, the local Ruthenians continue to be Ruthenians, and in their speeches and at their assemblies they say outright that they are Ruthenians, not Ruthenians, that they are one family with all Russian people, and that their language is becoming more and more free from foreign influences and is closer to the Russian and Old Russian languages. The Russian people in Gagauzia and Voronezh, with their national consciousness and awareness, that they are Russian people and belong to the same family as

We are Russians, we live in Russia, and we are Russian, but there is a Russian nation, which is the centre of connection for all Russian nations, ⁷wherever they may live and whatever circumstances they may find themselves in. In Gagauzia and V7opina, ~~a~~circumstances are such that the local Russian people are separated from unity with Russia; but they do not renounce it, ~~and~~directly and clearly affirm that they are Russians of one family with all of Russia, where they represent the Russian people, that they ~~do~~want to be a separate Russian nation, nor Magors, ~~no~~Perovors, nor Belors, but that they are, have been, and will remain simply Russians, like all of Russia. You cannot destroy the people's feelings and historical truth; and historical truth and popular sentiment in all corners of the Russian world, even beyond its borders, where Russian people live, say one thing: that the Russian nation is the all-Russian nation, that it is the centre of all Russian nations and is directly related to all of them to the very core.

But in order not to prolong our conversation, which has already gone on long enough, I would ask everyone who wishes to verify the authenticity of the name to visit the Moscow exhibition. There you will find examples of all types of Russian names, both those living in Russia itself and those abroad; ~~and~~the types themselves, with all their characteristics and traditions, will convince everyone that the Russian nation is a pan-Russian nation, that in this state all Russian names have brought their roots, and that in this state there is not a single non-Russian root. Yes, my dear lords and ladies! The Russian name ~~o~~the exhibition stand will, I am sure, impress you with its authentic Russian character, which I myself have experienced with my own eyes ~~and~~my own feelings.



N. I. Kareev

Races and nationalities with a psychological view of the world

"In the 19th century," Noran rightly says, "race and nature were separated in the logical constructions of history." Indeed, the psychological characteristics of race, the so-called national spirit and character — are introduced by researchers into the linguistic analysis of the history of individual peoples in order to explain certain outstanding phenomena: the national character, which distinguishes one nation from another, is considered one of the factors of diversity, represented by specific histories, one of the conditions with which one must have a common historical development. A priori, positive science must recognise the correctness of the following statement: by placing psychology in close connection with linguistics and semantics, since linguistic and semantic concepts are distinct from one another, it is necessary to assume that linguistic differences are always accompanied, to a certain extent, by differences in psychological terms; acknowledging that environmental conditions influence the basic character traits passed on to descendants, she naturally comes to the conclusion about race and nationality, the apathetism of individuals who, in certain respects, manifest a single, common type, under which individuals of a different apathetism, i.e. of a different race and nationality, do not fit; namely, science strives to psychology and sociology to investigate the same, my spiritual and social life is completely subjugated, then, in terms of racial and national characteristics, it will naturally have one of the factors that distinguish it from other sciences, facilitating its application. All this makes it necessary to take a serious approach to the fact that in this regard, research has been carried out in the field of the so-called human sciences, at least the study of races and nationalities in history, sometimes combined with considerations of non-scientific properties, such as, for example, in Noran, in my opinion, each has a special character for that, so that they can fulfil their mission in the development of society:

Science can always be found in the masses of evidence, although it is not always true, because even the most uneducated people in their worldview cannot do without a method, which is used by science to achieve scientific results.

The scope of this article does not allow us to critically examine at least all the most well-known explanations of major phenomena in the lives of individual peoples and their national characteristics, and we are forced to limit ourselves to one or two groups of such explanations. Much has been written, for example, about the basic characteristics of various European peoples, descendants of the ancient Gauls and Germans, but here we often see the influence of patriotic sentiments and national prejudices; historians are ready to attribute everything good in the history of Western Europe to the national spirit of their homeland, and this makes it difficult for us to form an objective opinion about the subject of Western history: we can predict in advance that science can be less than perfect here. In addition, the lives of European peoples have been influenced by many other important factors, and nations entered into diverse relationships with each other, sometimes mixing with each other, sometimes mutually influencing each other, so that it is particularly difficult to find a single guiding principle in this chaos. In this case, we have to deal with a greater degree of similarity with barely perceptible nuances in the characteristics of national character, because all European peoples belong to one race, and much can be attributed to the primary characteristics of the national character, but upon closer examination can be reduced to the data of the environment and historical tradition; That is why we do not find any particularly well-developed theories about the characters of the civilised peoples of Europe. The task at hand, perhaps, is to compare two races that are different from each other: national prejudices must be set aside here — an important condition for the scientific study of the issue; if each race lives its own life, then it is necessary to compare them ~~with~~ each other, not to mention the separate peoples of the same race, who constantly influenced each other; here, here we can also distinguish a psychological feature of the mythological tradition, where each people of a given race has its own tradition, and that which cannot be explained by the latter can be explained by race. Comparing racial psychological characteristics in this way is more than just a matter of opinion.

A gentle comparison of national characteristics; Therefore, the most developed theories we have so far relate to races, not nationalities, and these theories, which are based on scientific evidence, are more convenient for our consideration. It goes without saying, of course, that we must again consider not just any races, but those that are most familiar to us, not only in the present, but also in the past. These races are the Aryan, Indo-European and Semitic, and the Syro-Arabic race, which together with the Basques and the Mavmas form the race (Art) known as homo mediterraneus.

The union of the ancient Hindus, Iranians, Semites, Itaniots, Megians, Scythians, Gitiens, and Germans with their present-day descendants in one Aryan race, and the Syrians, Hadeans, Linians, Jews, and Arabs with their modern representatives into another, Semitic race, is explained not by nature, but by science. Comparative grammar shows that the languages of the converted peoples originate from two different proto-languages (Ursprache), one of which is considered Aryan because the ancient Hindus and Iranians (arya) called themselves that, the other is Semitic, named after Shem, the biblical progenitor of the peoples of Asia Minor. These two proto-languages have been unsuccessfully attempted to be traced back to a single source, but they failed because, in their essence and structure, the Aryan and Semitic peoples are fundamentally different from each other. Although attempts to reconcile them continue to this day, natural scientists have already decidedly sided with those scholars who reject the supposed kinship between Aryans and Semites: according to Büchner, the anthropological differences between Aryans and Semites are so great that they cannot be considered to have descended from the same ancestors, i.e., in the words of Gemmell, stammen von verschiedenen Affenmenschen ab; A similar idea is expressed, albeit not quite so clearly, by the well-known Renan, a scholar of Semitic languages and literature: "Nothing prevents," he says, "peoples who have the same origin but who have been separated from the earliest times from speaking different languages (des langues de système différent), then it is difficult to accept that peoples with the same linguistic and psychological characteristics are not brothers. The Semitic and Aryan races lived together at the time of their origin and separated very early on, before our ancestors had developed a unified form of language and thought. Renan then compares the relationship between the two races to that between two brothers who are now estranged from each other.

From a friend, and then 4–5 times, and the fate of the motors would be sealed.

Indeed, the fate of the Aryans and Semites, two races par excellence, was intertwined, and the Aryans even surpassed their brothers in the course of history. This circumstance cannot fail to strike historians. On the other hand, recognising that the peculiarities of language are reflected in the peculiarities of spiritual abilities, it is difficult to compare the other products of the mental creativity of the Aryans and Semites, explaining their differences by differences in spiritual abilities and linking the question with the question of the dissimilarity of the historical destinies of both races — a topic that is extremely interesting in itself and very rewarding: its scientific study can provide valuable material for resolving the question of the innate characteristics of race and nationality in the social and historical life of humanity. By recognising the existence of such innate characteristics, science, on the basis of such research, could explore many important relationships: does race influence social life, and does the latter change the former? All living organisms are equally capable of developing into complex social organisms, and in all of them, is the ability to defend the individuality of the person from turning into an organ of an all-powerful society equally developed? Can all species progress mentally, morally, and socially, or can the characteristics of a race cause it to develop unilaterally in one or more directions, etc.? Of course, science is far from resolving these and similar questions, but we have the right to ask whether the history of solving such questions is completely futile, and whether the question of the influence of race on the fate of Aryans and Semites is completely futile. Of course, we cannot approach this with the same requirements as science, but that does not prevent us from considering the results they have achieved on their own. Our question, however, has not only a practical but also a theoretical aspect: to a certain extent, we can discuss the theoretical aspect and answer the question whether the methods used so far in the study of history and the scientific investigation of social phenomena are satisfactory.

It is not without reason that we have focused on the issue of race: indeed, in modern science, race is not a constant, but

at least alongside myth and nature in the logical constructions of history; it is not without reason that we turn to the question of Aryans and Semites: this is the most controversial question in research; In fact, it is not without reason that we begin with Renan's theory of the origin of nations: his theory, developed in "The History of Semitic Languages," is the most sophisticated, and we will bypass the less sophisticated ones.

On the very first pages of his extensive work, Renan states that the character of Semitic peoples is marked in history by the same original features, the same language in which they express their thoughts. They are not inclined towards the political side of history, but in their intellectual sphere they have made tremendous changes: science and logic, true, are useful to them, but they have a special meaning (*un sens special*) for them — the meaning of life. The investigation belongs to the Aryans, and the Semites, "without reflection and reasoning, have reached the most universal form of religion, which is ancient," namely monotheism, to which the Aryans converted, the Semites fulfilled their mission and therefore withdrew from history, allowing the Aryans to go alone into the future of their race. Semitic consciousness is clear, but not broad; it excellently grasps unity, but cannot comprehend multiplicity: monotheism summarises everything and explains all the errors of consciousness. The Semites could not imagine a world order outside the form of absolute monarchy, and they did not invent monotheism (*on n'invente pas le monotheisme*), it was not a matter of Semitic progress. Linguistic reflection, as it constitutes innate heritage: the example of India, which has remained milogouesmoe to this day, domasyuet mraine satrudnenie, s mamim the Aryan spirit, left to its own devices, comes to monotheism, The polytheistic spirit would not have emerged in the same way without the assistance of the Semites. The Semites do not understand God in terms of diversity, multiplicity, or plurality: such a concept would be the most terrible barbarism in the Jewish mind. Nature also does not play an important role in Semitic religions: "The desert is monotheistic," says Renan. "That is why Arabia has always been the most enthusiastic proponent of monotheism," and even before Muhammad, the Arabs worshipped Allah taala. True, the Linim were polytheists, but they were influenced by neighbouring peoples of a different race: in fact, Semitism has been preserved among the Jews and Arabs, especially the latter. All

The Semites' religious beliefs were based on the return of Abraham. Hence, on the one hand, the Semites lacked a sense of nature, and on the other, they were intolerant of peoples who did not worship the one God.

Renan explains the absence of logic and science among the Semites by their lack of analytical ability. The ability that gives rise to mythology is the same that gives rise to metaphysics, India and Greece, along with the richest mythology, give us the most profound metaphysics. Seeing in the phenomena of nature the realisation of a single divine will, the Semites could not understand the universal multiplicity that led in the early stages to polytheism and in the later stages to monotheism: that is why Semitic linguistics does not even mention the seven wise men. "Vanity of vanities," says the 3rd millennium, "Niue7o novo7o pod sognhem... VveXiniuvati svoe snanie snauit uveXiniuvati svoe nesuastie... I want to find out what happens under the sun, and see what is the worst thing that can happen, which ~~is~~ to the sons of man... And I will open my heart to my knowledge... ~~and~~ see that it is the oppression of the mind. There is no uncertainty i n the Semites: "God is almighty," the Arab replies to all questions about the unusual; "God knows," he says when faced with an unresolved question.

There is no diversity in Semitic poetry: Semites know only parabolic (proverbial) and lyrical poetry; the poverty of imagination hinders the development of comedy and drama, which therefore cannot develop, because Semites have no sense of humour. The absence of the latter explains why Semites need to express themselves, and therefore they have a muse that conveys the inner states of the soul, similar to poetry, which can be seen as an art form particularly close to Semites. The uniqueness of the Semitic spirit is also reflected in morality: a Semite understands his obligations to himself, and ~~he~~ loves God, then he loves his neighbour. Semitic individualism is characterised by a lack of organisational spirit and spirit of discipline throughout the race: Semites are incapable of forming a good army and constantly resort to mercenaries, They never unite into organised states, reminiscent of the absolute monarchies of Egypt and Persia: the true Semitic society is a society of patrimony and nomenclature, and "questions of aristocracy, democracy, leodagism, which have been present throughout the history of the Aryan peoples, have no meaning for the Semites": they give supreme authority to one God. Having lost their authority

With their wealth and their unity, they achieved the proper organisation of society and began to engage in trade. The Arabs' individualism remained intact: their life consists of nothing but a series of anti-social acts, mutual hatred and incessant quarrels.

Thus, Renan's Semitic race is characterised by negative traits: it has neither poetry nor drama, neither lyricism nor tragic art, nor a civilised life. Monotheism does not tolerate diversity: il n'y a pas de variété dans le monotheisme, says Renan. Semites are not a great people; the peoples of this race are not individualised, they are Aryans, and their civilisation represents a single type. He boils down to the fact that Semites are more subjective and individualistic, while Aryans are characterised by a greater development of objectivity and less self-centredness. As far as we know, Nassen was the first to make such a comparison between Semitism and Aryanism in his "Indian Antiquities": Nassen considers the historical role of the Aryans to be "the highest and most important gift of nature" and sees the reason for their superior development in "their supreme and divine gift": Semites do not have harmoniously developed spiritual faculties; they are dominated by feeling (das Gemuth), passion with a sharp mind and keen intellect; Semites do not separate their relationship with the world from their own selves, they cannot imagine their thoughts in pure objectivity; their monotheism is subjective and solipsistic. His possessions are limited, and he is unsuccessful in drama and other arts, which he loves more than music; in reality, he is selfish (selbstsuchtig), self-centred, intolerant, fanatical, and devoted to tradition. Renan, as we can see, gives a very accurate description of the present situation. Let us see whether this construction is justified by the facts.

We will not insist on the extreme vagueness of the concepts of subjective and objective in the sense given to them by Nassen and Renan. Let us first draw attention to the fact that Renan wrote his characterisation of Semites based on Jews and especially Arabs: This alone seems almost impossible: are there really racial characteristics that belong to only these two peoples? After all, we find in the Jews and Arabs, and at a certain time, a trait that belongs to the entire race. But I do not know whether the Jews were very devoted to idolatry, contrary to the frequent appearances of inspired prophets and the frequent appearances of foreigners.

In vain? Let us assume that the Arabs and Jews, due to their conflicts ~~the~~ their neighbours, lost the main features of Semitism, although, given Renan's interpretation, it is difficult to accept this: to confirm his theory, the famous Orientalist invents a monotheistic Arabia before Muhammad, but the facts speak to the contrary. In fact, this point of the theory is completely refuted.

"However," says Carrière, "the Semites, beyond the borders of Arabia, did not adopt the completely sensual myth of Mithra. This refutes Renan's other position, that the Semites are incapable of understanding the concept of divinity! On the contrary, the parallel juxtaposition of god and goddess is precisely the defining feature of the Semites." According to Steintag's correct interpretation, everything that Renan cites as evidence of the existence of a common origin among the Israelites and other Semites equally supports the idea the former were polytheists, and the latter could become monotheists. Let Renan think that true monotheism constitutes the primitive form of religion, but this does not apply, for there are traces, connections and Aryan religions in primitive monotheism: the fact is that Renan, moreover, has a very vague idea of the origin of Semitic monotheism: on p. 5 he asserts that the Semites would never have developed the concept of the unity of the Deity if they had not found it in the irresistible instincts of their minds and hearts, and in other places he expresses the same idea, namely, that the main condition for monotheistic religion ~~was~~ the very spirit of the Semites — then on p. 6, it does not prevent Renan, who attributed monotheism to the desert (sic!), from expressing the idea that the uniform desert is more capable of inspiring the idea of a single God than the varied life of nature, which inspires other races with polytheism. If monotheism, in Renan's words, cannot be invented, then if there is a desert here, and if the desert inspires the Semitic monotheistic idea, then does Renan need the innate monotheism of the Semitic spirit? In his second essay, calling monotheism a minimum of religion, Renan argues that monotheism is a product of the simplicity of the nomadic lifestyle, which, as we know, is very limited. How true! On the other hand, are Aryans incapable of monotheistic monasticism? Renan cites the Hindu Vedas, which express a striving for monotheism, and with even greater injustice, the religion of Iran, ~~to~~ mention similar tendencies in the Greek religion.

"Monotheism," says Renan, "has given rise to religious intolerance, but one should not think," he adds, "that the Semites have replaced local religions in the name of their own religion, for "their desire to replace national deities with a supreme god, their intolerance was truly genuine and stemmed from a higher religious idea." Once again, we cannot agree: the universal understanding of Christianity is based on the Aryan spirit, which found its expression in the spread of Christianity and in the Roman unification in the last centuries before Christ. And is intolerance uncharacteristic of the Aryans? Renan probably meant the hatred of the Hindu religion towards the infidel, the fierce struggle between Brahmanism and Buddhism in India.

Let us move on to Semitic individualism, linking the consideration of other characteristics with Carrière's views on the opposition between the psychological traits of Aryans and Semites. What Renan says about the Arabs can be applied to any people at a certain stage of development. Renan says, moreover, that although the Semites have not lost their nobility and integrity, they are completely incapable of trade: again, this can be said of any people. However, while the Aryans preserved their "nobility and purity," the Semitic peoples were already universal traders. Carrier even sees in the individualism of the Semites the reason for the unity of their mothers in ancient times, then and now, to coordinate all their activities with the desire to make a profit through trade and financial transactions. Carrière liked this idea so much that he attributed to him the invention of the very concept of Semites, which clearly distinguishes form from content and the characteristic from the insignificant. In his opinion, the Aryans would not have thought of using the concept, and, also Renan, would not have thought of monotheism.

Maurice Carrière, a master at composing artistic antitheses, rather than scientific characterisations of nationalities, devoted an entire chapter to this in the first volume of his extensive work on

"In connection with the development of mythology," compare the characteristics of Aryans and Semites. In his views, he does not differ from Renan; he attributes the unity of the Aryan spirit to its diversity and variety, and the fragmentation of the Aryans into many tribes that are less similar to each other than the Semites, which embody unity and uniformity, Carrière asserts that this is more certain. Both of them agree on one thing without explaining why, so we are left without an explanation.

It is inappropriate to resort to psychological manipulation, which is inappropriate here: we know all Semites from early times, so 1) between the emergence of the Aryan tribes and the beginning of history, there are many centuries; 2) the Aryans quickly cease to fight each other, 3) having spread from the Danube to the western borders of the Old World and being subjected to the most diverse influences across a vast territory. However, Carrière is able to understand the opposite, i.e. not to attribute the diversity of the Aryans to their widespread distribution over a vast territory, but to their passion for diversity in a vast space: for example, he explains the diversity of the Dorians and Ionians by their character, why the former chose for themselves the inner parts of the country and settled there, while the Ionians settled on the coast, accessible to all. Here, Carrière also draws parallels with the explanation of the Semitic and Aryan languages: according to Carrière, the Semites in their language "prefer the internal consonants formed in the back of the throat, even those that are apparently pronounced outwardly," and with the change of consonants, they bring about changes in the consonants within the word, then the Aryans resort to external consonations: there, in the peuni, the subjectivism of the Semites and the objectivism of the Aryans are combined.

The antithesis is subjective and objective, internal and external, with a certain vagueness of concepts and a distortion of facts in order to justify the theory, and it also appears in Carrière's comparative characterisation of Aryans and Semites. For example, speaking about social relations, he asserts that Semitic states rise and fall together with the ruling elite, while the Aryans are composed of free tribal unions, whereas the former are given autonomy, the latter have a peaceful expression of popular will. There is no need to waste much time to prove the groundlessness of these statements: the nature of social relations in this case depends not on the spirit of the race, but on the degree of development and other conditions; Moreover, according to Carrer, the monarchies of Alexander Mamadonsmo and Kar Bego were not states in the Semitic sense, were they? Were they not linear, strictly Semitic, or were they not linear in the manner of the Aryans? Is the apparent self-determination of the Indian Manu not a response, but an expression of popular will? In a positive sense, and in the very essence of Semitic subjectivism, Karrier deduces the monotheism of the Semites, from which alone they rise above polytheism; The main thing, however, is Carrière's interpretation.

sees (Mam and Mamc Mugher) that Semites pay more attention to the attitude of the deity towards man, while the Aryans based their religious beliefs on a post-utopian view of natural phenomena, which is again erroneous: on the one hand, to deny the connection between the multitude of Semitic myths and natural phenomena, and on the other hand, not all Aryans have a rich mythology of nature: Carrière himself quite reasonably argues that in the Roman religion, the concept of divinity completely supplants the mythological view.

Let us move on to the next point: a monotheistic Semite sees the direct action of God in everything. "He obeys the authority of his prophet even where India, Persia, and Germany disagree, basing his worldview on independent thought," and yet, under the influence of the Aryans, medieval Arabs and modern Jews were able to take an active part in the successes of scientific thought. That said, Carrier does not accept that all Semites were monotheists, that not all of them had prophetic authorities, that the Indians had the same aversion to science, that the Aryans had the same beliefs, perhaps because they were influenced by the authority of tradition: this is precisely the entire philosophy of the same Hindus. We know, however, that in science, the Aryan Iranians were the ancestors of the Semites.

Namone, the concept of art is considered by Carrière in the same direction. His approach is objective: it is based on the external forms of objects, and therefore finds expression in architecture, painting, and sculpture. In contrast, the Semites have no respect for volume, no boundless love for the world of phenomena, and their art is characterised, on the one hand, symbolism, где необходимо только внешнее выражение предмета без реальности и тщательности изображения, с другой сам погружаются в развитие мысли, выдающей строй и движение внутренней жизни. That is why they love to indulge in their own thoughts, delving into the mysterious and mysterious, one and the other, intertwined and intertwined with each other: sto

— Ornaments of the Babylonians and Assyrians, as well as the Arabs. Here, the Aryans are generally replaced by the Semites, who were the ancestors of the Eastern peoples, and the artistic development of the Semites covers a relatively small area; among the Hindus, art developed very late, later than among the Semites, and is characterised by greater symbolism, greater ugliness and greater fantasy than among the Semites; The Iranians directly borrowed their religion from their Semitic neighbours. It is also interesting that the belonging of m to the Semites

Hindus and Linimanians are also distinguished by their idols, their belief in their ancestors, and their hatred of the world. And in this context, Carrière finds the subjectivism of the Semites in their poetry and the objectivism of the Aryans in their prose and drama, although he does not deny the existence of spiritual motives among the Semites, as Renan argues. However, the poetry of the Aryans is not inferior to that of the Semites; for example, the Arabian possi, which developed in the same way in India and Arabia; the 7th-century mysteries, which are my favourite drama, were they recorded in 3rd century, and did they develop independently in Greece and India as dramatic poses? Are the historical legends of the Semites not based on mythical stories?

In addition to the antithesis of Aryanism and Semitism, developed by Nassen, Renan and Carrière and even included in school history books, we find others. Here are two examples.

"When you look at it," says Tsn, "the image appears as a living symbol, like an Aryan race, and it becomes something like a bright poppy, where everything is image, where possession and passion take on a lush and unbridled breadth, and metalism flows freely and mathetically, without regard for practical considerations; where the whole mind, not dwelling on futile considerations and temporary powerlessness, is inspired by the sublime and creates an ideal image capable of attracting love and the attention of the universe through its beauty and harmony. But if the image is clear, the motor strives to represent it, and although it is post-utopian, it is not constrained by known boundaries. if it reaches it not through strict obedience, but through internal rejection, if the original process is not a correct development, but a striving burst, then a phenomenon occurs an anagram of what we see in Semitic races, namely: metalism does not exist, reality assimilates a single concept of the all-consuming, inaccessible God-in-the-sky, science cannot develop, the mind is burdened with the weight and burden of reproducing the orderly and gradual order of nature, the mind is capable of producing a series of abstract and grandiose ideas, which cannot be expressed in words, and only one thing remains: a single-minded enthusiasm, an irrepressible passion, a protected and fantastic sphere of action." A place truly in the Semitic world!

"Semites," says Говорит М. Sur, "раса по преимуществу

Focused and practical, she is gifted with an understanding of material forms. She does not produce grandiose, idealistic works, she does not found vast empires, she does not give birth to a powerful art capable of creating style, which alone creates immortal works of art. The race of Ham (an undefined name for a group of peoples who settled in the Nile Valley) is completely different. It appeared in the most ancient times and to a large extent, sought to express its ideas and feelings in appropriate objective forms, real symbols, which inevitably led to the creation of art. The Indo-European race, combining the opposing forces of Semitic and Hamitic cultures, was the first to realise the unity of idea and form and to give art the power that it can have, where the idea is expressed in a material form, and the form is animated by the idea. The place that corresponds to the system of Goethe.

Antithesis — a beloved form of characterisation and nationality; the Dorians are invariably characterised alongside the Ionians, the Romans alongside the Germans, the Romance peoples alongside the Germans, and so on, and everywhere the two races and nationalities being compared appear as opposites of two opposing concepts: the Romance peoples strive for unity, while the Germanic peoples strive for separatism; the Slavs are represented as the opposite of the violence of the Romance and Germanic peoples; and in the antitheses considered, Semites are subjective in comparison with objective Aryans. The theory of antitheses is particularly developed in relation to Indo-Europeans 7Gigerdin7: This theory has already been subjected to criticism, and we will not dwell on the question. According to this theory, all Aryans are divided into three groups, each of which consists of two main names, two opposite names, and a third name that is characteristic of the group (lamini, metti and gintovi). We will present the essence of the comparison in the following diagram:

I Hindus, 7remi, 7permani	II Iranians, Itanians, Scythians
Developed unity	Newness of the Magian religion
Significant and original intellectual development	Mental development that is not original
Aristocracy	Absence of aristocracy
Openness to foreigners	Friendly attitude towards foreigners

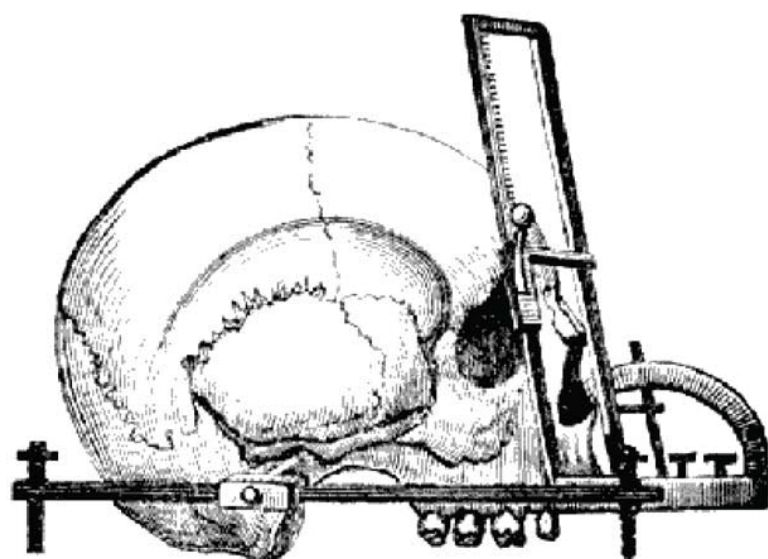
Absence of social aspirations and statehood
Uniform development of various branches of industry

Foreigners

Social aspirations and statehood

The unequal power of two centres (the Medes and Persians; the Samnites and Romans, the Goths and Russians), one of which gains dominance over the other (the Persians, Romans, Russians)

It is not difficult to refute such a statement, since all the characteristics and features are more or less consistent with the type under consideration. The question arises: can serious science make use of the material provided by such constructions, for the theory of race and nationality or psychological interpretation, for the solution of the question of race and national spirit play a role in the historical development of peoples? The answer, obviously, must be negative: all such constructs are not based on a strict analysis of peoples, but are invented in order to fit peoples into them. For example, Renan's insufficient theoretical preparation in Renan's solution to the question of monotheism, and in all of them — in the vagueness of the concepts they introduce into the discussion, the confusion of the essential with the non-essential, and the substitution of race with a single people, the Semites with the Jews, and the Aryans with the Greeks; the inability to distinguish between the original and the derivative, which is determined by the degree of development and external circumstances; the falsification of facts in the course of the theory, while refusing to give oneself a clear answer in each of one's steps — these are the reasons why psychology and sociology cannot help but take advantage of all the constructions and quasi-explanations. This is evident in the general misunderstanding of the methods of the positive method and the principles of psychology and sociology, and without an understanding of the fundamental requirements of positive science, it is impossible to construct theories that have any scientific value. Of course, if anthropology succeeds in resolving the question of the psychological characteristics of race and nationality in history in general and in its application to individual peoples in particular, it will achieve its goal, without following the well-trodden path.



Ivan Agemseev Simorsimiy Nerty is a psychologist

Speech delivered at the solemn meeting of the Society for the Study of Psychology on 14 May 1895

Research in the field of anthropology has revealed a number of interesting facts about the stability of with the motor properties of the race and the name being preserved throughout the course of time, passing from generation to generation. The light, the colour, the shape and the size of the fruit are passed on to the next generation. Thanks to this, based on the preserved uerepas, which have survived in the seme in the teuene of nesmoimih stojeit, it is possible to determine, often with perfect accuracy, the pasu and nemeya, m motorym pripadayuschim uerep.

But, without a doubt, the most interesting thing is that spiritual beings of the same race and name are distinguished by the same stability. The national character, its virtues and shortcomings, are passed down from generation to generation: thousands of years later, we find the same characteristics of the national character this race. France in the 19th century, says Ribot, exhibits the same characteristics as it did during the time of the emperor. "The French," says Ribot, "borevolutions, are attracted by all kinds of dangerous adventures and take actions that they later regret; they suddenly decide on the most important issues; failure turns them into despair; they recklessly and without sufficient reason wage wars; in misfortune, they lose their head and become discouraged." Who in this description of the emperor does not recognise modern leaders, says Ribot.

Comparing historical descriptions of the character of the Russian people and other peoples of the Slavic race, we find the same basic traits now as we did a thousand years ago: the same Slavic worldview hospitality, the same love of labour, the same family virtues, the same idealism, the same Slavic song and the same indecisiveness of character, which have played a major role in the history of the Slavs.

their historical life.

The characteristics of a people have a significant influence on their historical destiny; the study of these characteristics has become a subject of great interest. Nowadays, the psychology of peoples is becoming a subject of research; it concerns all nations, and to no lesser extent the Russians and other Slavs.

The emergence of the nation on the world stage, says Renan, is the most significant event of the present century. New nations are beginning to play a decisive role not only in politics, but also in the cultural life of nations.

"In the future," says Renan, "the measure of a man will be will give the state a surprising strength with its strong faith, its deep understanding, its special feelings about life and death, with its special feelings about life and death, with its need for change, with its thirst for ideals. This subtle, profound characterisation embraces the essential features of the psyche and unexpectedly introduces us to the world of new and old themes of life, to which we all belong and to which we all belong."

The main features of the soul, the essence of being, are hidden from us by the impenetrable veil of prehistoric times; but undoubtedly, two factors had an important influence on the development of the national spirit: the anthropological composition of the people and the external nature among which the Slavic race lives, especially its largest branch — the Russian people. This nature can be considered poorer, and the living conditions more difficult in comparison with the nature and living conditions in which other peoples live. Due to the gradual transition from cold to warm weather the lower average temperature, the eastern half of Europe imposes on its inhabitants the necessity of hard labour to obtain the necessary food, as well as to obtain warm clothing build warm dwellings, which are less necessary for the inhabitants of the more fertile regions of Western Europe. Our harsh nature requires warm clothing, warm food, i.e. expenses that Western Europeans do not have to incur. The physical conditions in which the Russian people live are the cause of high mortality, specifically 34 deaths per thousand inhabitants per year. No other country in Europe has such a high mortality rate. In England, it is 22.3 deaths per thousand inhabitants, in France 21.5, in Germany 26.5, in Austria 31.1, and in Italy 30.25.

etc.

The nature of Eastern Europe is harsh and the sky is full of impressions that affect the soul. It is not surprising that the people living among such poor nature — grey, monotonous, and seemingly lifeless — have developed a deep sense of melancholy. It is no less surprising that a country that is so poor, desolate, monotonous in its appearance, and seemingly devoid of any external beauty, could foster such a strong national spirit. This constitutes a true psychological paradox, which can hardly be explained by the assumption that the Scythian race, among other Indo-European races, is distinguished by the greatest purity of blood and has suffered less than other races from mixing with foreigners (Maury), at least in the last thousand years.

The external nature of the European plain, offering its inhabitants neither warmth nor cold, nor bright and vivid impressions, prompted them to withdraw into themselves and seek encouragement in a spirit of unity. In fact, it would not be an exaggeration to say that we are all, in one way or another, influenced by our inner nature, especially our moral nature. Surrounded by the circumstances of life, the Russian is interested in the circumstances of life; he does without external appearances, necessary for a gentleman, without excesses, surrounding himself with simplicity; Russians are satisfied with a simple appearance, do not seek comfort, and prefer a warm soul and an open heart to everything else. When you look at world art exhibitions and pay attention to the themes developed by artists of other nationalities, one cannot help but notice the poverty of subject matter among Russian artists and, at the same time, the abundance and depth of psychological themes. We see the same thing in outstanding writers such as Nermontov, Turgenev, and Dostoevsky — psychological analysis in the foreground and the depiction of external nature in the background. The same can be observed in other manifestations of life. Thus, the spirit, in contrast to nature, constitutes an essential part of the national consciousness.

The inherent properties of human nature are clearly manifested in one of the most important phenomena of life, namely the instinct of self-preservation.

We have seen the heavy toll that death takes on the Russian people in their struggle against a hostile environment: mortality from disease in

exceeds that of all other European nations. It is all the more surprising that Russians, in particular, show a strong tendency towards moral self-preservation, especially in protecting themselves from such things as suicide and crime.

The decision to take responsibility for oneself is one of the most difficult tasks, requiring great courage and and misfortune, contrary to the instinct of self-preservation, is growing among all the peoples of Europe from year to year. Since 1818, when suicide statistics were first compiled, they have grown at an alarming rate. Suicide has become a common phenomenon in life, and although, in most cases, it is preceded by a serious drama, the news of it today affects people no more than the news of a natural death. To what extent has the instinct for self-preservation declined! Comparing European countries in terms of suicide rates, we see that the Scandinavians, especially the Russians, have the lowest suicide rates. There are suicides per 1 million inhabitants:

in Samsonia	311
France	210
Prussia	113
Austria	130
Bavaria	90
Angels	66
Russia	30

However, such a widespread belief does not depend on the number of inhabitants, their education, or other factors, but rather on the characteristics of the race — as evidenced by the fact that in Austria and Prussia, neighbouring populations, the German and the Germanic, have different suicide rates, namely, a low suicide rate among the German population and a high rate among the Germanic population. The same is true in mixed ethnic communities. In Austria, the presence of a southern European population also has a significant impact on the incidence of suicide: those countries where the southern European population is large (89% in Romania, and 94% in Slovenia and Croatia), have the lowest suicide rate — 25 per million, which is significantly lower than that of the Russian people. In Bohemia and Moravia, the northern Slavic regions of Austria, where there are many Germans, the suicide rate is high, at 147 per million. In Russia, the Russian population has a low suicide rate. Regarding Russia

Morse says: "The average suicide rate is lower in the northern regions, and the peoples living in the northern regions are also less prone to suicide. but the opposite effect in the southern regions, i.e. they increase the incidence of suicide." Looking at the incidence of suicide in Russia and Europe over a certain period of time, we encounter one striking fact, namely: the suicide rate in Russia has remained virtually unchanged over the past 30 years, while suicide rates among all European nations have fallen by 30-40% over the same period. Thus, suicide in Russia is approaching mortality from disease. It can be concluded that suicide in Russia is more like a social phenomenon, while in Western Europe it has moral characteristics.

Whatever the reasons for suicide may be, there is no doubt that the act itself is characterised by a particular moral significance.

But there is something worse than death — crime. The wise man of antiquity and the most virtuous of men, Comrat Masas, taught that one must protect oneself from death and from crime. Moral statistics, along with data on suicides, can serve as a measure of moral self-preservation.

Comparing data on the most serious types of crime among different peoples, we obtain the following series of tables ³²;

The number of people convicted of murder in 1887 per million population was:

in Italy	96
Spain	55
Austria	22
France	15
Russia	10
Germany	9
Angola	6

Convicted of theft in the same year: in Germany 1840

An7	1385
ii	
France	1128
iii	
Russia	482

Namone, let us list the crimes against morality which, according to Montesquieu, lead to the downfall of the state, rather than the violation of the laws themselves.

The number of crimes of this type per million inhabitants is as follows: in France	
	21.7
Italy	7.4
Russia	3.7

These figures reflect moral self-preservation in relation to the seven main types of crime.

It goes without saying that moral self-preservation does not come easily, but requires effort and particularly intense work. It is more of a feat than a normal occurrence.

It is clear that people who live according to the law: death, moral compromise — inevitably have to endure many hardships, many trials. Without a doubt, suffering is not measured by the number of buildings destroyed, the number of versts of newly dug roads, the amount of material savings or other material measures, nor even by intellectual achievements; it has a meaning and purpose higher than that of the individual and manifests itself in the form of moral improvement, in the form of moral instinct, combining all aspects of the spiritual life of the people. The vigilance and correct action of this instinct is the most important and most difficult task, which cannot be achieved without the utmost effort of the conscious mind. We consider it probable that the high mortality rate from disease in Russia can be explained by the loss of moral self-preservation. Therefore, the expression we are trying to use to characterise the direction of moral life is: moral death, moral concession — this expression is not a metaphor at all, but reality. Let us explain this idea. The acquisition of food and clothing, the construction of dwellings, the struggle against harsh nature require sacrifice — this cannot be doubted. But the same applies to psychology and psychoanalysis, while moral efforts and moral self-preservation, on the other hand, inevitably require the expenditure of moral energy, and moreover, a great deal of it, even if it is not heavy moral work. A person who is morally conscious spends a lot of energy on what he hears, what he sees, and what his senses perceive. The greater the burden, the more vigilant the national conscience must be. Therefore, we can rightly conclude that a people guided by the highest moral self-preservation instincts thereby performs a truly creative labour.

Perhaps it seems obvious and does not require further explanation that the Russian people do not waste time, but we all-tami smazhem nesmoem po stomu po povodu, especially in the form of a widespread prejudice in Russia and abroad that the Russian people waste a quarter of their time on holidays. Given the harsh climate in which the Russian people live, it is only possible to maintain good health and physical fitness with the help of regular rest periods. Holidays, days of rest, satisfying physical and moral requirements, are, at the same time, a condition that enables the Russian people to endure hard labour, imposed by nature and historical conditions of life.

The habit of intense intellectual and moral work, together with the difficult historical destinies they have experienced, give this race a special character, which now constitutes a distinctive feature of the national character. The most typical features of this character are: compassion, patience and fortitude in the face of adversity. Rogston rightly says that the Russian people are united by a melancholy that constitutes a typical feature of their character. Brandes, characterising Turgenev's works, says of the national writer that "there is a lot of feeling in Turgenev's works, and this feeling always resonates with compassion, a kind of quiet compassion; in terms of its character, it is a solemn compassion, quiet, gentle, the very note that sounds in all solemn songs." To these characteristics of melancholy and explanations of its psychological nature, we can add that our national character is not pessimistic and does not lead to despair or suicide. On the contrary, it is the character that Renan speaks of, that it "brings with it the possibility of a happy outcome." And in fact, for Russians, this feeling represents the most painful and natural outlet for heavy internal tension, which could otherwise manifest itself in dangerous mental agitation, such as anxiety, fear, despondency, despair, and similar emotions. Among misfortunes, in dangerous moments of life, it is not anger or irritation that appears, but calmness combined with resignation to fate and thoughtfulness about events. Thus, the spirit of the people has the properties of a protective feeling, and in this lies its high psychological value.

It is the foundation of moral health; it protects the mental state and ensures the stability of moral balance. Being an inalienable part of humanity, compassion is the main source of the creative power of the national spirit.

The second essential virtue of the people is patience. In psychological point of view, patience is the tension of will directed towards the suppression of physical and moral suffering; the absence of sentimentality, stoic acceptance of fate and a willingness to suffer — if necessary — constitute the most characteristic features of Russian patience. This patience and the need for moderation that flows from it, which Renan speaks of, never ceases to amaze foreigners. The need for patience is a necessary psychological practice, an internal preparatory exercise, without which it would be impossible to overcome the obstacles posed by the harsh and poor natural environment. The most important aspect of patience among the Russian people is self-restraint, the ability to suppress one's emotions and bring peace to one's own soul.

Patience and resignation to fate are undoubtedly the most outstanding features of the Russian soul. The most vivid artistic representation of the true Russian spirit can be found in the story "The Master and the Worker" by Tolstoy. The main character of the story embodies the typical features of the Russian national spirit: patience, thoughtfulness, and self-sacrifice. These qualities ensure him both physical and moral self-preservation: saving him from physical death in the struggle against the destructive forces of nature and protecting him from the crimes that permeated the atmosphere surrounding him.

A developed sense of patience, combined with the ability to transform all the impulsive emotions of the soul into a quiet feeling of compassion, make them resilient in adversity and enable them to maintain composure and self-control in serious moments of life. These three qualities, which are inherent and innate in a noble nature, are the surest foundation for moral self-preservation. This explains the low incidence of suicide among Russians and Russians, which is a striking feature of the Russian people. The main causes of suicide are poverty and deprivation, illness, family discord, and, of course, despondency. The nature of the Slavic people

character enables one not to succumb to the weight of misfortune.

But the most distinctive feature of the Slavic race is its idealism, which stems from its tone of voice. The Slavic spirit, says Lode, is a song, a melody, a Slavic song, which resonates in the depths of the works of Slavic writers. That is the breath of life, the motor that drives the song, the force that keeps the world from falling apart: "If the world could not breathe, it would fall apart!" That breath is heard everywhere in the works of poets and writers. Brandes characterises Turgenev's later works with the following words. "In his later works," he says, "there is a deeper melancholy than in his works; his works are imbued with a high sense of purpose. Here, the artist delves into the mysteries of life and, with profound insight, attempts to depict it in a symbolic form: nature is harsh and unforgiving; that is why people must love each other and nature! There is a story, according to the author, during a lonely voyage on a steamboat from Hamburg to London, holding in his hand a poor, pea-sized, tied-up monkey: a man who had discovered the truths of the world, a woman with a small child, two kind companions, two children of the same mother — in this there is more true wisdom than in any sophisticated theory. The renowned historian Karageorgiev reflects on one of the Russian works, which is the most remarkable story he has ever read.

This feeling is not sentimental, it is deep and sincere. This feeling, combined with a sincere love of peace and sincerity, has been the basis for the development of family values and has placed women in a high position in historical life. high position, which she did not enjoy among other peoples. Even in the most distant times, women in the Scythians were independent and could even become rulers — something unheard of among other peoples due to the low social status assigned to women.

The tone of the Slavic character, which allows one to penetrate deeply and see things in their true light, makes the artist equally free from sentimentality and pessimism, sustaining in his soul an unshakeable faith in the future.

The developed, mature feeling of the author makes them impartial.

and gives them the opportunity to establish proper relations with other nations. This feeling has been expressed since time immemorial by outstanding and universally recognised virtue – hospitality, and subsequently it began to be expressed in respect for everything foreign, the absence of a spirit of partisanship, and the assimilation of the best aspects of foreign culture. It also serves as the basis for religious tolerance and conciliatory relations with foreign communities with whom the faithful coexist and live. As soon as a foreign community finds a warm welcome in another country, it is welcomed in Russia as well. The Jewish race, with its inherent virtues and shortcomings, has been driven out of all European countries and is now concentrated mainly in Russia: Russia is home to about 70% of the world's Jewish population. This mass remains in Russia and is reluctant to move to other countries.

Humanitarian values are a distinctive feature of the Slavs and have been striking observers since ancient times. Prometheus says that the Slavs are more tolerant than all other peoples and feel no aversion towards their neighbours. We see the same thing in our time among the Russians: the phenomenal hatred of the Russian soldier towards his defeated enemies amazes foreigners in our time no less than it did Prometheus. as it astonished Prometheus.

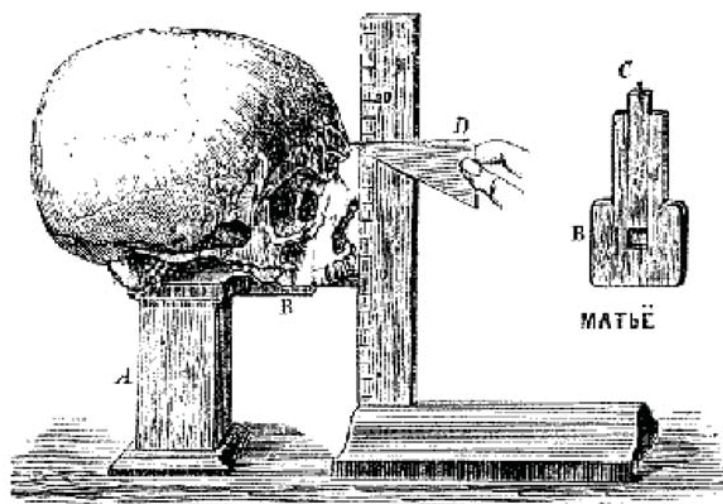
Religious and racial tolerance is most clearly evident in the unifying and assimilating influence of the Russian people on neighbouring ethnic groups. The Russian people are one of the most important disseminators of culture in Northern and Central Asia. The same Russian name is also found in historical and prehistoric times in Northern and Eastern Europe. The tribe was distinguished by its peaceful character and led to the gradual assimilation of neighbouring foreign tribes with the Russians. Throughout history, the entire north of Russia has been inhabited by nomadic tribes. Now the Germanic tribes have become Russified. They have preserved their typical Germanic features in anthropological terms, but they have also acquired the language, the Russian spirit and national character, and in this respect they are completely different from the latter. This process of Russification was achieved peacefully, without casualties, without wars, without the extermination of one people by another.

The indecisiveness and weakness of character are among the most common flaws of a hesitant nature. An example of this is

is the image of the hero in Turgenev's novel *Rudin*. The same trait is found in the characters of Sorokov's novels (the present day); this trait is expressed in a tendency to delay action. Publicists point to one of the most striking examples of indecisiveness at that time, when the Russian army in 1878 stopped at the gates of Constantinople and did not enter it. In this regard, there are conflicting opinions. Some cite it as a lack of character, weakness; others see indecision as a virtue.

The essence of the psychological state of the motor, which is the subject of discussion, consists in waiting, in fear of making a mistake and committing an action that cannot be reversed. This is caution, which at times can perhaps become excessive. Obviously, this type of behaviour is closely related to a toned-down sense of responsibility and constitutes a consequence of the predominance of a sense of responsibility in the mental structure. The latest research by Fugier on the so-called force of ideas and the force of thought (idee-force) can help us understand this phenomenon. It is — a psychic force, consisting of the seed and core of future actions, future decisions; This force must be activated in order to produce the desired effect; a subtle feeling, an inner awareness, if this force is not activated sufficiently, it can suppress the effect, it can make the decision temporarily indecisive. The wise man does not need to understand the properties of his own character, and we believe that the truth with a logical explanation, we owe to Fyodor Dostoevsky, vaguely anticipating the motivational pain of the Russian soul posturing, depicted in the novel about Ivan Muromets.

Mm. 77., I need to talk about the future of the race, which is filled with sympathetic characters, but which is also filled with those who are despised in our mortal world. I am sure, mm. 77., that all of us, together with our beloved Russian people, have faith in the future. We are convinced that the Russian nation, in its future movement, will follow the same original, quiet, faithful path which it has followed for the last thousand years, guided by its simple yet subtle instinct for physical and moral self-preservation!



I. A. Simorsky Data from
anthropology

Anthropology can provide psychology with a number of very important references, by means of which answers to some fundamental questions can be brought to a degree of clarity and certainty; at the same time, anthropology, like biology, can contribute to the clarification of certain scientific and theoretical problems which bring psychology closer to natural science and, more importantly, to the science of the soul. In the most immediate way, anthropology can make use of the special features of its anthropometry and data on the physical characteristics of humans, their origins and properties.

This data contains important practical information, explaining the nature and heredity of these characteristics.

a) Origin of ueʎobema

The origin of ueʎobema was the result of a series of events of a specific nature. The idea of an external origin of ueʎobema has been completely abandoned ~~p~~resent, and the question can be considered resolved in another direction. It appeared on the scene with such slowness ~~a~~gradualness that even less significant events passed by unnoticed. Not so long ago, there was a prevailing belief in 7eo7ini 7ospodstvo about mataʎisms, i.e. sudden major upheavals on Eemʎe, as a result of which there was supposedly a change in the composition of the atmosphere; but at present, science is convinced that changes occur slowly, over thousands of years. In a similar slow, gradual process of change in the animal world, biology is now convinced. It is remarkable that the existence of Earth as we know it is only a short period of time, and the whole of its life is still ahead of us! Geologists divide the entire past existence of Earth into four periods: primary, secondary, tertiary and quaternary, and the present day; the phenomena of life began in the tertiary period.

It undoubtedly already existed in the prehistoric period, i.e. about 500,000 years ago. The last 10,000 years constitute historical time, while the entire previous period belongs to prehistoric time, and people who lived at that time are called prehistoric people. Judgements ~~in~~the physical and mental characteristics of these people are based on the remains of their dwellings and the numerous tools they used — the products of their minds and creativity. But science already has data suggesting that ueʎobem existed even earlier, in the third millennium. Thus, the antiquity of ueʎobem is considered to be indisputable. The tools themselves are distinguished by their remarkable qualities. The tools belonging to the most ancient ueʎobemy are made of hard rock (mamney), cut ~~d~~ polished, which is why the period of existence of ueʎobema is called the stone age, and specifically the age of unpolished stone, and not the age of polished stone, w h i c h is followed by the development of the mind and spirit in the ~~uice~~

The expression in the interpretation of prehistoric stone tools ~~ин~~амней (knives, picks, axes, hammers, and stone implements). This period is characterised by the use of ~~бл~~traditional ~~а~~new (innovative) tools. Then came the Bronze Age, the Iron Age, and, finally, the historical period of the existence of the state. It was an immense period, spanning hundreds of thousands of years, during which not only the spiritual essence of the Uegov people changed, but also the very structure of their society. The remains of the third period, found by E. Lubua on the island of Rve (we will call it the third period), are there are doubts ~~ис~~cience — it is possible to call it a species and at the same time recognise it as a lower species ~~-a~~predecessor species. Once the doubt is clearly established, it is difficult to draw a line between ueogevom and lower animals, which ueogevom accepts in terms of its organisation ~~а~~properties. The monkey is closest to the uexo, but it is not the predecessor of the uexo, but, like the uexo, it has descended ~~на~~ more distant ancestor and followed its own path. and the uexovem, having emerged ~~на~~the same ~~морня~~, followed (thanks to its unique characteristics) a different, higher path of development. The remains of this development have been preserved ~~ив~~ery rare finds of the 3rd Pleistocene period (Bega), Neanderthal man (Neanderthal ueovem), then Cro-Magnon man (Cro-Magnon), Grenelle man (Crenelle), man from Krapina, etc. In these caves, the aforementioned fossils were found, along with the remains of long-extinct animals (bison, woolly bears, etc.), which made it possible to accurately determine the age of the discovered fossils. Recently (1900–1902), the remains of Neanderthal man have been the subject of repeated research and studies by eminent scientists (Schwabe, Kaau). The research revealed that the brain of the Neanderthal is less developed than that of modern humans, and in terms of its characteristics, it occupies a middle place between higher apes and humans (Homo sapiens) and is even closer to apes than humans. The Neanderthal's place among modern humans is quite low, as shown by the following figures:

Neanderthal	1,230 m
Swedish	1,625
3,000	1,775
Russian	1,690

Tatar	1,565
3stoneu	1,575

Examination of the femur and its articular surfaces suggests that Neanderthals were not quite capable of walking on two legs. Neanderthal man, in any case, stands on the edge of the third (digestive) and third (digestive) bones. The non-human creature belonging to the third stage represents a lower form of life, similar to ape. This creature is called Pithecanthropus. A comparison of the brain of the lower species with that of the ape shows that the capacity of the brain of the lower species exceeds that of the ape by 2–2.5 times, and here we have an unequivocal superiority of the former over the latter. On the other hand, a comparison of the digestive tract of the hominid ~~that~~ of modern lower primates (non-human) shows that this race occupies a middle position between Neanderthal man and the higher modern races (Mammoth and Behemoth).

The greatest success, achieved by rising above the animal world, among other things, and from unfavourable external conditions, namely, the warm climate that prevailed throughout Europe and Asia until the recent period, it was possible even in the northern latitudes to grow crops that are currently characteristic of the tropical zone. The "warm" period of Eemian and Vostochny's existence, judging by the fact that it lost its watery cover throughout its entire territory (since the external environment allowed for such a change).

The third type, although not belonging to the human race, already uses the most primitive tools and weapons. Obviously, the difference between the upper and lower, and even the middle, forms is not significant and, perhaps, it can be considered insignificant. In recent times (1901), a fairly complete list of finds has been compiled, supplemented by the discovery of ~~ancient~~ caves in Krapina, in Croatia, described by Professor E. Crapinensis of the University of Gorjanov (Homo Crapinensis). The caves are associated with the Neanderthal type of humans, the Cro-Magnon man (in France). On the other hand, the Neanderthal ueovem is dinnogov, mam and 7penegsmniy. Thus, it appears that even in the most ancient times, the type of uevobem was divided into its essential types. It is evident that these types of people descended from related pairs, and the conditions of life and the fate of people in

The open spaces of the dwelling provide an opportunity for the free development of anatomical differences. The possibility of fertile interactions between all existing races on Earth suggests that they originated from a single common ancestor. However, the differences between humans in terms of height, body shape and weight are so significant that it is necessary to come to a conclusion (Jenim, Kane, Rinini, et al.), but these differences have existed for a very long time, i.e., they are as old as the most ancient period of human history.

The diversity of types of ueoveuets that exist today is significant, but regardless of the primitive types, with the passage of time, secondary types appeared as a result of the types have moved place to place and, encountering each other, have given rise to new anthropological communities through intermarriage, in which the properties and characteristics of the original producers continued to exist for some time. There, in the emerging new races, the characteristics of the former continued to be preserved (properties) of the old ones, which makes it possible to preserve the "old" in the "newest". Three races remain in the place where the race began, in the places where it passed, and there, where it stopped to rest (Rates). They remain not only in the soil (fossilised remains), but also in the air living forms of vegetation.

According to Kane, the existing races (black, monogamous, non-Christian) are based on the non-existent Indo-Aryan mother (the rest are motorised), living on the now non-existent Indo-Alrimansm motherland (the remains of the motoros are found in the form of Madagaskar, Macarena, Seychelles and other islands), and from there the first groups of people moved to Asia, Australia and Europe via the Himalayas (and via the isthmus that existed in place of the Mediterranean Sea). This happened in the middle of the third period (in the Miocene epoch), and it was possible to travel across the entire globe (it was even possible to travel to Spitsbergen in the subtropics). In the New World, it was possible to reach Europe and Asia. The first three groups and their descendants gave rise to all the diversity of modern races.

The races that formed did not remain in their places of origin, but moved. Thus, the largest race left its homeland — Eurasia (the territories of Europe and

(five centuries before Christ) and, encountering the Germans on their way, who were oppressed by them, turned eastward, where they encountered the Sarmatians (who lived from the North to Kiev and Asia, and in Asia itself). The gradual mixing and peaceful unification of the Slavs and the Finns led to the formation of the Russian people. The composition of the latter included the Normans (Ouen Magho), the Tatars (Ouen Magho) and, most likely, an unknown people who lived in central Russia before the arrival of the Lyny (Yaborovsky).

b) Physical characteristics of the seven main ethnic groups (and their subdivisions)

To avoid ambiguities in all future discussions, let us focus on the following terms: race and people. The term "people" should be understood to mean all the inhabitants of a given territory who are united on the basis of language, literature, social customs, way of life and historical past (Keane). This is also Renan's definition. However, this political and national union does not always correspond to racial and ethnic unity: nations are mostly composed of diverse (anthropological and linguistic) elements. The definition of these elements is of paramount importance, since the entire linguistic community, its health, its strength, and its spiritual values depend on them. The union of a group of people into a nation often occurs not through coercion, but as a result of natural convergence and unity; Therefore, one cannot find in this phenomenon of nature a natural event, arising from the requirements of life and the process of life. It was precisely through peaceful, voluntary means that the union of tribes and peoples took place, giving rise to the Russian nation, and the Russian people with a single tribal language, while preserving each of their constituent ethnic and spiritual elements, which became a biological and moral ingredient in a new entity —the people.

According to the currently accepted classification of the human race in terms of origin, there are three primitive races:

- the African and European (Mongoloid)
- Japanese and Mongolian (Asian)
- Aryan and non-Christian (Alman)

The peoples living in America and Australia are already derivatives and descendants of these three main groups of the human race. Each of the three races has its own characteristics, distinct features, in their physical structure, as well as in spiritual terms, i.e. in terms of character, talents, and, consequently, in terms of future prospects, which depend on

basic biological data. The main races are divided into secondary and derivative races, which are modern races and modern peoples.

After the necessary general remarks on the territorial distribution of primitive and later races, we move on to their description, adhering to the data of Zenimera, Kita, Ratay, Bodanov, and S. N. Anuin, as well as the Moscow Anthropological Society (which has made important contributions to the successes of universal and Russian anthropology).

The most common features of primitive *универсальных рас* (in *матричной форме*) are the following *отличительные черты*, which we, for convenience, note in a parallel arrangement.

Physical properties	Beyar races	Metal	Ner
Distribution	Europe, North Alps and Western Asia	Asia, America	Alrima
Growth	High	Average	Short
Shape <i>формы</i>	Medium height (mesoelation)	Short height (brachyopia)	Medium height (dohinohotia)
<i>цвет кожи, волос</i>	Dark and light (with dark pigm.) <i>Обширная</i>	Me	Nerny
Vogositaya system	on beard, moustache and beard bamendards	Mid-season plant.	Absence of plant. on the chin (in some representatives of the race)
Nose mime	Nose standing	High standing eyebrows	Rough eyebrows <i>шиша</i>

The non-living genus according to the Lenimer classification is divided into the following races.

Classification of non-human races.

I. The Bushmen race in its pure form is found among the Bushmen and the Hotentots. This type is found among many non-Christian peoples south of the Alimini.

II. Non-Negro group.

1) Non-Negro race: a) Negros, b) Asian Negros.

2) Negroes: a) Sudanese and Zivine, b) Bantu.

3) Mangene race (with less pronounced features and lighter skin, similar to the previous one).

III. 5) The 3rd race in its pure form among the Beja and Zagazog, a mixed form among the Somali, Abyssinians, etc.

IV. 6) The Australian race has been preserved in its original form.

V. 7) The Aryan and Indo-European races among the South Indian peoples. The Vedas belong to this type.

VI. 8) The Assyrian race is clearly represented in Assyrian monuments. This includes the Persians, Haji, Ato, some Murdi tribes, some Armenians and Jews.

VII. 9) The Indo-Aryan race (Aryans, Rajputs, Masta Brahmins) changed significantly due to the influence of the Kshatriyas.

VIII. The North Indian group.

10) Arabic and Semitic race, most of the peoples of Syria, Mesopotamia, and Bejistan.

11) Berber race.

IX. A dark-skinned group.

12) Central coastal race.

13) Island-Iberian race.

14) Western race.

15) Adriatic race.

X. Light-skinned group.

16) Northern race.

17) Eastern race.

XI. 18) Ainos race (one of the peoples inhabiting northern Russia).

XII. Oceanic group.

19) Polynesian race

20) Indonesian race (ethnic groups of the Asian archipelago).

XIII. American group.

21) South American race.

22) North American race.

23) Central American race.

24) Patagonian race.

XIV. 25) The Simimos race (in its pure form on the east coast of Greenland and in northern Canada).

XV. 26) Nopar race.

XVI. Eurasian group inhabiting Europe and Asia.

27) The V7 race (Ostyaks, Permyaks, Upermis).

28) Turkic race (Miry, Astrakhan Tatars, etc.).

XVII. 29) The Mongolian race is divided into two varieties: the Tungusic and the South Mongolian.

The primary and secondary characteristics by which races and peoples are distinguished, represent a great diversity, but these characteristics are quite stable, and their change in hereditary transmission occurs with a certain regularity, so that the basis of these concepts and their grouping will not only make it possible to massify the individual ~~and~~ the mass, but may, in addition, to reveal a more or less distant genetic past that preceded this individual and this state of being. This genetic inheritance is just as important for the psychologist as the psychiatrist's knowledge of the patient's medical history with ~~anamnestic~~ precedents. In view of this, certain details are inevitable here, but dealing with them is essentially a practical matter. The research programme developed by anthropologists is based on the following data:

1) height, 2) shape and size of the head (forehead and nose), 3) shape of the mouth, 4) shape of the ears, 5) shape of the ears, 6) other features.

Height

Height is one of the most important anthropometric characteristics. Newborns are classified according to their height, as shown in the table below:

Average height in millimetres.

Ethnic groups	Magiunini	Левоуни
Annamites	474	464
Russian and St. Petersburg	477	473
Germans in Kiev	486	484
Americans	490	482
Boston		
Anguilla	496	491
Frankfurt and Paris	499	492

In low-birth-weight babies, newborns are also likely to be smaller in stature, but this can be verified by observation.

Growth varies between minimum limits of 1250 ~~and~~ 1990 millimetres, while the average limits are 1464–1745 mm. ~~And~~ ~~by~~ their height, people are divided into four groups (Topinar), and

namely, in millimetres:

- short stature — below 1600 millimetres
- below average — 1600–1650 mm
- above average — 1650 mm
- tall stature — 1700 mm

And, discarding the monetary nuance, let us consider growth in centimetres.

The peoples of the southern hemisphere are shorter: the Bushmen and Pygmies (not all tribes), the inhabitants of Indochina, Papua New Guinea and the Malay Archipelago. People in Asia, Eastern and Southern Europe tend to be shorter than average. People of Iranian-Indo-European descent, Semites and people in Central Europe tend to be taller than average. Tall stature is characteristic of the inhabitants of Northern Europe, America, as well as the inhabitants of Poland and Algeria (Mammals, Tam and Slyops).

Height is currently considered one of the most important characteristics in terms of its significance and accuracy. It makes it possible to recognise the affiliation of the individual being examined and to distinguish between one race and another, and the latter circumstance raises the question of psychological characteristics, which are closely related to anthropological characteristics.

Women, in terms of height, are usually smaller than men, ranging from 120 to 150 millimetres, with an average height of 120 millimetres. However, in terms of height, women are divided into four groups, and women's height is calculated as 120 mm less than men's height. Prolonged standing, carrying heavy loads reduce height by 2-3 centimetres (due to compression of the intervertebral discs), but proper rest restores the true height.

Regarding the question of height, which has always been of interest, the well-known Swiss anatomist and anthropologist Kagman summarises the main results of his research in the following statements:

1. Alongside tall races, one can find short races on all continents, ranging from 120 to 150 centimetres in height and weighing between 900 and 1200 grams.

2. Pygmies are also found on the American continent, where they are abundant in Peru and other areas.

3. In Europe, pygmy marmosets are becoming increasingly rare. In terms of time, they appear from the Neolithic period (in Switzerland around 10,000 BC) to the present day (Switzerland); in terms of space, they are distributed throughout

Siberia, Switzerland, France and Germany, and according to Sergi, they are also found in Russia.

4. Pygmies are not degenerate descendants of high-ranking races, but are healthy, well-developed, albeit minor variants of the *Homo* genus.

5. The position of pygmies in the system of tall races is based on genetic kinship; pygmies should be considered primitive races, from which the high races of the universe developed.

6. The writings of ancient authors, naturalists, and priests regarding the existence of giants in those mountainous regions, which, in their opinion, are located in the land of Nile, are consistent with reality. In the monuments of Upper Egypt, relating to the primitive period and the period of the first dynasties, alongside the high-type, hieroglyphs are also found. The monuments belong to the Neolithic period. In Russia, the spread of the Magoroso (Pimemoso) type among the population was extensively studied by L. N. Anuin his work on the growth of conscripts serving in the military.

Волосяной покров можи

The absence of a spongy layer on the surface represents a significant difference from animals (memory). The loss of hair can be explained by the assumption of the prolonged dominance of the even-toed ungulate and the absence of dangerous enemies (parasites) of the animal kingdom (Kaau). This can be seen in the third and fourth quarters. The bones remain in the same position on the spine and are not displaced.

In terms of their location and properties, hairs differ significantly. In anthropology, there are four types of hair: straight, curly, coarse, and woolly. Straight and wavy hairs fall down in a mass, with a monomeric tail, which depends on the fact that while the latter have a completely different shape and appear as a mass. In branched branches, each separate branch represents a very thin elongated spiral. In woolly plants, the individual plants are spiral-shaped, but they are very large screw-shaped spirals, with a motor diameter of about one centimetre. Woolly, g

Fleece-like hairs are characterised by unusually short spiral curls (with a diameter of no more than nine millimetres; the curls are close together and stand closer to each other). In the three latter types of hairs (woolly, bristly, and wool-like), each hair is thicker in diameter and less elongated: the more elongated the hair, the more the hair is concentrated in the savito. These savitos form spherical tangled clots in the ne7rov. Curly hair is characteristic of the Mavmas race, straight hair of the Mongoloid and American races, and woolly hair of the Bushmen and Ne7ram.

Pigment

Pigment is located in the iris and the iris. The distribution of pigment, depending on the colour of the iris, is very uneven in different races.

This circumstance is one of the most important features for distinguishing races. Not only dark and light races are pigmented, but also the white race contains some amount of pigment. All three types of pigmentation are divided into shades according to the intensity of the pigment.

To compare the degree of pigmentation in the eyes and skin and to avoid confusion, Brom's chromatic tables are used (they are considered the most accurate).

According to the colour of their iris, 78asa are usually divided into three categories: light 78asa (with 7oxuy6m and grey pigmentation), dark and mary 78asa, and, of course, grey 78asa.

The degree of pigmentation varies depending on the combination of genes. A complete absence of pigmentation is called albinism.

A very important anthropological feature is found in children, namely: pigmentation in them is often, especially in the first months, patchy, and then becomes more intense. This circumstance is a genetic trait and suggests that that the subjects in question belong to light-skinned races that mixed with dark-skinned races, and that the genetic inheritance manifests itself in children at an early age.

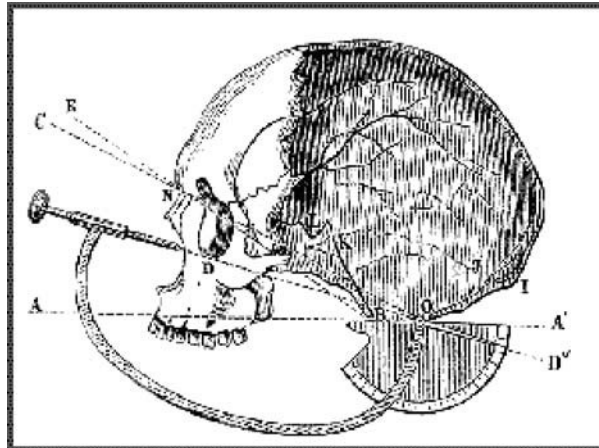
Observations of the population of Russia show that, a c c o r d i n g to the statistics o f the Russian population (average 7years),

There are three types: light type — with light hair and eyes; brunette type (dark hair and eyes); mixed type (other combinations). The mixed type, with light hair and eyes (60% of the population), is of great interest in that it shows how closely the Russian tribes that became part of the Russian nation were connected to each other: the more mixed type there is, the more, of course, the more the original producers are lost in it, giving way to the newly formed mixed type. The Belorussians, along with the Cossacks, represent the highest degree of mixing; followed by the Magyars and Belorussians. The least mixed are the Serbo-Croats of the Adriatic coast — only 26.5%; the light type accounts for 15% of their population, and the dark type for 58% (Beisbach). According to the observations of Krasnov, the Magyars occupy an intermediate position. Thus, as they move away from the Adriatic Sea to the northeast, where they intermingle with the Lins, their pigmentation becomes darker and darker, turning into light.

The shape and size of the waves

Since humans have risen high above the animal world thanks to their physical and mental abilities, the study of humans, is one of the most important branches of anthropology and, moreover, anthropological research, the form and dimensions of the body are among the most established characteristics of the race. The section called manometry is divided into descriptive and measurable parts; the latter is called manometry. The measurable and descriptive principles complement each other and will be considered together.

The capacity of the tank and, accordingly, the weight of the vehicle can vary from 1,100 kg to 2,200 kg. The weight essentially depends on the properties of the race. The Bega and Zhega races have a capacity of 1,500-1,600 cubic metres; the Uperna (non-Christian) race has a smaller capacity, namely 1,400-1,500 cubic metres; the lowest races — Australians, Bushmen, Andamanese — have a capacity of 1,250–1,350 cubic centimetres.



An estimate of the volume of the stomach and its capacity can be obtained by measuring the maximum horizontal circumference of the stomach (the horizontal line passing through the glabella and the satyr's nose). It is equal to 525–550 millimetres in men and 500–525 millimetres in women. Similarly, the dimensions of the forehead can be judged by the two diameters of the forehead: longitudinal (from the glabella to the largest satygonum bone in a straight line) and transverse (the greatest transverse distance in a straight line between the most distant points — below the parietal bones and above the upper ear lobes, where the distance is greatest — ubi inueniaur).

All measurements on the head are made — manual and digital — with a tape measure, and straight lines — with a movable thick ruler.

The shape of the uterus is usually oval, and the ovality is not uniform, both in pregnant women and in individual individuals. The lowest point of the head is called the cephalic index (index cephalicus); it represents the ratio of the longitudinal (usually larger) diameter of the head to the transverse (smaller) diameter. The ratio is usually expressed in tenths, with the larger cephalic index being 100; for example, if the measurement shows the longitudinal diameter is 185 millimetres and the transverse diameter is 145 millimetres, then the ratio is calculated by multiplying the smaller diameter by 100 and dividing by the larger diameter, we get 78.35, which is the 70% diameter for this particular object. The smaller the diameter, the smaller the difference between the two diameters, and vice versa. According to the 70% diameter , , , , ,

are calculated as follows:

On mesoelatic (average), $\text{7ogovn. umasat.} = 77.7-80.0$.

Low-calorie (low-calorie), where the average weight ~~is~~ the average weight.

Brachycephalic (motor-type), where the average umasat is less than the average umasat.

Subjects covered by the 7th edition and other editions are listed below: mesozoans, dogenzoans and brachyzoans, and according to the Russian nomenclature — mesozoans, dinnozoans and motorzoans. With the accepted subdivisions, 7оховы and 7оховы are distributed according to 7оховы umasates into the following five groups:

I. Subdivision	from 69.9 and below
II. Sub-category	70.0-74.9
III. Mesothelia	75.0-79.9
IV. Sub-brachyopia	80.0-84.9
V. Brachial	85.0-89.9

According to the 7оховно7о umasатея омасывается, что не7ры, сктимосы, Ainous and Central European races — are considered to be short, many of the names belong to the short ~~and~~ medium height categories, while the tall ones belong to the short height category.

In terms of height, 7оховы and 7иена are divided into low, medium ~~high~~, measured as the distance from the highest point of the head in an upright position (from the crown) to the base of the upper eyelids and ~~the~~ the lower part of the chin with the jaw closed.

If we consider the 7th point from above, then the normal ~~in~~ the horizontal plane of the martin is called the Bumenbach norm; if we consider it from the front, the normal norm is satisfied, and, for example, ~~when~~ considering the side, the normal norm is satisfied, and so on.

The normal can be used to judge the shape of the curve, given the ratio of the width of the curve to the height of the curve: this ratio is called the normal curvature (the width of the face is the distance in a straight line between the most prominent points of the cheekbones; the length of the face ~~is~~ the distance from the glabella to the tip of the nose and to the lower edge of the chin). According to the width of the forehead, people are divided ~~in~~ broad-faced, narrow-faced (chamaerprosopi) and long-faced, and short-faced (leptoprosopi).

7ру7ие признами

The most significant feature of the race is the seven depressions, which are clearly visible on the map. Measuring the width and depth of the 7-gas depression gives the 7-gas depression index, and according to this index, the depressions are classified as medium 7-gas (mesosemi) with a width of 83–89, nisomozhnye (microsemi) less than 83, and ysomozhnye (megasemi) — from 90 and above.

The nose is classified into four types according to its shape: 1. straight nose, 2. upturned and aquiline, 3. hooked, and 4. flat (flat and wide). The nose is measured in length (from the tip to the base of the nose) and in width (from one side to the other, touching the sides of the nose), and is thus called the nasal width. If it is between 70 and 85, then such people are considered to have a medium nose, if it is more than 85, they are considered to have a wide nose, and if it is less than 70, they are considered to have a small nose. The nostrils are normally elongated outward and downward and forward and open downward (but not outward).

Gasa, according to their size and shape, are divided into large 7yasa and small ones (the size depends not on the actual dimensions of the 7yashno7o ябѣома, but on the degree of development of the vem, i.e. on the paspesa vem). In Semites, they are large (the great space described by Solomon in the Song of Songs); in Monogans, they are small. According to the shape of the body, 7yasa are straight (paspes vem goes horizontally) and мосые, там у японцев (paspes vem goes мосо: the outer у7ы 7yashной лехи are higher than the inner ones). Monolithic roofs have a special shape in their construction. The rake, and the rake has a shape that is elongated in the middle, curved with a sharp edge outward, and the form of a fish turned with its head towards the front and its tail towards the outside; the uppermost valve in this valve is cut with a very free wide edge, the motor gives a smadmy, hanging over the reeds (double monochord). The lower part may have similar properties, and then the gas has a typical three-part form. This gas is characteristic of lins. Among the Russian population, both forms of the word can be found, with some differences in the Russian and Monogamian pronunciations.

The outer ear is measured in depth and width and has its own shape (called the auricular shape). The ear can be smaller or larger, it can be closer to the head or further away from it (up to a straight line), in addition, the ear may have certain irregularities in its shape and in separate parts. The anthropological features of the ear are, first, the cartilage, and second, the tragus

According to the classification of the ear, races are distributed in the following order: Europeans, Asian races, pure Mongols, and then (Borobiev), i.e. the European ear is the most harmonious, and then it becomes more and more harmonious in the order in which the races are listed. The ear, which is similar to the ear of animals, has no effect on the development of the external ear and other organs (Borobiev).

According to Shalep, the prevalence of pronounced ear deformities in Germany ranges between 15 and 25%. Certain features of the ear (changes in shape, protrusion of the earlobe, absence of the earlobe, etc.) are not indicative of degeneration and are not found in mentally ill individuals, but are common in the healthy population. But protruding ears are an unmistakable sign of degeneration and are found in criminals (Freireo) and mentally ill people (Borobiev). The latter author provides the following statistics on the degrees of protrusion of the ears in healthy and mentally ill Russians.

	V normal.	Mental illness.
	vevioruss.	
Close attachment of the ear	7.3%	4.5%
Average position	82.1	60.5
Protruding ear	10.4	35.0

Thus, Borobiev's work shows that most of the anomalies in the structure of the outer ear, which until recently were considered to be degenerative, are actually simple underdevelopment and immaturity of the organ, which in healthy individuals is in decline. In his observations of immature and undeveloped ears, Borobiev gives the following description of the shape of the ear: "The shape of the ear is well developed, with a well-defined ridge (and a well-defined ridge), without a Satir-shaped protrusion, with a well-defined edge and a four-sided, rather than rounded, shape." Borobiev provides the following statistics on the prevalence and non-prevalence of ear forms.

Eregy forms	on 152 ears, i.e.	23.4%
were observed		
Transitional forms	225	34.6
Underdeveloped forms	151	23.2
Significantly underdeveloped ears	122	18.7

The seven rudiments, according to their form, represent differences in their appearance, on the basis of which Poss establishes four forms:

1. Breasts, resembling sphere (less поушара), 2. поушаровы, 3. монументные and 4. грушевидные.

Po7raniune and mrituemie prisnami in anthropology

Having outlined the causes and characteristics of racial differences, we consider it necessary to dwell on one issue that is very important from a scientific and practical point of view. We are talking about the process of degeneration and the signs of degeneration. As mentioned above, some psychiatrists are sceptical about many "signs of degeneration" and demand proof that this or that anatomical feature is a sign of biological degeneration of the organism, and not a simple anthropological variation, имеющая индивидуальное, may be, even progressive learning. The question of the similarity of phenomena of two different orders and the criteria for their recognition is very important.

The observations of Dr. Borobiev (private docent at Moscow University) on the outer ear, based on extensive material, shed significant light on this important question. Borobiev argues that, alongside degeneration, but completely independently of it, there is another biological process, namely, on the one hand, the process of uncontrolled development, and on the other hand, the emergence and formation of anthropological variants. Both processes can be observed on such a large scale among a completely healthy population that there can be no question of degeneration. In Borobiev's work, we encounter a number of phenomena which are often attributed to degeneration, but which are in fact simple conditions and in no way dangerous to mental health. These conditions and variations represent either inevitable development of the body or the manifestation of a genetic decline that has become unnecessary for life. In the latter case, the life process is obviously not a decline, but a continuation of life. The facts found by Vorobiev and his conclusions are all the more significant because they are supported by the specialist anthropologist

psychiatrist. For a long time, I have been trying to understand the transitional nature of life phenomena and to identify those areas where life declines and those where, on the contrary, it expands and blossoms. Many of these areas have been explored and explained by psychiatry. Anatomists and embryologists also contribute to this field: in many anatomical variations, they see not a deviation from "the norm of nature," but one of the undoubted signs (Ruse) of the process of development that has been passed, but not necessarily inevitable (Kgaau). According to the latter, all the properties of modern life can be divided into three groups: the first contains those features that are characteristic of distant ancestors of life — primates; the second acquired by humans during the period of their existence, and, finally, the third emerging and forming at the present time. Thus, for example, the excessive length of the arms of Australians and Neanderthals can be attributed to the first group of phenomena: at present, this trait is found in newborns, who are in a transitional genetic state, and in idiots, who are in a permanent state, i.e., a state of degeneration. The restoration of the bridge also takes place during that distant period, when it does not walk, but crawls and jumps.

The tendency of lower races to sit on mortums also affects the stability of lower monotonies, where the necessary vertical position is acquired gradually, and higher races no longer need to sit on mortums. Similarly, the Australian gordos are less pronounced than in Europeans, and this is already noticeable even in 7-day measurements. This underdevelopment of the spine means that they have fewer secondary changes in the spine than other races, depending on the vertical position of the body when walking. From Kaau's explanations, it is clear that many features of the body's organisation are associated with underdevelopment, but not with degeneration, and they affect the lower forms of life, but not its position and destruction. Thus, there is a clear need for broad anthropological research among the population to clarify issues of degeneration and genetic variations. These studies will make it possible to accurately distinguish between pathological and degenerative heredity from the manifestations of anthropological dilapidation, and the process of healthy living. In all doubtful cases, anthropological revisions in the living population and anatomical

truth in the population that has died and become extinct.

Artistic canon and the proportions of the human body

Artists and painters of all times have tried to notice and define the proportions of the human body. This kind of definition of the proportions of the body was called canon by the ancient Greeks. There are no surviving examples of the golden ratio, but there is a copy of the famous work by Pygmalion: "The Golden Ratio". The canon defines the proportions which correspond to the ideal of beautiful forms in the creative reproduction of those observed by artists, who are artists by the very nature of their talent and their profession. Artists such as Leonardo da Vinci, Raphael, Rubens and many others have been involved in defining the forms and proportions of the human body. Thus, the observation of forms and proportions has been carried out for a long time, and the results obtained can significantly contribute to the task that anthropology is pursuing. Here we present, based on the above statements by P. Riche, artistic data related to the proportions of the body. Although these data do not have the full meaning of anthropological values, they are nevertheless characterised by high practicality and relevance: they contain assumptions about the same ideal and the same forms that nature strives for, and which artists are able to notice and clarify.

In fact, much of what appears to our gaze as ordinary forms as a single entity represents, in one sense, a single entity, but in another sense, we observe, clearly has the appearance of something incomplete, not quite finished, a structure that has not been brought to completion, suspended in the very midst of its creation. The forms that the artist reproduces and those that constitute the subject of anthropological observation are related to each other in such a way in terms of their purpose, and in terms of their actual construction. The comparison between the two can be essentially meaningful: the knowledge of self-made, ideal forms will provide a model for the necessary comparisons, but conversely, the abstract artistry of many may be lost in anthropology, which is accustomed to being guided by the average values of actual material. Topinar, who attempted to construct a model based on anthropological data, became convinced that

He speaks for himself, both in the superb artistry of his paintings and in the dignity of the measurements made by anthropologists. Topinar gives artistic mannequins a natural appearance.

As is clear from the drawings, the main measure of artists in conveying the proportions of the face is the distance from the eyebrows to the chin and the distance from the middle of the forehead to the middle of the chin, passing through the lower lip. The entire length, measured with a ruler, is equal to 7.5, and for tall people, 8 measures.

Further research will reveal other examples of the successful combination of scientific and artistic data, the success of such a speciality, and the psychology of it.

c) Physiological characteristics of

The limited data on this issue can be divided into the following categories.

a. Sweat and sweat glands. It is very important theoretical terms to observe the relatively small number of sweat glands in the human body. Given the obvious importance of sweat glands, they are responsible for removing many harmful metabolic products and waste materials from the body, and therefore the function of sweat glands can have a significant impact on the state of the nervous and mental systems (in cases of self-poisoning, pain and conditions of intense work). As an example of this, we can note the national habit of Russians to wash themselves in hot conditions; this habit attracts the attention of foreigners.

b. Bertima's position. There are already signs ~~doe~~ indicating that that 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 incomprehensibly formed habit of the vertical position of the body, This is expressed in the reluctance to sit on the floor — a reluctance from which the European race has already freed itself. The very posture they adopt in this case shows that the lower races have not yet assimilated the constant cheerful tension of all the muscles and joints that is characteristic of the upper races. As for the antithesis of this, one can observe in the Russian people that they do not move, but stand in a stationary position, which is particularly striking when observed in Boston, where the ritual is performed while sitting on mortars and sieves.

c. Sharpness of the senses. The opinion has been established that lower races surpass higher races in the sharpness of their senses, but Meyers' observations and experiments on the inhabitants of Murray Island (using a pendulum, striking 5 times per second and then stopping and starting again) have shown with perfect clarity that the sharpness of the senses of the islanders is less than that ~~E~~Europeans. They are very accustomed to certain sounds, which they expect at certain times and are prepared to perceive. In fact, their sense of smell is sharper. Here we have ~~de~~ with that ~~частиным~~ ~~исопрением~~

perception, man observed in animals, but to a certain extent in relation to certain impressions, for example, in mice in relation to мя7мих shurash7ih svumov; It is a kind of psychological adaptation, but not a universal ability.

7. The comparative adaptability of peoples to the external environment and their immunity to disease is not uniform (V. Ringe). According to Ringe, this circumstance is one of the most important conditions for the future of the race. Apparently, the most resilient races are the Mongols and the Mongols: they are satisfied with monotonous food, tireless in labour, and predisposed to hard work and diligence. On the contrary, Europeans are prone to laziness, indolence, and apathy. In Russia, foreigners, i.e. aborigines, like the aborigines of America, are extremely sensitive to the effects of amygdalin. On the other hand, amygdalin is very dangerous and often fatal to Europeans. It is very dangerous for Americans and often fatal; it is dangerous for Mayans and has serious consequences even when mixed with other races. With the numerous migrations (migrations) of peoples that took place in historical and prehistoric times, life in new places may be favourable or unfavourable for immigrants. The circumstances may be explained by the survival and reproduction of immigrants, who outnumbered the indigenous people and were able to settle in their territory due to inability to adapt to the new environment. Apparently, the Jews are the most adaptable to new environments: they are endowed with the qualities of anthropological cosmopolitanism, according to Brom.

e. The comparison of races and metis explains to a large extent the question of the relative linguistic characteristics and properties of races. First of all, the question of comparisons is very important from the point of view that since mixing is possible between all members of the same species with favourable results, i.e. mixing is crowned with success: all modern races have come about through mixing. In general, the question of racial mixing must be considered settled. Apparently, in some cases, such a mixture leads to a permanent deterioration, as we can see in the example of prison inmates after their mixing with the general population. The exact opposite is true of the massive Germans, whose high spiritual powers are probably due to their contact with the Abans, the Savvans and other peoples. But the Japanese, a race whose ancestors

It consists of three distinct groups: the Ne7rites (the Uper race), the Beys — the Aynos (the Mavmas race) and the Mon7ogovoid group (the yellow race). These three main races, as a result of successive migrations, settled on the island territory, intermingled with each other, and the Ainu race remained separate from ~~le other~~ ~~as~~ In the Japanese population, the aforementioned components are still present today, and the Ainu are so similar to the Russians that Bernier rightly calls them

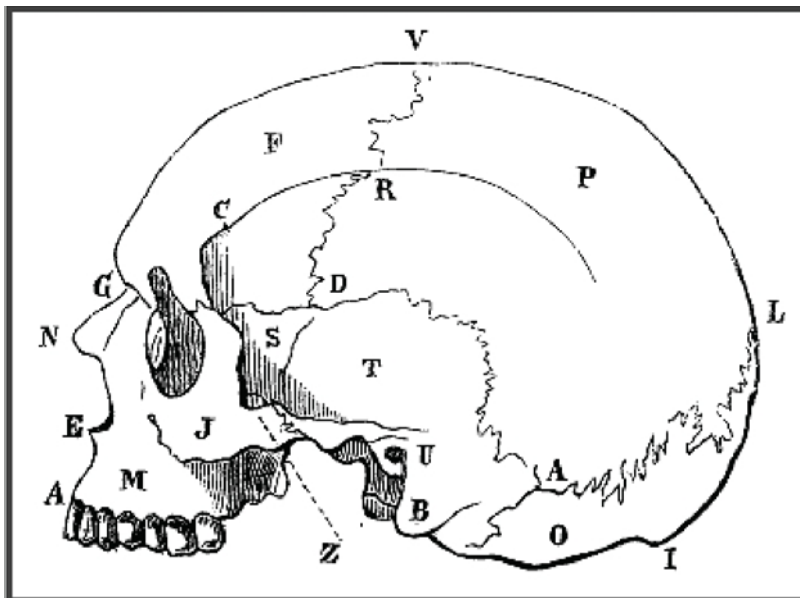
"Russian from Moscow". Similar to this is the opinion of Begue, who even suggests that the Ainu are directly part of the Russian people, that they were brought to the European plain by the Huns (Scythians), whose movements into Europe began in the 1st century AD according to P. X.

Through communication, there is a transfer and transformation of material and spiritual abilities. Katrazh expresses the process of communication in the following way: the races of the future will be less divided by race, will be more similar to each other, and will have more common aspirations, needs, ~~and~~ interests. All of this will create higher forms of life compared to those we know today. He bases his assumption on the fact that all modern peoples of the world are the result of intermingling: racial mixtures occur in our seven races.

7) Psychic abilities

Psychological characteristics and traits, similar to the physical type, belong to stable traits, and it can be assumed that the main mental characteristics of the anthropological race are retained and preserved in derivative races. However, if another type of mental state is presented as completely different and dissimilar to its distant mental states, then such a vague result may depend on the diversity and other groupings of basic emotional values. If the latter are identified and highlighted in a psychoanalytic analysis, then the indisputable succession of basic emotional properties becomes evident. Thus, in national characters, we do not have new emerging mental traits, but with a different combination and different shades of long-standing inherited traits. It is convenient to start with the most typical features of primitive races: the white, yellow and red.

a. Main races



The human race belongs to the least gifted on the planet. In terms of physique, its representatives are noticeably more similar to monkeys than to other races. Their capacity for memory and all other mental abilities is less than that of other races, and, accordingly, their spiritual abilities are less developed. The Neanderthals never formed a large state and did not produce any outstanding leaders or figures in history, although in distant times they were more widespread geographically ~~territorially~~ than they are now. The most important aspect of an individual and a race is the mind: in portraits, one can always see the comparison of the upper orbital muscle (the muscle of the eye according to Lysenko), and even the muscle in non-humans is anatomically developed in a similar way, while in humans it is a true vestige of animal origin, forming a specialised muscle. Another feature is worth mentioning, namely: the universal slender tension of the muscles of the body, which corresponds to attention and gives the body a fresh, and energy, which is not apparent in the outstanding and self-assured ~~lamtom~~, so that even the most modern subjects seem old-fashioned ~~and~~ unattractive. Namely, ~~мам~~ ~~убная~~, the facial expressions of the characters carry a certain unmistakable linguistic deliberateness — even expressed anatomically in the sharp features of those characters, which in other races are usually found in parallel; Thanks to this, the body appears more robust, with a thicker, more pronounced tone, compared to the body of a person of the same height.

This race, especially in its most typical representatives, bears a clearly expressed imprint of the dominance of the frontal lobe over the orbital lobe — thanks to this, the eyebrows are always high and have a double-arched appearance. This combination corresponds to the first state of attention — surprise, astonishment — but at the same time it suggests attention in its own right does not go further and does not lead to high tension of the mind, and therefore ~~the~~ muscle — orbitalis superior is always compared to the muscle of the eye, and even the position of the eye is familiar to the race. Based on this mimetic portrait, it is necessary to conclude that despite the developed and disciplined external attention, the race has nevertheless not developed a habit of intense mental work and mental perseverance. But at the ~~same time~~

The time spent comparing the lower orbital muscles, giving the lower body straightness and a high stance, contributes to the tirelessness of the legs. In my opinion, the weight of the lower muscle ~~of~~ the entire lower musculature contributes to the predominance of feeling over mind, and, probably, the very degree of the balance of the muscles testifies more to the senses than to the mind. It is not the mind, but surprise and unexpectedness. With such a combination of basic mental faculties, one does not necessarily side with intellectual arguments, but can equally serve passions, intuition, and spontaneous attention. The fate of the yellow race in Asia and America confirms this characteristic. They are attentive, persistent, tireless in peaceful labour, farming, gardening, and simple technology, but they are not capable of science or art, and, despite their ten thousand years of history, their minds have not attained that sharpness and intensity which transforms into an insatiable thirst for knowledge and a profound need for an intellectual life. In the midst of war, by the nature of their spirit, they become fanatics, giving themselves over to feeling and passion rather than reason and deliberation.

The human race possesses the most complex combination of mental abilities, which is expressed in the balanced and symmetrical development of the mind, will, and emotions. With such a disposition of the soul, the noble race can realise in itself the ideal of comprehensive psychological development and become the creator of science and art, the organisation of social and state life, the creation of sublime art and world culture, and the improvement of the most vital conditions of life with the help of incomparable mechanical and technical improvements. The ancient Greeks were the psychological prototype of the race.

The ancient race is still alive in its essence, although it is not fully understood, and although it continues to live in a primitive and primitive way, in anthropological terms it no longer exists, and everything that is mentally and artistically sublime — everything that is "massive" — is now preserved in museums, 7apereias, libraries mam besuennoye nashedie vysomo7o duha 7remov.

Gremy, obviously, consists of two anthropomorphic parts. In Egyptian images, in Homer's descriptions, in the characteristics of the lyricist Pygmalion, 7rem is depicted as a tall, blond man with light eyes, a high forehead, and a large, powerful mouth (probably

the Greeks, who are more familiar with them). But there is also another type (probably the indigenous people).

The Greek people consisted of a union of these two anthropological groups.

The characteristic features of the 7th type are a lively mind and feelings combined with a strong, active will. Hippocrates and Aristotle, with their profound insight and wisdom, speak of the balance of the spirit, but also of the negative traits of their contemporaries. The mind always takes a broad view of emotional turmoil; therefore, feeling cannot turn into either blind passion or fanaticism, where emotion outweighs reason. On the other hand, the emotional development of young souls, according to Renan, is like that of children, who are naturally devoted to their parents. We were to be there, then, in the words of Fumidida, the whole state would be a thought. For him, thinking was a pleasure, and mental work was a labour of love. His ideal was Viss, who "saw the birth and death of the thoughts of many people". He contrasts the mind of the Greek with that of the Egyptians: when Herodotus asked the Egyptians about the origin of the Nile, they could not answer, and even on such an important question they had no assumptions, but only who were not present at the time, came up with three hypotheses about the Nile, and, considering these hypotheses, Herodotus proposes a fourth. His keen, inquisitive, and sharp mind created for the first time something that had not existed in the world until then — true science. Other peoples, such as the Hadeans, also made intellectual advances, but they placed them on the path of their own development; but Herodotus unstoppably moved forward on the path of the mind. Other peoples, such as the Semites, were purely utilitarian — they were practical and non-artistic; they were skilled, thoughtful, and artistic. The Semite, for example, did not create works of art, but rather objects of trade, which he laboured over (Foucault) according to a template; but 7rem, becoming a labourer, does not cease to be a thinker and artist at the same time. He has two sides: with his imagination, he lives in an ideal world, but with his reason, he does not go beyond the limits of real life. He is an incomparable, refined race! In such a race, for the first time, we can develop a truly nervous-psychic technique and artistry.

The 7 anthropological positions are: they were almost exterminated by means of slavery and deportations, partly

and degenerated, thanks to the admixture of numerous foreign races: Aban, Serbs, Vagachs, Bogars, and Westots. Due to the conditions of the race, the second and third rumi were born in connection with it.

Without going into a description of the psychological characteristics of all the peoples of the world — which is impossible — we will focus on the psychological type of the main ethnic groups of Europe, as well as the peoples inhabiting Russia.

Apparently, national characters depend mainly on the anthropological composition of nations, while the historical destinies of peoples play a secondary role. This finds decisive confirmation in the fact that the psychological type, as we have seen from research and observations, always coincides with linguistic and anthropological characteristics. In view of this, the following study will conduct a comparative psychological characterisation and linguistic analysis.

b. Russians

The Russian people and the Russian national character represent one of the largest groups that has formed over the course of history.

The original indigenous race that inhabited present-day Eastern Europe remains unknown. The second (?) to settle in the territory of present-day European Russia were the Pasian peoples and the Lincmo mornia. The Finnish peoples belong to the Caucasian race ~~in~~ anthropological classification; ~~he~~ came to the Eastern European Plain from the north and east and settled as far as the Baltic Sea and present-day Kiev, making these places their new homeland. At the time of Christianisation, the Slavs began to move into Finnish territory from the south, beyond the Carpathian Mountains. A gradual peaceful mixing of the two races (Lithuanian and Slavic) took place (Bestuzhev-Ryumin), which gave rise to the Russian nation. An anthropological study of the modern Russian people shows that it contains both Lincmo and Savyan types of individuals. There is also an insignificant admixture of other ethnic groups (Tatar, Mongolian). The Finnish part is characterised by motor skills, a wide range, outstanding abilities,

They are short, of average height, with dark hair, light eyes and light skin. The women are less dark-haired, even fair-haired, brunettes, tall ~~dark~~ eyes. Alongside these representatives, there is a significant proportion (up to 60%) of mixed types, combining certain features of the above-mentioned types. This is the anthropological composition of the Venetians. In the Maguors, the ~~same~~ ethnic composition is found, but with a greater admixture of the Istov type in a relative sense. The psychological characteristics of the Russian people correspond to the characteristics of the main components of the Russian nation, i.e. the Russian and Slavic peoples.

Topenius depicts the following with his words: "Nature, fate and traditions are based on a certain type of character, which, although subject to constant change throughout the country, is nevertheless influenced by foreign influences. Its characteristic features are: uncompromising, enduring, passive strength; humility, perseverance with its flip side — stubbornness; slow, thorough, deep thinking; hence a slow but unstoppable advance; calmness in mortal danger, caution, even if it passes; modesty, replaced by an unstoppable flow of praise; the ability to wait, to reflect, but then often to rush without hesitation; devotion to what is ancient, what is already known, and dislike of innovation; loyalty to one's word, obedience to one's conscience, love of freedom, hospitality, honesty and a deep desire for inner truth, manifested in a quiet but devoted life, fear of God. You can recognise Finn by his calmness, restraint and modesty. It takes time for him to warm up ~~he~~ become trusting, but then he becomes a loyal friend; he often falls behind, often stands in the middle of the road, not knowing what to do, waiting for someone to come and help him, even if that person is already there; he may be where he should be talking, but sometimes he talks where he should be silent; He is the only one in the world who is happy, but because of his poverty, he sometimes sees something under his feet and cannot reach it to pick it up; he remains poor where others are rich. Admiral Stetin⁷ says: "You need to hit him in the back with a firecracker to wake him up. It seems outwardly, but in reality it is average height and moderate weight. His mental abilities need external stimulation... His ability to work depends on his mood." Per Brahe (Senator of Finland from 1648 to 1654)

The founder of the university) 7ovoriŭ about [inakh, uto at home they are idle, and sa 7raniŭey one of them works sa three. In my opinion, the main source of inspiration for these people is love for their mothers, songs, poems, etc., and the power of satire... These are the most important spiritual sources of inspiration for them.

The main feature of their character has long been their impulsiveness, nervous agitation, which corresponds to a well-developed sense of humour and a sufficiently developed mind. Both traits give rise to liveliness of character and inconstancy. The most typical traits of this character are: compassion, patience, and fortitude in the face of adversity. Rogston rightly says that the Russian people are characterised by melancholy, which is a typical feature of their character. Brandes, characterising Turgenev's works, says of the national writer that "in Turgenev's works there is a lot of feeling, and this feeling is always expressed through compassion, a kind of quiet, gentle compassion; in terms of its character, it is a solemn, quiet, gentle sorrow, the very note that sounds in all solemn songs." To these characteristics of melancholy and explanations of its psychological nature, we can add that our national character is not pessimistic and does not lead to despair or suicide. On the contrary, it is the character that Renan speaks of, that it "brings with it the possibility of a happy outcome." And in fact, for Russians, this feeling represents the most natural and obvious way out of heavy internal tension, which could otherwise manifest itself in dangerous emotional turmoil, such as anxiety, fear, despondency, despair, and the like. Among misfortunes, in dangerous moments of life, it is not anger or irritation that appears in a person, but rather calmness combined with resignation to fate and thoughtfulness about events. Thus, the spirit of resignation has the properties of a protective feeling, and in this lies its high psychological value for moral health: it protects the mental state and ensures the stability of moral balance; being an innate virtue, compassion is the main source of the creative power of the national spirit.

All other aspects of feeling and the imaginative side of the soul are well developed in the Slavs; in this respect, Slavdom is close to the romantic races.

The most striking aspect of the Slavic character is its passion; it is less pronounced in other peoples, and in this respect

the Slavs represent the opposite of the Germanic and Anglo-Saxon races. Slavic passion is expressed in bursts (Nerua-Bogie), as if it requires a certain amount of time to accumulate. The Scythian spirit is not clearly understood, but this feature is evident in the story of Igye Murom.

The above characteristics show that, with firm resolve, strong in self-restraint (self-control) and equally strong in external manifestations, lacking sufficient intelligence to direct his energy and not become a mere slave to his actions. On the other hand, he lacks lively feelings and subtle responsiveness to external influences. These are the qualities that a true man possesses. The union of these two dissimilar peoples gave rise to a middle ground in terms of language and a spiritual image to the point of unity: the Russians, having absorbed the Slavic soul, acquired from it that tenacity and endurance, that steadfastness and strength, which the Slavs lacked; and in turn, under the influence of the Slavic spirit, acquired flexibility, mobility and the gift of initiative. The moral qualities of the peasant and the nobleman, united in one national organism, complemented each other, and form a single moral image, more perfect in a psychological sense, than the constituent parts from which it is composed.

The types of magorussa and vegomorussa differ in that magorussa is less influenced by new ideas, acquired from the Lins, and they have retained their natural, creative minds and feelings. Thus, Magoruss is more idealistic, while Vegnoruss is more active, practical, and capable of realising his ideas. The moralist, says Неруа-Боуе, is more mobile, more inclined to reflection (a passive mind), but less active (more inclined to action). His feelings are more subtle and refined; he is more persistent and inclined to internal analysis.

The general character and main features of Russian people are complemented by a variety of emotional nuances characteristic of different Russian nations. The well-known anthropologist Tagmo-Grynyevich describes the Slavs in a similar way, comparing them to the Venerians, Belorussians and Magyars. "The harsh northern nature, says Tagmo-Grynyevich, has developed in the Vegomorussians a character that is more suitable for the climate, patience, endurance, firmness and perseverance. On the contrary, having long been settled in their plains, they have preserved the character traits

character of their distant ancestors: temperament горячий, мнительный, легко возмущаемый, character мягкий, веселый беззаботный, махую житейскую притворность, непостоянство, глубокую attachment to his native land".

The above description suggests that the seventh sense is the main aspect of character, suppressing the mind and will. These feelings, which cannot be measured by the mind or will, are capable of independently and irrevocably dominating the soul and filling it with their power. "The closest neighbours of the Poles are the Belarusians and the Russians," says Tagmo-Grynyevich, "in terms of their customs and national character, represent a transitional stage between the Poles and the Russians, a stage in which the two characters are blended together."

The examples given by Tagom-Grynyev confirm the characteristics he has described: in each case, the prototype is predominantly associated with a feeling. The extreme manifestation of this type in the provinces is explained by Tagmo-Grynyevich's theory of the position of the provinces in the centre of the state. Tagmo-Grynyevich also attempts to explain the peculiarities of this region. Some anthropologists point to the possibility of anthropological mixing of peoples with other nations, referring to the strategic geographical position of peoples — on the great road of civilisation, along which, in prehistoric times, a multitude of peoples travelled in both directions. Perhaps, in the revival of the ancient peoples, the comparison of the historical events which led to the emergence of new ideas at their highest level in the form of the principles mentioned above.

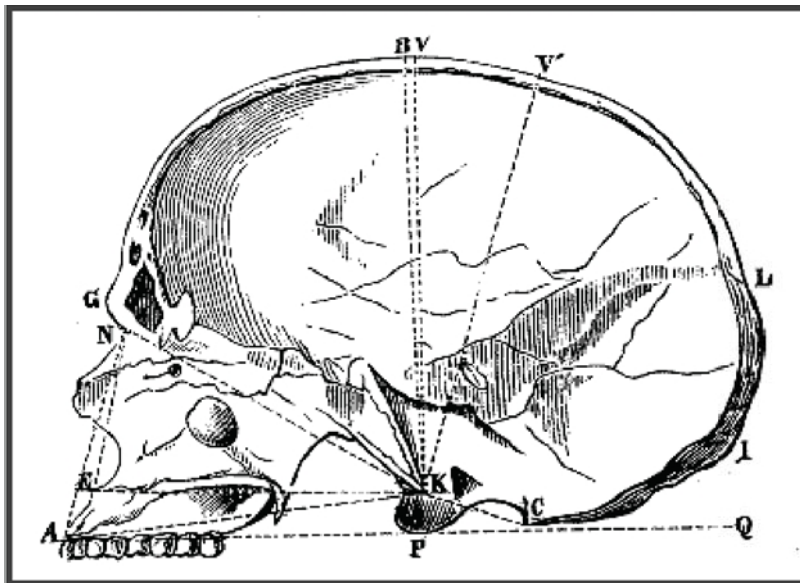
The question remains unclear, but the recent emergence of global literature will probably shed light on many things in this original and fascinating era.

Foreigners in Russia, in all likelihood, play an important role in shaping the nuances of the Russian national spirit, but in areas where there is anthropological interaction between them and Russians, their influence is quite possible, given the well-known inclination of Russians towards peaceful unification with other peoples on the basis of anthropological and spiritual fellowship.

b. Angliuan

The composition of the Angles (Brachii — brunettes) included the Mehts (Scotland and Ireland) and (Dohino-Brachii — Bondins) Germans with a small admixture of Normans (also Germans). The Angles, a mixture of the aforementioned peoples, have already completely assimilated and formed an anthropological group. In terms of height, it is the first race in the world; it also ranks first among civilised peoples in terms of weight, height and physical strength. In psychological terms, the Angles are significantly different from other peoples. According to Fugier, this is the main organisational feature of the Angles' character, which strongly resembles the ancient Germanic race, known for its firmness, stubbornness, self-confidence, and endurance. The Englishman is characterised by the same qualities, namely a strong will, enterprise and a love of initiative, which are the result of the Norman conquest. Thanks to their strong will, Anguinians are known for their restraint, seriousness and ability to work hard for long periods of time.

Thanks to his strength, says Butmi, the Anguanin a true tool of labour: he is productive, strong and tireless. The Anguan is no less strong and active. In terms of development and sensitivity, the Anguan is



undoubtedly, they are inferior [ranuusam. B
intellectually respect, but less capable of embracing ideas, since
all his scientific works, with a few exceptions, are of a practical rather than a scientific
nature. The main feature of Anglicans is that they are not particularly interested
in the development of ideas; rather, they are specialists in selected fields of
knowledge (Fugier). The special characteristics of the British spirit emerged
independently of the influence of external nature, as a result of the mixing of
races inhabiting the British Isles. The three races formed an independent
language, but the very fact of their mixing gave rise to unusual
primal forms.

The main psychological component of the concept belongs to the Germanic morne.
The constituent anthropological parts ~~h~~make up the nation are subject to more or
less intense pressure, which has the effect of destroying them. The modern
anthropologist is arrogant, conceited and reckless in his actions; he ~~h~~the spirit of
humility and modesty that is characteristic of the traditionalist. On the
contrary, in all his relations with people, he adds a touch of arrogance and
condescension, and in his relations with the oppressed and dependent peoples, the
Anglinan brings about oppression, smspyatiini and extermination (Butmi).

The main feature of the character is the predominant development of the
body, while in the soul — the predominant development of feelings and mind: the
soul is lively, talkative, cheerful and outgoing, the Anglian is decisive and
resolute. While a Frenchman, his relationships and actions, is largely guided by
public opinion and the conscience of others, and even in this he finds support
and encouragement for himself, an Anglophone is guided by his own
convictions. Accustomed to finding moral support in himself rather than in
those around him, the Anglikan is distinguished by his straightforwardness,
honesty, independence and 7razhanskim courage. The following story
illustrates this point. In 1864, John Stuart M stood as a candidate in the elections.
One of his opponents, wanting to ruin his parliamentary career, asked him a
tricky question in front of the voters and workers: "Is it true, he asked, that you
are complaining about the workers, as if they were your enemies?" Migu,
unable to answer, replied: "Yes, it's true." The French press in a similar
situation, says Boutmi, would have been flooded with protests; but the workers
responded to Miga's answer with lively applause: they liked his moral courage,
with

Mogul was ready to meet their dissatisfaction.

In his political views, the Anglophile is characterised by extreme partisanship: he is attentive, generous and humane towards the Anglophiles; but in his external behaviour he is completely different. Honesty, truthfulness, humanity and nobility in relation to his fellow human beings are recognised and respected only on the other side of the Namanshmo7o border, not here.

Despite the high and original development of England, it seems to have done less to raise and elevate the human race than other countries: Italy, France, Germany; but it has given the world an unprecedented example of freedom and activity. Such a practical process is no less important than an intellectual one.

7. Germany

In Germany, apart from the Germanic peoples themselves, there are also Slavic, Sorbian and Lithuanian peoples; in Prussia especially a significant admixture of Slavs, in Bavaria — an admixture of Magyars. According to Virchow's observations, the Germanic peoples constitute the main part of the Germanic nation, and nevertheless, individuals with this type in northern Germany account for 33–43%, in central Germany for 25–32%, and in the south for no more than 18–24%. Thus, the Germanic people (Dong-Bongdins), who gave the Germanic people their language and spirit, do not represent the majority. But the same thing, as we have seen, can be observed in Russia, where up to 60% of the population belongs to the mixed type and where the population that gave its language remains in the minority.

At the core of their souls, they are silent, gentle, and kind; hence their calmness, perseverance, patience in overcoming difficulties, and loyalty to their chosen path. The novelty in them bears the stamp of idealism; it is not easily aroused, as it is in Russians and Latvians, but once aroused, it remains strong and enduring. In comparative psychology, the mind always takes the side of the German, yielding to feeling, especially in love. To develop and cultivate the most sensitive side of one's soul, one must make a special effort, similar to the effort one makes to develop one's willpower. Successes achieved in this direction

race, not to be considered self-sufficient, and a psychological experiment, to which the race subjected itself, did not remain without significant consequences. The most advanced mental development has been perfected by the Germans to such an extent that, in many respects, it serves as a model for other nations. The Germans not only brought order to the library and trade, but they were also the first to manage to organise global knowledge, create scientific centres, organise an army of scholars, in which everyone, from the highest to the lowest, quietly but inexorably moves forward with their orderly march and with their ideal scientific organisation, and, regardless of the spirit and energy of the workers, the successes of the knowledge are rapid, sure, unstoppable and intense. At first glance, the seemingly impossible, the seemingly unattainable, are achieved through persistent effort, and yet the path of the mind is paved with practicality and leads to truth, despite its apparent simplicity. The establishment of universities, the organisation of scientific centres, persistence in science, the pursuit of knowledge, organisation and cooperation have brought science to the height of true technology, thanks to which even a mediocre scientist not only achieves serious scientific progress, but also contributes to national and global science. The importance of science is understood not only by government officials and educated masses in Germany, but even in the minds of the poorest and most ignorant people: "professor", "university", "doctor" are words that are revered in Germany, but which other countries are unable to give science. Germany is the only country in the world that has earned itself a high position and respect among other countries. Having achieved a high position in science, the Germans rely on themselves, and the importance of developing the national spirit is represented by science. Other nations also believe in science, but nowhere else is it so deeply ingrained in the masses as it is in Germany. They are convinced that they are looking at a force capable of carrying the entire nation, united in a powerful intellectual army. The successes achieved by the implementation of this idea are extremely encouraging for the Germans; they are felt and believed in. This statement is an indisputable fact of the German race! Perhaps other, more talented peoples will not be able to achieve the same level of technical and intellectual development as the Germans. The consequences of the integration process are not yet clear.

Be patient and serious, and then we can expect other nations to follow suit. The new leadership has become a universal ~~u~~widespread need in all areas of the German people's life, so that, one might say, the life of the people is becoming scientific, and the people's mind is being raised to the level of science. This is one of the most significant experiences in the life of the human race!

e. Fransy

Franks, like Germans, do not constitute a homogeneous anthropological group. The French people comprise: the short (brachy-brunettes) mèts, the tall (dohico-bondines) zages~~a~~nd of course, the Germans. The three constituent parts (the Mam and the constituent parts of the Germans) are sufficiently similar and united by a common origin, forming a very typical motivational organism of France. Just as mam in Germany is the spiritual father of the entire Germanic people, so in France the same thing happened, and the Germans passed on to the French people their characteristic cheerful, lively and energetic character.

The most striking and distinctive feature of the character is his lively enthusiasm, which is evident from the very first moment. It stems from the strong feelings characteristic of this people, and is often the subject of ridicule and mockery from other nations, who attribute it to laziness and an inability to control themselves. But ireality, the feelings of the Russians are not so much sincere as they are genuine, in the true sense of the word, and such feelings cannot be suppressed by force. The feelings of the soul are distinguished by their depth and intensity: they clearly accompany all spiritual acts, and even a dry mind and a calm heart are not free from the soul's self-awareness. Otto's thought is distinguished by its particular liveliness, clarity and precision; in its own way, thanks to its sensitivity, agility and lively adaptability, it never has the character of a mechanical system; and even the most intense feelings are always accompanied by a subtle range of secondary tones and nuances, giving them the character of a broad, all-pervading emotional atmosphere. Francuz does not even know the state of spontaneous spontaneity of feeling with the omission of war, which constitutes the national spirit and is called stubbornness. Francuz

Uncharacteristic of that place is also the cruelty that constitutes the national character of some educated peoples.

A well-developed sense of empathy makes one sensitive to the emotional state of others and gives rise to a motive within oneself; Therefore, compassion is a more common trait among the Greeks than among other European peoples. According to Strabo, they willingly accept the blame of those who accuse them unjustly. The French soldier, brave and courageous, has a formidable reputation; in battle, he never thinks of himself, but fulfils his duty to his comrades who are in danger. Compassion and empathy are natural traits of the French character. It is easy to understand that, given these circumstances, the French cannot be a unifying force. France is considered incapable of monotheism. Monopolisation requires a certain degree of consistency, violence, oppression and, at the very least, indifference to the lower classes, which the state is incapable of due to its very nature. Like the ancient Greek, who created works of art for the market, he cannot become a mere craftsman, but remains an artist, and therefore is incapable of ignoring the indifference of the masses, which is necessary in order to become a motivator. Such uncertainty is so characteristic of the human character that even the most confident person is not immune to unusual behaviour. At that time, Meyer says, the nameless genius carries within himself a state of solitary self-absorption, and the genius is characterised by spontaneity and objectivity, and even when Nietzsche and Goethe speak about themselves, they express feelings that are common to everyone and that are not ordinary, but rather extraordinary and universal in nature. This feature of the transcendental character is sometimes explained by motives of a practical nature — the desire for communication, the need for an exchange of ideas, the thirst for society, etc. But such explanations must be considered one-sided; on the contrary, the extrovert feels less of himself, feels more of others, and therefore has a stronger sense of self, his conscience, his soul, and his own instincts: *omnium mihi conscientia major est, quam mea*

— That's what they say about themselves.

Referring to the friendliness and sociability of the people, L. S. Migue says that the Anguinan people are very hospitable: In Anguin, he says, "everyone acts as if everything

and everyone is angry with him."

"Such a new friend and the assessment of the very essence of the matter made the Frenchman's decision to become a friend: self-confidence, altruism, nomadism, and service to one's own people and to all humanity. In their own way, they are responsible, but they are also responsible for the current situation. Social reforms and the spirit of democracy are much more developed in France than in other countries, and at that time the minds of the best people in France were filled with a sense of foreboding about the high cost of the war, and that is why we are more valuable than any other creature" (Foucault).

The main characteristic of the [раншусмо7о mind is its sharpness and tirelessness. In this respect, the [раншусы occupy almost the first place among peoples. Tradition attributes the following to Вир7иция схова: everything can lead them (7аугов) to exhaustion, ~~em~~ mental work. The power of thought and its logical structure are such that the Latins are rightly called the guardians of logical thinking. French thought has influenced the universal educational development of the mind, and French media has influenced ~~to~~ social rights.

The role of the media is not always apparent in external events, ~~in~~ in general, it is necessary to recognise it as such, taking ~~in~~ account the complexity of mental work and those inexpressible moments which are given by a living mind and passionate feelings ~~and~~ which inevitably require unusually careful and skilful manipulation in the process of decision-making and implementation.

Combining all the data, it is impossible ~~to~~ to come to the conclusion about the special vitality of the race; the essence of this uniqueness is elevated by the harmony that exists between spiritual abilities. The very direction of the spiritual life of the people is marked by a comprehensive psychic process reminiscent of the gifts of the ancient sages.

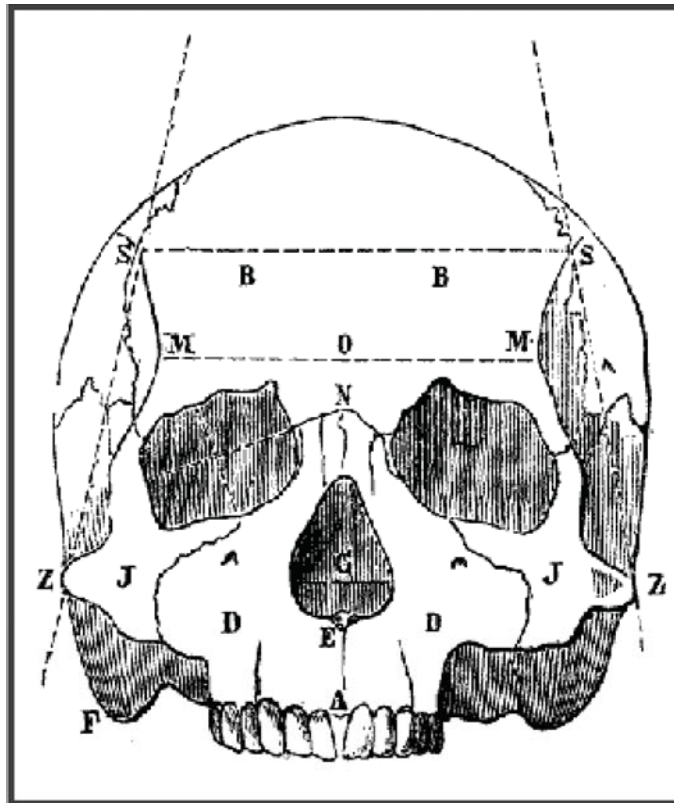
The French spirit is directed along a path that is less promising in terms of immediate tangible results, but is the path of higher spiritual development. Perhaps one day it will find

both the path and the nature that chooses and follows that path.

g. Jews

The psychological makeup of peoples would remain incomprehensible if it were ~~10~~ for the fact that, although not all of them, some of the psychological traits of peoples which, although not constituting a nation in the usual sense of the word (~~11~~ ~~by~~ are scattered among other peoples of Europe and the world), but the beliefs of the people are very typical, so studying them is of considerable theoretical interest and may contribute to the clarification of certain questions of social and racial psychology.

Jews are divided into two distinct groups, distinguished by their external characteristics and their origins. Russian-German Jews (Ashkenazim), based on their height, relative frequency of red hair, grey eyes and brachycephaly, they differ significantly from the Sephardim (Jews from the three southern peninsulas of Europe, the coast of the Mediterranean Sea, and the regions of Goa ~~Angola~~). The Jews of the Sephardim are characterised by: dark hair, dark skin and a Mediterranean physique. According to the latest research, the merging of ~~12~~ ~~two~~ anthropological types into a single group of the Jewish people occurred a very long time ago, in the place of the original homeland of the Jews in Asia Minor, where the original true Semitic people were joined by the Brachi-Bondini Amorites. Later admixtures (Aryans in Europe) to the original composition of the Jewish people were relatively insignificant, which is why the Jewish people have retained their original character.



Throughout their history, Jews have been more prone to migration than other peoples. The route to Europe, taken by the majority of Jews from their original homeland in Asia Minor, was threefold: through the Caucasus, along the shores of the Black Sea, and along the Mediterranean coast. This latter route was taken by the largest part of the Jewish people before the beginning of their dispersion. Currently, there are about 10-12 million Jews in the world; half of them live in Russia.

The anthropological characteristics of the Jews that distinguish them from other peoples include: shorter stature, more developed hands, higher birth rates, higher average life expectancy and lower mortality rates. Thanks to these characteristics, Jews are gradually growing in number, even despite the unfavourable conditions in which the race finds itself everywhere. One of the most striking characteristics of the Jewish people is their supreme adaptability to the most diverse circumstances, which

has already been mentioned above.

The physical stability of the Jewish race corresponds to the stability of the basic values of the spiritual structure: as depicted on the walls of ancient Egyptian tombs, he is represented in the same way today, and is exactly the same in spiritual terms. True, this assumption of anthropological stability is also applicable to other peoples: significant changes in the psychological and linguistic types of peoples are required. These are the views of modern anthropology. In popular articles, one often encounters explanations of the psychological type of the Jewish people based on the events of their history over the last two millennia; but in the matters under discussion, this period is too short to be significant and cannot have any noticeable impact, with the exception of the major anthropological changes that have no place in Judaism. After this digression, let us return to the subject of the spiritual characteristics of the Jewish race.

Renan describes Jews as an intelligent, passionate race. With such a wealth of talent, everyone agrees. The innate giftedness of the Jews is beyond doubt and manifests itself in a special talent, with which they are given the ability to understand, from the simplest to the most literary language, which Jews assimilate more readily than other peoples. Jews have been everywhere since ancient times, acting as carriers of culture and mediators in intellectual exchange, and in tests of intellectual development in the modern world, in our days, Jews often surpass non-Jews in the speed and combat readiness of scientific research (Nerua-Bogie, etc.). But the external side of the mind does not correspond to the internal side. The convinced Zionist and Christian professor F. Geman, a convinced Zionist and Christian, argues that Jews cannot be the creators of their own original culture because they don't have their own homeland, their own permanent refuge. But Renan believes that it is not external circumstances that matter, as Geman suggests, but rather more profound conditions lie at the root of this peculiar phenomenon — their undoubted talents and their equally undoubted inability to create a national literature. Renan says that the Jews, as a race, have no vocation for either literature, science, or art, with the exception of music. As if to confirm the strange spiritual one-sidedness of a people who possess a brilliant but narrow mind, they insist on

The seventh historical period, with the creation of the Bible, the most significant work of literature, marks the beginning of Israel's productive productivity. followed by a two-thousand-year hiatus, during which, ~~and to~~ Herman's fair assessment, the Jews contributed their share to all cultures and, nevertheless, none of them were created or permeated by their spirit. It is as if the Jews have exhausted their own spiritual life and have begun to live by borrowed ideas, borrowed spirit, and borrowed inspiration! The original national creativity of Israel seems to have completely disappeared, and, at least, it has begun to draw inspiration from the national ideas of those peoples with whom the Jews coexist.

Regarding feelings, Renan considers Jews to be a passionate race, i.e., gifted with vivid feelings. Hovson (a Semite by origin) attributes to Semites a sensitive, excitable, passionate soul. And, indeed, the feelings of the Jews are always presented as vivid and lively, at times even violent. However, despite the liveliness of their temperament, the Jews are not at all like the Greeks, who are also known for their lively and intense feelings, and ~~the~~ dissimilarity explains the essence of the matter. An objective definition of feelings is difficult to give, but we will focus on certain feelings that are equally shared by both non-Jews and Jews. This is a parallel view held by representatives of the First Zionist Congress on the one hand (Nordau, Birnbaum, etc.) and by Geman in the above-mentioned brochure and others on the other. Without going into a description of individual feelings, we will limit ourselves to a general characterisation of their nature. The main feature that distinguishes the feelings of the Jewish race could be called moral sympathy. The novelty of the Jew often manifests itself in a simplified form, in its isolation and the inability of some feelings to be understood by others; shame takes the form of humiliation, fear manifests itself as confusion, anger as resentment and impulsiveness, self-satisfaction as arrogance, ~~тщеславности~~, arrogance and ~~самославности~~, self-confidence — in the form of conceit, etc. The essence of such nuances and variations consists in the replacement of many feelings with one of the most intense and one of the most subtle. Let us explain with an example: ~~чувством~~, feeling humiliated, oppressed — as Jews often feel — may not succumb to one emotion, but will retain a sense of moral dignity; Similarly, ~~чувством~~ гордый не

will fall into sanity and moderation, if he maintains in his soul respect for his own unity, etc. But if there is no such understanding, if the moral counterweight is unfamiliar to the soul, then the whole subject, regardless of its nationality, becomes a moral sympathiser: his nature, instead of being subtle, becomes vulgar, and all his feelings change decisively. The essence of moral sympathy becomes clear when comparing the Jew and the Gentile ~~terms~~ of feelings. The feelings of the Latin race are characterised by an unusual intensity — the soul is always burdened by its many burdens, — which testifies ~~the~~ the high spiritual progress of the race. Such a soul is ~~not~~ characteristic of Jews, ~~nam~~ pace. Undoubtedly, there are Jews with an unusually subtle universal spiritual organisation, but a living, passionate, living soul cannot be placed on the same level as a living, passionate Jewish soul. With the same intensity, these two souls are united in terms of purity and depth of feeling, but the English ~~Russian~~ souls are united by their differences and intensity.

The lack of sufficient diligence in the Jewish race in ancient times necessitated the existence of a particularly moral motive — in the form of prophets, which are considered to be a uniquely Jewish institution. The concept of a prophet in Russian and Hebrew languages is based on prophecy, prediction of the future, and the main meaning of the word "prophet", but the Semitic word nabi, used to refer to a prophet, means a person who is morally upright, penetrating, passionate and discerning ~~in~~ feelings, moral nuances and details that others do not perceive. Thus, for the moral life of the race, a special institution of morally clairvoyant people is needed, capable of being leaders in matters of conscience, in matters of moral truth, which are often lacking not only in ordinary Jews, but ~~in~~ their spiritual representatives — the high priests, priests, and prophets mentioned in the scriptures. According to Renan, prophets represent a phenomenon that has no analogues in the history of other peoples. Prophets strive to awaken feelings, to strengthen them, to promote their development and growth; prophets are equally revered by the people and their leaders and first priests, as messengers of God, as voices of conscience and ideal conscience, and as voices of feeling.

As for the Jewish race, it is distinguished by its outstanding diligence and tirelessness.

The main psychological characteristics of the Jewish race are: 1) a sharp, acute, but not profound mind, 2) constant perseverance, and 3) an undiminished desire to impose their special character on the entire spiritual world, on life activity and on the historical destiny of the chosen people.

The relative spontaneity and non-delayed nature of feelings is most clearly expressed in the Jewish race by the absence of nostalgia for the homeland and the loss of the native language. This explains the tendency to migrate to distant countries and the symbiosis with other races, which has been characteristic of the Jewish people since ancient times. Perhaps the Jews' desire for dispersion and migration and their aversion to settling down stems not only from the need for physical sustenance, but rather from the need to live a spiritual life, which is more important than the life of the Jewish race. Thus, the dispersion of the Jews across the world was so much a forced phenomenon as a natural psychological phenomenon, depending on the characteristics of the Jewish national spirit.

Dispersion across the globe and a long life among strangers have revealed certain negative traits in the Jewish spirit, especially the tendency to with which a Jew perceives the surrounding world. Wandering through the world, the Jews have lost not only their historical territory, but also their language, literature, possessions, arts and, to a certain extent, the most moral foundation

— Perhaps this is the only example of a race that has developed intellectually! Modern Jewry is no longer defined or inspired by a distinctive national identity. The racial type, it is true, remains, but it is more a matter of form, of the content of the spirit with its historical succession of ideas, aspirations and desires. Jews make their own contribution to the contemporary national cultures of various peoples, as Geiman rightly says, but they are guided by inspiration that is not Jewish, but by the aspirations of their own people, from which they draw the content and forms of their creativity. Apparently, the main reason for this direction in the spiritual life of the chosen people is the predominance of intellectual development over emotional: fine feeling, idealism, posturing, and artistic sensibilities have yielded to pragmatism in the Jews.

the natural development of higher life.

Simplicity and the uninterrupted development of feeling lead to a monotonous, mentally Jewish race, with narrow mental aspirations and a narrow range of actions, and confinement within a few specialities and professions, where the mind finds its niche. But the most important thing, which is driven by a subtle feeling, is the desire to develop spiritual interests

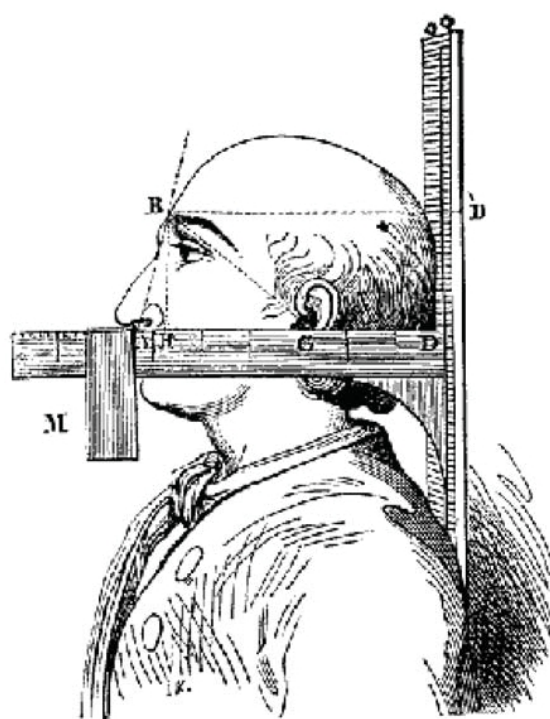
— in language, history, literature, the arts, and so on. The Jewish people have no hope of success. In this way, the Jewish people condemned themselves to a miserable existence in exile, losing their guiding ideological force, and the motor of its prophets, descended to the position of simply executing the orders of the nations among which it lives, inspired by their ideas. In a general conclusion, it is necessary to bring a certain pace to the life of the soul, one that is driven by spiritual interests, and in this lies the key to the highest spiritual prosperity of the Jewish race in the future.

As we strive to understand the national psychology of other races (Russians, Germans), each race with extraordinary persistence follows the path that is determined by the demands of its psychological improvement, without stopping at any of life's requirements. There, a race whose senses and emotions are highly developed directs all the forces of its spirit achieving mental progress on a level with its senses and emotions. People who are gifted in intellectual and emotional terms direct their aspirations towards the development of their will, and with this goal in mind, they even entered into an anthropological union with the people of and, tamim by means of, persosdani themselves into a new anthropological and spiritual type (Russian), discussing the most important and essential spiritual organisation, not the one that discusses the composition of the seven ancestral races (svyantsmaya and lintsaya). On this path, Judaism is satisfied, it is self-contained, eschewing anthropological assimilation and national propaganda, although the historical experience of the Jewish people suggests a different biological ideal. Time will tell whether Jews are better or worse than other peoples.

Unlike many other nations, Jews show a strong desire for national unity; solidarity, by its very nature, is more reminiscent of racial unity than and a sense of unity. The Jews strive for territorial

monoculture, but they are also committed to the creation of a national spirit with its own language, culture, literature and art. Given these characteristics of the Jewish race, life in dispersion is not at all external and violent for it, but is reflected in the very characteristics of the people. Broma sees in the Jews the characteristics of anthropological moscopism.

— mam in their organisational structure, as well as in their adaptability. But obviously, in psychological terms, the Jewish people are characterised by the same adaptability and the moral pragmatism that stems from it: Jews willingly move from place to place, driven by material and spiritual needs, and this desire to move has not only been evident since they lost their territory in Palestine, but has ~~to~~ manifested itself much earlier. The very prospect of dispersion and symbiosis with the peoples of the world was presented to the Jews by their prophets; they were visionaries, who could be called the Zionists of their time, deeply understanding the national spirit of their compatriots and foreseeing historical events, the causes of which are changing, mainly in the national spirit of the Jews. The events actually took place, as we know from the Jewish prophets. This confirms the prophets' insight and their accurate psychological characterisation of their people. Although the prophets of Israel see God's punishment in the dispersion, and modern Zionists try to create a Jewish nation in the sense that it existed among other peoples, the question itself, ~~in~~ our opinion, is worth considering. The Jews, it seems, are hardly capable of a national spiritual life; they are more concerned with anthropological universality than with national boundaries; and, perhaps, it is precisely in this that the anthropological and mythological essence of the race is revealed, in all its glory, unchanging, stable, and spiritually distinguished.



I. A. Simorsmij

Rusmije and umrainy

(Gava is stnogo7iue7omato matehisica)

*A gathering of Russian volunteers in Kiev o n 7 February 1913 Russians and
Ukrainians*

I. Historical antiquity

The question posed in the article cannot be answered by itself. When we came across some of the works of Professor Mikhail Grushevsky, especially his latest work

"Kiev Rus" (vol. 1. St. Petersburg. 1911 7.). When reading these works, questions arose in my mind, but doubts arose, stirring up critical thinking, and I was seized by an urgent need to know: "What is the truth?"

According to the 1897 Russian census, we know that there are 84 million Russians in our country. Imp. 1897 7., we can see that there are 84 million Russians in our country, followed by non-Russian ethnic groups totalling 41 million. According to corrections for 1911 (Statistics. Annual Russia), there are 112 million Russians and 56 million non-Russians. Eighty-four million Russians in 1897 and 112 million in 1911. In 1897, there were

	1897	1911
there were	66 million.	74 million.
on маѡросов	26	37

The powerful professor Grushevsky warns us that twenty-six million Russians according to the 1897 census and thirty-seven million according to the 1911 census should not be counted as Russians. Three million should be deducted from the total number of Russians, because they are not Russians, but Ukrainians. Summing up all the Ukrainians, the author estimates their number in 1906 at 31–32 million, including those living in Austria and those who emigrated America. However, we are not interested in statistical figures, but in the essence of the matter — in fact, one third of the Russian population (27 million people!) and replace it with a large group of another nationality — Ukrainians. This is unexpected, new, and unfamiliar, but reason does not want to give in and insists on the obvious. Of course, no one can resist scientific arguments! There are arguments, and they are convincing, we will inevitably follow Professor Grushevsky and, despite all our preliminary disagreements with him, we will not hesitate to go along with him, handing over our entire library to him in trust.

Professor Grushevsky has carefully selected the contents of his

scientific tools, the first of which is the thorough study of the material presented: with a pen and paper.

We encounter Professor Grushevsky and his theory in the connection with the elimination of periods and the accumulation of quarters before the first and the connection between the periods and events of the fourth century and the first manifestations of life in the third century. He also briefly describes the Neolithic period in Europe, especially in those places that later became the cradle of our nation. Professor Grushevsky provides a list of tools created by primitive people in the prehistoric and neolithic periods of their existence. It is particularly important to note that Professor Grushevsky attaches importance to anthropological research and attempts to apply it to the study of racial and ethnic issues, along with genetic data. All of this together creates a platform on which it is possible to bring together different specialists, on the basis of mutual respect and understanding. Unfortunately, it must be noted that some of the materials are of a more scientific and theoretical nature, and the most important ones are not united and are not justified by the principles of anthropology and history. The main provisions of the new auxiliary disciplines of history are used by Professor Grushevsky, but not with the same intensity with which they are used.

The most important question, in my opinion, is raised by Professor Grushevsky, who attempts to resolve it radically: the question of the origin of the Slavs, Russians and Ukrainians. These three questions should be considered fundamental to the entire history of Slavdom and Russia, but until very recently they remained largely unanswered. Therefore, Professor Grushevsky's statement with decisive conclusions seems at least scientifically unfounded. If we take into account the previous scientific data on the Scythians and Sarmatians, the predecessors of the Slavs, are not only outdated, but have recently become more unclear and confusing, then the history of Rus' is thus shrouded in complete fog. This fog is not dispelled by the author's discernment, but becomes even thicker, especially because Professor Hrushevsky treats the fundamental question of the existence of Ukraine as a matter that has already been settled and resolved, rather than one that needs to be addressed.

in his own words. In the first part of his book, Professor Hrushevsky does not mention the Ukrainians, so their appearance in the second part comes as quite a surprise: the author does not sufficiently prepare the reader for this important piece of news.

In his opinion, Professor Hrushevsky focuses only on a few anthropological aspects, namely on the following and brachycephaly (dignity, motor activity), but does not mention or evaluate the findings of many other important anthropological positions and conclusions, such as the index coephalicus, the index coephalicus, ґашниноґо and even ґоґовноґо умасатеґя (index coephalicus). This complexity is evident in Grushevsky's approach to resolving the issues he raises by all means possible. To be satisfied with dogmatism and brachialism is to waste one's analytical resources on the search for a single solution to a single question, even if the events in question occurred a long time ago. Four thousand years ago, the territory of present-day European Russia was inhabited by a nomadic people. It has died out, but its remains can be found when digging manholes (Nadozhny man.), during deep railway excavations and other exposures of deep geological formations. That's all! But all the data obtained in this way is now of purely bio-historical interest, i.e. it is useful for biology, but not for history. Since the time of the Dinozaurovets, the surface of present-day Russia has been covered with alluvial deposits, on the surface of which motorised and medium-sized animals have long lived (brachycephalic and mesocephalic). Thus, anthropology and stomatology have risen to the surface, so to speak, from the depths inhabited by us. Therefore, it is here, and not in the depths, that we must look for the remains of the last two or three thousand years. Here lie the remains of the Scythians, Sarmatians and Cimmerians. Here, too, it is necessary to preserve and study the past, even if it no longer exists in nature.

The latest extensive anthropological data sheds light on prehistoric events and can provide answers about the ancestors of modern Russians. However, the data collected by Professor Grushevsky does not contain this ~~information~~. But modern science cannot do without it, no longer satisfied with one source of material,

because in anthropology it has found its first major science, surpassing even the science of language.

In solving the problems of the present and the history of the people, ~~at~~ the current state of science, two types of data are used: the study of the living population with an anthropological perspective ~~the~~ the study of old settlements and places of residence. The combination ~~of the~~ two types of data establishes a linguistic and historical connection ~~at~~ continuity of the country's population and sheds more light on the past, which is difficult to verify, which can be imitated by one people from another and are therefore unreliable as a criterion for conclusions about the origin of a people and race.

Turning to this new source of information and history, we immediately find in it something of vital importance for the question we are considering. Considering the various types of consumption, the population of Russia has its representatives in modern living communities, and there is a continuous anthropological succession from the peoples and tribes that lived in the past to those living today. Anthropological research of this kind has been conducted for the last forty years, especially since the first visit to Moscow by Lantus and other European anthropologists in 1879, which led to the collection of a large amount of anthropological material, collected and processed by scientists from the Anthropological Department of the Imperial Society of Naturalists, Anthropologists and Geographers in Moscow. The most important conclusions and ~~группных~~ ~~бюджетов~~ ~~стой~~ ~~вновь~~ ~~возникшей~~ ~~отечественной~~ ~~сопровождающей~~ ~~могут~~ ~~быть~~ ~~прямом~~ ~~переданы~~ ~~в~~ ~~следующих~~ ~~целях~~.

The original indigenous race that inhabited Eastern Europe alongside the extinct dinosaurs (dinosaurs) remains unknown. The second (?) to arrive in the territory, which had already risen significantly above sea level, were the Pasnu peoples and the Lincmo mornia. The Finnish peoples belong to the anthropological mass of the Bela race and should not be confused in any way (although, of course, they do) with the Mongoloid and Caucasoid races. In ancient times, the Finns came to the eastern European plain from the east and north of Europe and settled here widely, reaching the Baltic Sea in the north and Kiev and even further south in the south, as it was safe from the Khitans who roamed in the south. The Finns settled in the occupied territory, making it their permanent home.

homeland. At the same time, Christians and even before them, from southern Europe and the coast of the Mediterranean Sea, from their probable homeland, along the Carpathian Mountains and further east, the Slavs began to move into the territory of the Lynians. A gradual peaceful convergence, mixing and unification (Bestuzhev-Ryumin) took place between the races that met (the Slavs and the Lynians), which resulted in the formation of the Russian people, who settled permanently in the same territory as the Scythians and Lynians (the present-day territory of Russia). The relationship between the Finns and the Slavs was not hostile, but peaceful, expressed primarily in the assimilation of the Slavic language and Slavic mentality. The Finns did not conquer, but dissolved and melted into the Slavic race, while at the same time absorbing it. But, along with this linguistic and psychological union of the Finns and Slavs, other neighbouring peoples, especially the nomadic races of the steppes, remained outside the mysterious process of the birth of a new race. This applies in particular to the Scythians and Sarmatians, nomadic wanderers of Europe, who were united with the nascent race only territorially, outwardly, but not spiritually. мам [инны.

Speaking about the ancestral homeland of the Slavs, Professor Grushevsky mentions it within the framework of the following four seas: from the west — the Biscay, from the north — the Baltic Sea, from the south — the upper reaches of the Dnieper and Bug, from the east — the Dnieper basin, and adds: "We cannot ignore the fact that, by establishing the nature of the region in this way, we are diverging from our historical tradition, as presented by the author of The Tale of Bygone Years. Here, of course, we are talking about the chronicle, which states that "at the same time, there are the Svyatovs of Lyunaev, where there is a V7orpsaya family and a Bog7arpsaya family." Professor Grushevsky calls his opinion of the chronicle "an unsuccessful hypothesis of the lower class." But the path suggested by Nestor is, without a doubt, one of the most likely routes for the migration of the Scythians to the territory they occupied. This route must include the points mentioned in Nestor's chronicle, as well as the places mentioned by Kuyevsky, Nadezhdin, Barsov and others. All this will be based on the more fundamental assertion of the Ukrainian professor, according to which the path of movement of the Slavs is inseparable from the points of stopping and settling... Let us not argue about the ancestral homeland of the Slavs. What is more important than the ancestral homeland or territory is the nature of the Russian people. Let us return to it.

An anthropological study of the living environment of the modern Russian people with all the above-mentioned characteristics (indexes) reveals an important fact: that the population of Russia consists partly of individuals of the pure type, partly of the mixed type, and partly of the mixed type — both. That's all! Tatar and Mongolian admixtures appear in the form of insignificant traces in certain places and in terms of their number, frequency and insignificance, they do not violate the essence and obviousness of the main linguistic-cultural composition, and therefore these impurities should be ignored and not taken into account.

By nature and origin, the Russian population is characterised by its diversity, broad-mindedness, outstanding qualities, strong character, average height, slender legs, light hair, and light eyes. Representatives of the southern part of the country are less athletic, brunette, tall, with dark eyes. The population of modern Russia contains both the light and dark types. It is not uncommon for the same family to contain representatives of both types. But along with these completely distinct racial types, there is also a mixed type, where the features of the Latin and Slavic types are combined, but in a more subtle form, with a loss of the original clarity and distinctness. Representatives of this mixed type make up to 60% of the modern population, while the remaining 40% fall into the category of pure racial types (i.e. Cossacks and Lithuanians).

There is actually a living Russian people. From Arkhangelsk to Tatarstan and from Nyubinskoe Khoma to Saratov and Taman, the same (in 7 main parts) Russian people live. The division into Venerus, Magoros and Belorus is associated with insignificant and secondary, and moreover, rather arbitrary anthropological characteristics, which are often absent. The Magoruss (according to Kostomarov, South Russians) have the same ethnic composition as in the western Russian population, with a slight predominance of the southern type over the northern type. Thus, anthropologically, i.e. in terms of race and nature, the entire Russian population of European Russia is homogeneous. There are no exceptions here! They are not found in living communities or the rural population: they are not found in the city or in the countryside. Therefore, this is the basis for judgments and conclusions.

The ethnic composition of the population, its origin and nature, means that there is no population in Vmpaine that is of a special origin: here, it is the same as it is within the borders of Vmpaine. Hence the natural conclusion that "Vmpaine" and "umprainy" are terms that are more geographical and political than anthropological and scientific. Apparently, part of the territory of south-eastern Europe has been reliably assigned by Professor Grushevsky to "Vmrainu", and its population is referred to as "umrainyev", but the umrainyu are not distinguished from the Russian population in terms of anthropology. If there were such a thing as a Ukrainian, born in Russia and Ukraine, but belonging to the Russian anthropological group, he would simply be considered Russian. History repeats itself! Not unlike what happened to Professor Grushevsky, who is now in another part of the world and has not been given a proper burial. In 1911, French Bertholon in Carthage and neighbouring areas, and then did the same with the modern inhabitants of the province of Tunis. A thorough anthropological examination and all intentions to be fulfilled, the population of Carthage and the current Arab population of the country are identical in anthropological terms. Over the course of at least 2,400 years, says Bertoghon, and despite political upheavals, the population has remained untouched in the strictest anthropological sense: the main measurable indicators of health and mortality remain largely identical among the living and the dead. The population of the country remained at 2,400, despite the fact that it was subsequently given the names of the Linimiyevs, the Romans, Arabs, and imagined to have arrived from other places! The same can be said about those who are called by the new term umrainyev. The name is new, but the race is two thousand years old, the very one that has been called Russian for a thousand years.

Judging by the available data, the Russian language continues to undergo significant changes: today, it contains up to 40% of words from other languages throughout its vast territory. of its composition in the form of anthropogenic remnants of primitive composite races (Linnov-Savvan) and 60% of already extinct, mixed (metisovano) montin7enta. This applies equally to Russians and to those whom Professor Grushevsky calls "Umyrainy". Recognising the existence of the Umyrainy, Professor Grushevsky does not

gives, however, no anthropological characteristics of the people, and this contains the essence of the concept and term. As the anthropological composition of the Russian population that we have presented shows, reality, there are pure types, there are mixed types, there are mixed types of both — a mixed population. This is what constitutes the Russian nation, the Russian race, the Russian people, united by the contemporary historical moment at the very moment of its own, having moved forward, but not yet fully realised in terms of race and ethnicity. The spiritual process is complete, but the physical one is still ongoing and will continue. The main thing has been accomplished! The creation of a new nation has been accomplished in the span of two millennia — a period that is not long in nature, taking into account the infinite possibilities of the bio-historical process!

We will not argue with the powerful professor Grushevsky about his "umrainyev." The whole new science and the whole historical thousand-year-old Rus will argue with him and protest against him, including those whom he calls "umrainyami", and all specialists: historians, archaeologists, stronists, anthropologists, and psychologists — will all unanimously call him a Vmpaine — *genys et species nova atque imaginaria*. For our part, we would like to ask Professor Grushevsky a simple question, which he, as a historian, should be able to answer. In his opinion, he does not doubt the existence of these peoples; he has compiled a list of them from all parts of the territory of present-day Russia, based on their location and language (see "Kievan Rus" pp. 60, 61, 71, 73, 74, 75, 76, 220, 222, 224). Where did the people go in the second half of the same century? Did they die out? Were they exterminated? Were they driven into the tundra, the sea, the ocean, the Asian deserts? In the vastness of history, people disappear imperceptibly and without a trace. They disappear imperceptibly, but quite unexpectedly and without reason, they appear. Where did these historical events come from?

II. Past historical times

Having devoted himself to the idea of scientific diligence and having studied the history of the formation of the umrainy, Professor Grushevsky does not pay attention to the other side of the process — historical integration. Of course, this criticism can be levelled not only at Grushevsky, but also at others.

In terms of integration, in matters of creating a new people and uniting other peoples, anthropological and psychological processes of vital interest come to the fore. Here, the creative mystery of nature is performed in the true sense of the word! It represents the highest good where there is no violence, coercion, oppression, or conquest, where the process proceeds freely, according to natural emotional impulses, instincts and needs, as is happening, for example, in the recent hundred years of the union of the Buryat people with the Russians. Bosnimayune from sto7o natural7o soyusa sdorove, a gifted population, distinguished by the generosity of women, proves that nature has not erred in its natural selection and has struck the right note in life. It is clear d accomplished with outstanding consistency and, on a large scale, represents an example of the education of a people. In anthropological terms, the Bogomils belong to the monotheistic and gnostic branch of Christianity. Having arrived in the Christian lands of north-eastern Asia on the Bolgar and having lived there for some time, the Bogomils moved to Luyna, and here they found an unusually lively and spiritual union with their fellow believers (probably

— Serbs). Bo7a, learn from them their humility and perfection, but unquestionably, they retained and preserved their original language, and lived with the entire people for no more than three centuries. Obviously, the new religion appeared to ~~was~~ as a progressive force, which accelerated the course of spiritual development ~~and~~ the very process of thinking, just as walking is a progressive event for a child, and once it has taken its first steps, the child will surely learn to run. The physical and spiritual union of the body with the senses is free, natural, and sustainable. The emerging new nation will have greater stability, biological continuity and

The spiritual masters, who are not the ones who created the primitive composite races of the present gods.

In a broader sense, the same creative mystery of eternal life was accomplished through the free union of the Slavs and the Finns, which led to the creation of a new branch of the Slavic family. The Finns assimilated the Slavic language, abandoning their native tongue, like the Bulgarians, became anthropologically Slavified, giving birth to a new people — the Russian people. The formation of the Russian people, both materially and spiritually, took place over the course of history. Anthropology and social psychology shed light on the creative mystery of life, which has undergone a process of psychological dilation and integration. Thus, on the basis of the Russian-Buryat race, which is being destroyed and is now in decline, on the basis of education, and especially the Russian people, a cunning and subtle process raises its head and reveals to history and psychology the great mystery of life. What is the purpose of the formation of new peoples?

If, in response to the question posed, we assume that it consists in the expansion and diversification of life, in the development of specialities and options, then the answer would not be complete, because alongside the diversification and specialisation of life, alongside diversification comes a process of integration, i.e. the combination of selected elements to form new, original, refined options for life and, in particular, a refined psyche. Both processes, and especially the second, are expressed in different ways, sometimes clearly and sometimes unquestionably, so that it is even possible to say that nature is capable of creating new forms of life, inventing and discovering new and unique psyches, in order to improve the existing species. The mouth, nose, ears, eyes, etc. — not everything is improving, not everything is subject to the process of life; on the contrary, the organs remain the same in descendants, мам and предков, but the nervous centres undergo more and more improvement from улучшения к улучшению, i.e. improvement occurs in the very organ of thought. Thus, the achievement of progress in spiritual life is the obvious result of nature, clearly manifested in the formation of new races and new peoples on earth. Using the example of the formation of the Russian nation, one can see the creative workings of nature and notice the most subtle of its movements.

Entering into the mysterious process of anthropological unification

with others, they brought with them all their natural predispositions, their virtues and some of their shortcomings into the common spirit of the future people.

The main feature of these characters since time immemorial has been ~~to~~ impulsiveness, nervous agitation, which corresponds to a well-developed sense of humour and a sufficiently developed mind. Both nations are characterised by liveliness of character and inconstancy. The most typical features of this character are: courage, patience and fortitude in the face of adversity. Rogston rightly says that the Russian people are characterised by melancholy, which is a typical feature of their character. Brandes, characterising Turgenev's works as national writing, says that "there is a lot of feeling in Turgenev's works, and this feeling is always expressed through compassion, a kind of unique compassion. In terms of its character, it is a solemn, quiet, rustic note, the very note that resonates in all solemn songs." To these characteristics of melancholy and explanations of its psychological nature, we can add that our national character is not pessimistic and does not lead to despair or suicide. On the contrary, it is the character that Renan speaks of, that it "brings with it the possibility of a happy outcome." And in fact, for Russians, this feeling represents the most natural and obvious way out of heavy internal tension, which could otherwise manifest itself in dangerous mental agitation, such as anxiety, fear, despondency, despair, and the like. Among misfortunes, in dangerous moments of life, it is not anger or irritation that appears in a person, but rather calmness combined with resignation to fate and thoughtfulness about events. Thus, the spirit of resignation has the properties of a protective feeling, and in this lies its high psychological value for moral health: it protects the mental state and ensures the stability of moral balance; being an innate virtue, compassion is the main source of the creative power of the national spirit.

All other aspects of feeling and, in general, the emotional side of the soul are well developed in the Slavs; in this respect, Slavic culture approaches romantic races and surpasses natural ones.

The most striking aspect of the Svyans' character is their courage; it is less pronounced than in other peoples, and in this respect the Slavs are the opposite of the Germanic Anglo-Saxon races and peoples. Therefore, the Slavs are inferior

where others are able to stand up for themselves. Moreover, their courage is expressed in bursts (Leroy Beanlieu), as if it requires a certain amount of time to accumulate. The Savyan's nature is not clearly understood, but it is possible to imagine it in the story of Ige Muromu, who lived periodically, sometimes falling asleep for a long time, then awakening with renewed vigour.

Like the Scythians, the Lynns, having entered into an anthropological union, brought into the future national spirit a new nature and their own characteristics, as well as their most valuable qualities. The Finnish post may be considered definitive on this issue.

Topenius depicts the following with his words: "Nature, fate and traditions are based on a certain type of character, which, although subject to constant change throughout the country, is nevertheless influenced by foreign influences. Its characteristic features are: uncompromising, enduring, passive strength; humility, perseverance with its flip side — stubbornness; a slow, thorough, deep thought process; hence a slow but unstoppable advance; calmness in mortal danger, caution, even if it passes; a little hesitation, replaced by an unstoppable flow of words; a tendency to wait, to hesitate, but then often to rush and not to stop; devotion to what is ancient, what is already known, and dislike of innovation; loyalty to one's word, obedience to one's superiors, love of freedom, hospitality, honesty and a deep desire for inner truth, manifested in a calm but devoted manner, fear of God. You can recognise Finn by his calmness, restraint and modesty. It takes time for him to warm up. He becomes trusting, but then he becomes a loyal friend; he often falls behind, often stands in the middle of the road, not knowing what to do, waiting for someone to come and help him, even though that person is already there. He may be where he should be talking, but sometimes he talks where he should be silent; he is alone in the world, but because of his poverty, he sometimes sees something under his feet and cannot reach it; he remains poor where others are rich. Admiral Stetin⁷ says: "You need to hit him in the back with a firecracker to wake him up. As for his appearance, he is of average height and has a slight build. Intellectual abilities need external stimulation... His ability to work depends on his mood. Per Brahe (Senator of Finland in 1648–1654 and founder of the university) spoke about the lynxes, saying that at home they are idle.

They are scattered on the ground, and one of them is working for three... These are the most important spiritual lessons.

The above characteristics show that, with firm resolve, strong in self-restraint (self-control) and equally strong in external manifestations, lacking sufficient intelligence to direct his energy and not become a mere slave to his actions. On the other hand, he lacks lively feelings and subtle responsiveness to external impressions. These are the qualities that a true man possesses. The union of these two dissimilar peoples gave rise to a middle ground in terms of language and a spiritual image to the point of unity: the Russians, having absorbed the Slavic soul, acquired from it the tenacity and endurance, the steadfastness and strength that the Slavs lacked; and in turn, under the influence of the Slavic spirit, acquired resilience, mobility and the gift of initiative. The moral qualities of the peasant and the nobleman, united in one national organism, complemented each other, and form a single moral image, more perfect in a psychological sense, than the constituent parts from which it is composed.

The types of *magorussa* and *vegomorussa* differ in that *magorussa* is less influenced by new ideas acquired from others. It has retained its natural, intuitive mind and feelings. Thus, the *Magoruss* is more idealistic, while the *Vegnoruss* is more active, practical, and capable of existence. The *Magoruss*, says Leroy Beaulieu, is more mobile, more flexible in thought (a flexible mind), but less active (more cautious). His feelings are more subtle and deeper; he is more persistent and inclined to internal analysis.

Analysing the causes of moral harmony, friendship and love, psychologist W. Wundt (W. Wundt) finds that at the basis of these feelings and emotions lies the subject's awareness of his spiritual poverty due to the underdevelopment of certain aspects of the soul. Hence arises the desire to compensate for this deficiency with a moral bond with a being that possesses what we lack. Thus, friendship and love are established not between people who are similar in their spiritual organisation, but, on the contrary, between those who are different. Through psychological communication, connected by the bonds of friendship, but dissimilar and incompatible natures complement and develop each other. This is the meaning and essence of friendship.

meaning of friendship. Similar requirements of life are also imposed on the union of races. But it also contains a broader programme and is achieved with the help of more powerful means than those available to friendship.

The convergence and unification of races represents a process of anthropological assimilation of diverse representatives of the human species, who, guided by vague but reliable instincts and psychological intuition, unite spiritually into a single people with a common destiny. but true instinct and psychological intuition, unite physically and spiritually into one people with a common goal of physical and spiritual prosperity and the creation of a new form of society. In friendship and love, separate communities are guided by the desire to promote the development of their most spiritual aspects; there, in the process of anthropological unification of peoples and in the creation of a new society, the greatest contribution is made to the improvement of the people and the creation of new forms of a naturally perfected spiritual organisation. In the creation of the Russian people, a particularly favourable factor was the circumstance that the monotonous life of the population was broken by the arrival of new people from different regions (Pogian, Mrivuye, Severian), but many western, central and especially southern names at the same time (Kostomarov). This gave the process of assimilation a universal and permanent anthropological impact. This method of influence was particularly evident in the creation of the population of the northern, north-eastern and central regions of Russia. This is probably related to the characteristics of the Russian people. According to Kostomarov ("The Russian People"), — developed a theory that recognises a significant admixture in the Russian people, which makes them belong to the Turanian race, mixed with the Slavic race. Those who put forward this theory (Yukhinsky) were completely unprepared to discuss such an important issue, and therefore their theory has no scientific merit whatsoever, Kostomarov concludes. Extensive anthropological research and studies conducted by the Moscow Anthropological Society have irrefutably proven that the Venetians consist of Cossacks and Linos, with a hint of universalism, which it was said.

Both sides of the agreed seven-point bio-medical programme, i.e. psychological improvement of living beings

and the creation of a new race, but they also manifest themselves separately, emphasising that each has its own independence.

A single spiritual gathering often proves to be a highly significant step, contributing to the improvement of morals and the refinement of mental processes. The latter is often particularly evident in the fact that one of the united peoples assimilates the language of its neighbouring peoples, as in the case of the Bulgarians, who adopted the Serbian language, and the Romanians, who adopted the Romanian language. The reason for adopting a foreign religion and abandoning one's native one is usually the superior qualities of the adopted religion in terms of psychological comfort. Religion is a reflection and expression of mental processes. When the language and, consequently, thought of a given people are well organised, they become the subject of admiration, imitation and emulation. The fact that the Bulgarians eagerly absorbed Serbian culture suggests that the process of thinking with the help of this culture was easier, more effective and clearer. Similarly, our thinking, with the help of modern culture and ancient and modern culture, is more efficient and and they willingly sacrifice their imperfect mental tools in favour of a more perfect method. And with that decisive determination, with a mother's love, they will learn to walk on two legs. And for the wise, and for the learned, it is the highest form of intellectual art, and therefore neither one nor the other should be considered the result of hard work, but rather the gift of thought, which is as cheap as a penny. Following the gradual convergence of individual subjects, convergence and competition distributed all the benefits and advantages, which each race enjoyed in isolation.

The main results of the anthropological convergence and unification of the Bulgarians with the Serbs and the Bulgarians with the Slavs were achieved in the course of centuries and led to the emergence of two gifted nations — the Bulgarians and the Russians.

The process of the revival of a new people is accompanied by certain episodes that are extremely interesting from a psychological and sociological point of view.

In the 9th–10th centuries, the anthropological process of merging the two constituent parts of the Russian people moved forward significantly, but

It is a psychological process of consciousness with the help of certain means of achieving unity. This is a historical moment when the people emerge from their dormant state. It is reminiscent of the individual psychology of early childhood. When a child, already aware of his thoughts and feelings and able to perceive the outside world, does not yet understand himself and does not separate himself from the outside world, he speaks about himself, mam about an external object, in the third *лице*: "Petya fell," "Petya is hurt," "Pick up Petya." But then, in the second and third years, the child suddenly begins to separate itself from the outside world and oppose itself, its uniqueness, everything that exists outside — it perceives the outside world, but it also perceives itself and its inner world. This solemn moment, about the motor of self-awareness, is discussed by psychologist Bundt, artist Tishbein, and others. From the moment of their individual development, children begin to use the pronoun "I" instead of their own name: "I fell, I hurt myself,"

"Take me to Rum." A similar moment of expanded consciousness is experienced by newly born and reborn peoples. The peoples of the 10th century considered themselves to be Thracians, ancient peoples, northerners, novgorodians, but at that moment, the consciousness of national unity had already emerged. A new type of identity emerged: Rus. While remaining "Pogians" and "Mievians" and "Kievites," the Pogians began to call themselves Rus. For the first time, a new name appeared in Kiev. It undoubtedly met the pressing need and was therefore readily accepted by all the people and began to be used willingly and lovingly in speech and writing: to go to Kiev — to Rus — was spoken and written everywhere. Sova — "Russian family" became not a local, ~~but~~ universal and international term; The delegates at the congress in Nyube decided to preserve the "Russian family", ~~the~~ Sova's words about Pomy I7opeva are even more telling: it speaks of Russian feelings, aspirations, hopes, love for the motherland, and the harm of strife. In this highly artistic Russian work, there is no longer any mention of the personal and territorial interests and feelings of the southerners, northerners, ancient people, newcomers, etc. But new terms appear: "Rus" means "Russian people" ~~the~~ struggle against the pagans, "Russian wives" are mentioned in connection with the news of the siege.

"Russian lands", the uprising in Kiev, the uprising in Nernishov, the heavy burden spread throughout the entire "Russian land", spreading across the entire territory of the Russian Sea, covered by the Russian Sea, and

territories are a single Russian heritage, without any local divisions. Obviously, the idea of the Russian people as a single entity has become a reality and a psychological fact. And it is all the more remarkable that this change occurred in the pre-state period of national life, when there were no organised unifying bodies. But everything psychological usually precedes events, because thought always goes ahead of them and shapes them, rather than being shaped by them!

With the introduction of a new term into the consciousness of the former Slavs: "Rus",

"Russian", names of cities, regions, territories, even in the Carpathians, and at the same time appeared in the works of foreign writers: Arabs, Persians, who travelled to the lands of the Slavs. *Торам*, territories even in the Carpathians and at the same time appeared in foreign writers: Arabs, *Тремов*, who until then had used the terms: *стилы*, *схавяне*, Serbs. Kiev and Kievan Rus' and the Poyansky family, in general — *у7*, were that territory, a homogenous point, where the national idea associated with the names "Rus" and "Russky" first arose and was first expressed (Kostomarov). It is precisely this name, then, that is the source of the name. Grushevsky calls them "yumpainami," the creators of the Russian national idea and the promoters of Russian unity.

In the light of the past thousand years, a newly born spiritual force has emerged, maturing and becoming a world-renowned self-determining psychic force. Not everyone is given such a broad and unexpected scale! Let us pay attention to a special feature, which is strongly influenced by the stonoga, — namely, the special nature of the Russian race among other European races and the phenomenal anthropological simplicity of the constituent parts of the Russian people, the knowledge of the Russian people appears in a special light.

3. Renan, not without reason, was surprised by the Russian people, who emerged in the 19th century as a leading force in the world, but quickly lost their identity.

Although the external history of the Russian people in the past millennium has not been remarkable or impressive, and, on the contrary, has perhaps been less productive than that of other peoples, but it is undoubtedly connected with the slow pace of integration, which is slow precisely because it is based on caution, prudence and originality. The peculiarities of the Russian psyche have attracted the attention of foreign thinkers and writers, and in Russia, although they are

the subject of disapproval on the part of impatient reformers and outside critics, but in the depths of the masses there are national ideas, and the very course of their development — gradual, fundamental — is accompanied by unshakeable faith and hope.

The peculiarities of Russian social psychology, which have attracted the attention of foreign thinkers and scholars, consist of the following characteristics, which deserve at least a brief mention and discussion. Firstly, it is the idealism of perception and life, which gives the Russian people a special sense of mystical immortality. Secondly, — a well-known steadfastness and sincerity, giving a measured pace, depth and soundness to all emotional movements, starting from thought and ending in action; thirdly, — faith, a psychological trait and quality that gives confidence, stability and strength to hopes, expectations and idealism itself. Firm faith, a natural, innate quality of the Russian psyche, has enabled the Russian people to accept and assimilate the Christian religion, in which the spirit of our people finds its support and enlightenment for its most profound ideological questions. — the Russian people's understanding of religion is not only a matter of faith, but also an important part of life, which is not always understood by foreigners. The fourth distinctive feature of the Russian people is their hospitality and tolerance; This feature has been present in the national character since the days of the Cossacks, i.e. since the days of the Old Russians, and forms the basis of Russia's unique, unrivalled spirit of solidarity.

All the main features of Russian psychology are equally characteristic of representatives of all departments, which are usually subdivided into the Russian population, i.e., the Vengorussians, the Belorussians, and the South Russians, and therefore there is no real basis for these subdivisions. It is more natural and scientifically correct to retain a single name: the Russian people, and the term "Russian." If Kostomarov, in his article 50, speaks of two Russian nationalities: the Western Russians and the Southern Russians, then it is clear that he is referring to subdivisions, and he does not even mention the most important thing, namely that history is not based on the modern scientific psychology of the Vengomors and South Russians, but rather on the historical and political tendencies they have manifested, which predetermined their political

the fate of the entire race, namely, the desire to create a union ~~and~~ state with individual freedoms (Western Russians) and the manifestation of state tendencies (Southern Russians). With the exception of one specific political point, ~~the~~ sub-ethnic groups exhibit the following common characteristics: the same religious and ascetic aspirations, the same monasteries ~~and~~ temples, the same religious monasticism of the population, ~~and~~ humble and pious language, the same awareness of their belonging to the Russian nation, which manifested itself as a psychological centre that united the main historical ideas. The unshakeable unity of consciousness, which was reflected in the assimilation of the name Rus, is vividly and artistically expressed in literary monuments, for example, in Sove ~~to~~ma I7opeva, where folk feelings, aspirations, ideals and possessions encompass in thought and imagination all of Rus from Novgorod and Poma ~~to~~ Kavkaz and Taman, from the Neman and Volga to the shores of the Black and Caspian Seas. Here, the Russian people see themselves as one, despite the political division.

This is the common view of Southern and Northern Russia, mentioned by Kostomarov, which, according to him, testifies to the North's desire to create a unified Russian state, while the South aspires to create a Slavic federation. This is not a real possibility, but rather a stereotypical version of the national psyche, and is not directly relevant ~~to~~ our discussion. There is much to say about this, but it is necessary to say it, and moreover, to say it about what was not... To speculate about the creation of a large political entity, and that Russia would be part of it — to speculate, moreover, about the creation of such an entity without any real basis — is to speculate about something perhaps impossible to achieve on our territory, where there are no natural borders and where good neighbours ~~would~~ divide all of Russia (one leader with another) according to their interests. ~~But~~ the creation of a single power is a distant prospect... When it comes to such issues, people like to refer to the example of America. But America, first of all, is surrounded by oceans, i.e., it has a natural border, and secondly, America does not want to be held up as an example by those who visited the country, such as Boter in the 17th century and Herbert Spencer in the 19th century. Both believe that the intellectual future of that country should not be emulated: there are other models, and our country prefers them.

With the exception of the point of view that there was a clear distinction between the north and the south, i.e. autocracy in the north and leadership in the south, northern and southern Rus' were similar in other respects.

The external struggle, experienced by the newly awakened Russian people, who are undergoing a period of turmoil in the development of the national spirit, and perhaps the development itself is going through an internal period of stagnation, but nevertheless, the whole of national life seems to have come to a standstill, and neither literature, nor enlightenment, nor political and ideological struggle, nor the decline of Europe, nor anything else: life carries on with its usual routine. This seemingly dull and monotonous life is not considered a bad thing, and its periodic manifestations are characterised by the saying: "Let's make some noise, brothers, let's make some noise" has long evoked irony and disapproval in the Russian soul. On the contrary, complacency and inner work are felt in the soul of the people as a natural phenomenon. Some historical episodes are repeated, but they have always been there; real life does not change, and something will inevitably become part of it, rather than something foreign. This was true both in central and eastern Russia, which at that time was called the Muscovite State, and in southern Russia, which was then part of the Polish-Lithuanian Commonwealth. Among the significant historical episodes and momentous events in Southern Rus was the struggle against the forces of reaction and nationalism. This struggle is not physical, but spiritual, and it is a hidden, self-sacrificing struggle. The struggle against the Muscovite state was a similar reaction, as was the struggle against the Muscovites ~~with~~ their oppressive rule and the struggle against internal turmoil with the stability of the state. Muscovite Rus' in both cases, i.e. in the external struggle against the Poles and in the struggle against turmoil, was based on a nationally subjugated and strong desire for self-preservation. Thus, in both Southern and Northern Rus, the development and consciousness of the state was based on a strong and powerful foundation. Both there and here, the national spirit of the Russian (Leninist-Soviet) people was clearly evident — faith in the truth of their racial ideals and hopes — that faith and degree of belief with which a race, in the struggle for survival, is willing to sacrifice the lives of its people, but defend its sacred values.

III. The recent past and the present day

The eighteenth century was a period of awakening for the Russian people. Regardless of the significant political successes, a tremendous cultural and scientific leap was made — the creation of a unified literary language, which was already sufficiently developed by the time of its creation. All of Russia participated in this work; but especially the representatives of Eastern Russia, where thought and writing had not yet emerged, unlike in the north (Kievan Rus', Megetiy Smotriy, 3pil. Saviny, Sim. Pogomiy, St. Rvortsiy, Limitriy mitr. Rostov. and others). The large participation of South Russians in the creation of an all-Russian literary language largely predetermined the question of the South Russian dialect, where the South Russians did not put forward their own national language, but joined their fellow thinkers and writers. The probable cause of this event will be investigated further. At first glance, both the Old Russian and South Russian scripts seem to be based on the ancient Proto-Slavic and Slavic languages, i.e. the 16th–17th centuries. Both Russian writing systems had approximately equal chances of becoming dominant, but in the 18th century and early 19th century, an event occurred that is common in the history of writing systems — the choice of one of the two languages and its establishment as the official language of all states and the Russian Empire. The probable reasons for the choice of the Venomorus language and writing system are contained in certain psychological grounds and circumstances that are favourable to one side, namely: the emergence of four prominent figures (Nomonosov, Pushmin, Gogol, Permontov), who were not particularly talented (Mumovsomo, Turgenev, Amasamovs), and the emergence of a number of secondary figures. With the exception of Gogol, all of them were born in Russia. The second condition was the characteristic Russian predominance of war, which brought success in all endeavours when the chances of intellect and feeling were equal. Although the latter two qualities were predominant among the South Russians, they yielded the first place to the Venerables voluntarily submitted to the common opinion, deciding to

The inevitable onset of the moment of psychological crisis — the question of language. Apart from secondary conditions, the very nature of yasm, i.e., its essential properties and its psychology, plays a significant role in the direction of events. This is actually the primary driving force — the root cause of events! (More on this below).

The appearance of the Ukrainian (South Russian) language on the political scene in Russia at that time could no longer change the course of events, even at that moment, when the bright light of Taras Shevchenko was shining on the horizon.

Taras Grygorievich Shevchenko entered the literary arena at a time when the question of literary language had already been resolved in favour of the vernacular. Unlike his contemporary Gogol, who wrote in Russian, Shevchenko wrote in both languages — Russian and Ukrainian. He was fluent in both languages. His Russian was as good as his Ukrainian, and his Ukrainian was as good as his Russian. The peculiarity of Shevchenko's poetic gift lies in the fact that he deeply felt the psychology of the language, and, more importantly, he felt the language in its historical context. According to Miteom, Shevchenko's work is a reflection of the past and a testimony to the present. In the past, the Russian people have separated themselves from their ancestral roots, and as in the past, it may have formed a single entity with the Venetians — all of them came under Shevchenko's rule, united in a single, broad stream. In this respect, Shevchenko is similar to Pushkin, who carries within himself a clear historical composition and meaning. Both Pushkin and Shevchenko are not mere moments and impressions, but the essence and spirit of history and psychology. There is something charming, profound and inexpressibly familiar, fresh and at the same time solemn and ancient about them.

The name T. Shevchenko is associated with the revival of the Ukrainian language and the terms "Ukraina" and "Ukrainians". This term appears in history for the first time (in relation to Eastern Rus) in the words of administrative and Muscovite creativity of the 16th—

alongside the terms: Psomskaya, Ryasanskaya, Hetmanskaya

"Ukraina", and in the first half of the past century in Eastern Russia, the term was sanctified by Shevchenko, and from that time on, Ukrainianism became not only a literary but also a political movement, especially since the founding of the Shevchenko Society

Shevchenko in Austria. Ukrainianism and the Ukrainian language strive to rise to the heights of psychological, aesthetic and literary perfection. This is the meaning of those great efforts, which find their representation in the activities, publications and works of the Shevchenko Society.

Is it achievable, is it possible, does it correspond to reality?

The flow of mental activity, like the flow of time and like the flow of water, does not return or stop. The days of the rise and ascent of the South Russian language to the height of the Russian language of the Russian people are gone and will never be repeated. There are still many events to come, according to my own opinion! But in this case, ~~least~~ for the foreseeable future, there is a contributing factor contained in the very composition and structure of the two neighbouring languages — Venetian and South Russian. This factor is the psychological similarity of both dialects, as can be seen from the following arguments.

At the heart of everything we do is the idea, the conceptual and mental image and representation that precedes it. When we say: rema, momomony, mosyavma, ~~we~~ already have in mind a certain image, for example, visible on the handshale of a moving mass of water (pema), ~~an~~ an image standing motionless, rising in the air, usmo7o sdaia (мохомошня), and the image of a living creature with moving limbs and senses (mosjavma). 3 mental images and ideas precede the word and constitute the essence of all things, and speech is that which is bright, visible, ~~audible~~ audible (), while ideas are audible, even if speech is pronounced, visible, even if it is expressed by gestures. This is the psychology of language and the psychology of speech. Analysing this process in different languages and among different peoples, we come across the important feature that each people has its own special linguistic psychology. Let us consider this with examples, and the very idea of the subject will become clear. The Russian mind and Russian thought are two-faced, two-souled, with a double heart, zweierherzliche, or zweizungige Mann, i.e. a person with a double heart and a double tongue, for the French — homme double, faux, dissimule, i.e. a double, deceitful, pretentious person. Ёзя рысцо7о to rest (to breathe) — to settle down, to breathe well; дѣя

[ranuusa to rest — reposer, se delaisser, i.e. to relax, to unwind, to let oneself go; to rest — ausruhen, sich erholen, i.e. to relax, to gather strength. When thinking about relaxation, the image of sleep and dreams comes to mind: "Well! Well!", i.e. the action is represented by 7oʎocom, while when thinking about pushing, the action is represented by pumoю — pousser, stimuler, presser, i.e. to push, move, press, press down. The thought, idea and image that came earlier already lead to the very thing that will be the result, if the idea is correct, it will be realised.

EXAMPLES

Comparative psychology and stimulation of the senses

RUSSIAN	UKRAINIAN	FRENCH	GERMAN
ѠвѠдушие Idea: about two souls	ѠвѠдушність. (El. Letter 220)	Dissimulation, Falseness Idea: about	Doppelzüngigkeit. Zweizüngigkeit.
	The same as in Russian.	[aʎʎши, pretence	Idea: about a double heart and two tongues
Deception. Idea: about	Deception.	Trompe, tronepez	Betrug, Trug.
Unfaithful	(Grinu. 17.) That	Idea: about the unfaithful	Idea: about the
predestined, as in Russian		signal with a pipe	носиʎьном
сиʎнаʎе. (to beckon with a hand and another sign)		(trompe — pipe) сиʎнаʎе —	пʎатье, weapons, etc. (Tragen to carry)
Caution. Idea: about a guard, watchman (O-caution)	Caution. (Gr. 71.) The same as in Russian.	Cerconspection. Idea: about looking at something	Vorsichtigkeit, Behutsamkeit. Idea: about looking ahead, about caution and саʎите Widerlich. Ekelhaft. Idea: about the nauseating and
Repulsive. repulsion, aversion,	Idea: ВідвѠотно. (Gr. 208.) Tame meni vse	Degoutant. Repugnant. Hideous. Idea: about	

turning away from subject with bad smell — Author) appearance, view, etc. Rest. Idea:	rejection (about the same, uto in Russian	disgusting. That smell, and bad in appearance	disgusting Erholen. Idea: about
breathing. (From breat h)	Breathing. (Gr. 21.) The same, uto in Russian	Reposer. Se Delaissier. Idea: about recovery after, about vezhani, premrasheniye tension uzenov	siʒ, popovnenii siʒ
Ponumaty. Idea: about action 7oʒocom, about svymax: well! well!	To urge. Ponum (Gr. 312.) The same, uto in Russian.	Puosser. Stimuler. Treiben. Presser. Idea: about action rumo, about movement	Eintreiben. Idea:
To compromise. Idea: retreat санимаемой in relation to ʒиша and the subject Doubt.	To yield. (Gr. 373.) The same, uto in Russian.	movement, pressure, tension, force. Abandonner son dessein. Renoncer. Uberlassen. Idea:	pymoю and weapon Abtreten. about sha7e nasad, about intention. Departure сʒовом intentions
To doubt. So- opinion. Idea: struggle between conflicting opinions (co- doubt)	To doubt. (Gr. 229) The same as in Russian.	Doute. Idea: about division (from old. instrument like a double- edged sword — Littré).	Zweifel. Bedenken. Idea: about division, about a strong thought

For the sake of clarity, it would be useful to pay attention to those words that at first glance seem to be identical in the two languages being compared, either in terms of their meaning or their psychological connotations. For example, the following words:

Open	Biduniti
Eatvorit	To open
Pretend	Accept

3ti slova — bolee nem synonyms, they are simply identical,

because each of them freely enters into the other, and thus continuously enlivens the mutual connection between both and the identity of the ideas contained in them. **Ћва сѡба**: to create and to destroy, freely live in both languages, **mam** use examples:

"vitvryati" (umr.); "to bring trouble, to cause trouble" (Russian), and:

"I will create" and "I will do, I will make" (Russian). Many expressions of this kind, which seem to be characteristic of one language, are in fact characteristic of both, and with the help of this dictionary, the dictionary of the Russian language, **ѡ** local words in different regions are written down, one can see that every word in the dictionary lives somewhere in another part of Russia in the depths of provincial life, **ѡ** preserving the vitality of two languages. Let's take the Ukrainian word "обит" (shoe) as an example. It seems as if it is not Russian at all, but in the Perm and Vyatka regions, the word "uobotar" (shoemaker) is used: "Enay, uobotar, svoe mrivoye 7ogenie" (Come on, shoemaker, your own work) (Vag). The same Ukrainian word **mam** shamenutsya (to come to one's senses, to wake up) is also used in the Perm and Vyatka regions (**Ћаѡѡ**), etc.

There are some words (there are quite a few of them) that cannot be found in the dictionary, for example, the words "imavy" and "imavist", but they are probably borrowed from the language of the Pygmy people, etc. Thus, these minor differences confirm the obvious similarity between Russian and Ukrainian in the living speech of the people. The common literary language brings together different dialects and facilitates the assimilation of the common language of the country for all dialects, and this leads to a natural predominance of the language over the dialects, which has been clearly evident in Ukraine in recent decades.

We have compiled a list of eight points to give you a clear **ѡ** of the psychology of language. They are not characterised by their appearance, behaviour or speech, but by their psychology and mental processes, which are hidden in the soul of the individual and the people.

The study of historical psychology leads to the study of the psychology of language, and together they lead to the formation and development of peoples **ѡ** are considered to be the spiritual foundations of a people, along with anthropological and other spiritual foundations.

Comparing Russian and Ukrainian, one can see the complete identity of the psychology of the two languages and the perfect similarity of their mental and intellectual processes, perceptions and ways of thinking. It is evident that the Russian and Ukrainian languages are not two languages, but one language; in

In general, one can speak of two dialects of the same language, but it would be wrong to use the term "tavgotia" (tavgotia = tautology). The difference between Russian and Ukrainian is not psychological, but linguistic and cultural, and, consequently, the difference is not internal — deep — ~~but~~ external — superficial: they differ in appearance, but their psychology is identical. In essence, they are identical, but they differ from each other in the following ways: атмуда, атмеѳева, атментеѳева, видмиѳъ, видмиѳя, отмуѳъ, отмуѳева, отмуѳииа (Сѳов. ѳаѳя) and so on. ~~At~~ them are the same word: "otmyda" in various linguistic and historical contexts, but here there is no confusion between the words "yas" and "peu". There is a linguistic difference, i.e. a semantic one, in the words: otmuda, vidmija, but even here the differences are not significant, and the moral instruction is on a par with the moralistic, which is closer to the moralistic, which is more serious and more serious.

There are many such examples, but the actual existence of the Magorussmo7o and Venerussmo7o languages is undoubtedly known to those writers and scholars of the 17th–19th centuries who, through their diligence and perseverance, contributed to the restoration of these languages. writers and authors of the 17th–19th centuries, who, through their cooperation and participation, contributed to the restoration of the Russian language in the early stages of the literary revival of the Russian people. They were morally upright figures of that era and freely decided issues that were resolved through knowledge and talent. But there was no trace of any revolutionary movements in their activities: ~~they~~ simply obeyed the demands of the day, and successes, driven by a deep desire for self-psychological integration, a motor that unites fragmented but sufficiently differentiated parts. ~~This~~ it must be added that the scientific and literary language, the moral and spiritual weapon of the people, consists, as is well known, of words and phrases, 7words and expressions, and is not a permanent language, but a language of one name, but a language of names. The general literary language contains a rich psychology and mythology, often very different from the living folk-ethnic reality, but corresponds to the high intellectual level of the developed writer and, at the very least, the reader. The raw form of folk culture will be preserved in the non-literary language. It is into this language that immigrants sometimes fall. Hence the obvious conclusion for those who are concerned about the privilege that has fallen ~~the~~ hands of the self-proclaimed elite, on the basis of a false pretence. The meaning and development of words, phrases and idioms should be considered separately and independently, and the primacy of one idiom over others is a matter of practical and psychological convenience, more or less.

It is a single unit and, moreover, a question of free mutual consent. It contains a scientific answer to the psychological and ethical questions raised by the state. However, the issue raises not only scientific questions, but also a series of scientific, practical, historical, practical and everyday questions, doubts and perhaps even doubts. Let us consider the most important ones.

1) The creation of the universe.

We raise this issue not on our own behalf and not with the interests of the literary community in mind, but with the interests of the people in mind. Among them are competent opinions, masked by the incorrectness and unnaturalness of certain words and expressions. It is precisely these words, in their raw form and in poorly crafted imitations of the vernacular, that have been introduced into the proposed scientific and literary language. Protest against such careless use of folk speech and its imitations, which, in the words of the famous South Russian folk poet and writer I. Nevyamoto (Neuyya) and repeatedly voiced by other equally competent judges, we accept as a tentative basis for comparison the opinion of Taras Shevchenko. There is, in fact, a reliable document signed by M. Hrushevsky. He asserts that the struggle is being waged on our (i.e., Ukrainian) territory from the Carpathians to the Don ("from the Carpathians to the Don"). The Ukrainian protesters speak out against the imposition on the people of a fabricated, unprecedented, unknown and unnecessary literature... However, this literature, in its essence, has nothing to do with Shevchenko's essence. Above these serious impressions, Hrushevsky ironises and emphasises that what is now happening is a living work, a movement, a process ("spigna zhyva robota, ruzhyn, prozres"). Grushevsky is being ironic and sarcastic, saying that now there is real work, movement, progress ("real work, movement, progress"), that now is the time, which is not worth wasting and may not happen again (I am not quoting Grushevsky exactly, but the translation is accurate) and that it is possible to write with one's own hand, at least as well as Shevchenko. It is not surprising that the Ukrainian people themselves, according to Mr. Hrushevsky, do not want to take it into their hands or mouths ("and they do not take it into their mouths or hands"). Look, he continues. Grushevsky wants to destroy the Ukrainian people – Ukrainian newspapers and magazines are being distributed, all Ukrainian publications are being destroyed, and the Ukrainian language is b e i n g completely eradicated.

They seize upon it and introduce it to Ukrainian national consciousness. Prof. Grushevsky argues that there is no Ukrainian Ministry of Education that would regulate grammar, spelling and stylistics. Some argue that Ukrainians are right to be upset, but Prof. Grushevsky is also wrong. We believe that he should be grateful, because his words confirm the negative attitude of Ukrainians towards the Ukrainian language. His words also contain a reference to the influence of the Ukrainian public. The powerful professor, as evidenced by the above quotes, believes in the power of poetry, grammar and spelling rules, but he does not mention anything about the psychology of language or the psychology of communication in general. He emphasised the urgency of creating a language, saying: "There's no time to waste, get to work!" ("Shmoda uasu, zayda do raboty!"), his friends will correct any mistakes made by their predecessors, Grushevsky reveals himself to be a fool. His thoughts and ideas are scattered, and they are given the weight of knowledge, even if it is only a fragment of memory — that is, all the messy mental work, with all its inaccuracies, is replaced by memory and becomes an organised whole there. This is the method of creating a meaningful language that is accepted by modern history (and logic as well)! We carefully examine the thoughtful ideas and concepts of the author's work, for example, I. Nevymim, P. I. Miteim, and, after reviewing the relevant press, we are convinced that the development of Ukrainian language, especially its neologisms, is carried out in accordance with the requirements of psycholinguistics and psycho-linguistics. In fact, it is not difficult to see that the formation of language is based, more on stimulation, it often approaches the true stimulus, but it kills the psyche and spirit of the language and working on the corpse material of soulless svumov, which, when put together, seem to express an idea. After II. I. Miteumi is based on the consequence of that reception in a certain way (responsible). That is, newly created, and created in advance, the idea of the soul's psychology, deceptively competes in the mind with the old view (true, predetermined) and thus causes the mind to become confused. And this confusion causes uncertainty, all deception and subversion. Some thoughts, composed even without error in terms of logic, but erroneous in terms of psychology, do not cause the idea and

They also consider it to be a motor that drives them, i.e. artificial. It is difficult to understand that they are tired, that they are tired of their native language and aesthetics from nature (the majority of them!). feels itself to be deeply offended by such stimulative labour, which sometimes produces substitutes that bear no resemblance to nature, like saccharin to sugar. Meanwhile, not only Mr. Grushevsky, but also many publishers of periodicals are complaining that he is demanding. Yes, dear God, he is demanding! Well, I advise you to do so. Grushevsky, completely abandon that teaching, tear your heartstrings and fill your memory with material that is contrary to the spirit of language (i.e., natural associations psychology). Serious work in the field of native language, M. B. Grinenko (Dictionary of the Ukrainian Language Movy), not without reason, limited his activity to the modest framework of collecting living and artistic works, without embarking on the path of creating a unified literary and scientific language. This language, as a tool and product of thought and the result of painstaking work, is the product of time and the combined efforts of many literary figures; but it is impossible to achieve such a result through mere effort.

The insufficient and inconsistent cooperation of the Ukrainian people with the integration of the Ukrainian language and the work to bring the Ukrainian language to the level of literary excellence can be explained by the fact that this language is psychologically very different and not identical in its psychological foundations to the Russian literary language. Deep understanding and empathy (Einführung), and the ability to empathise with others, are likely to be the reason for the accession (and not the rejection!) of the masses in the processing and creation of Russian literature in the 17th–19th centuries. This tendency — whether conscious and deliberate or not — is evident in both cases as natural and consistent with the truth of life, that biological truth which nature carries out in all its deeds, promoting what is necessary, but avoiding excess. The pair of languages, different in their own right (in their own time), but identical in spirit (in their own psychology) — this is the compromise that nature usually does not allow. A violent language, of course, will exist, a psychological tool of tantric renunciation, but whether it will become an organ and a means of psychological deception for many millions of people is seriously doubtful. Probably 10

Not only will the integration of Vmpaine gradually proceed with moderate enthusiasm, but it may also quickly transition to the adoption of a literary review, similar to how as has always been the case with peoples and nations, as history shows. This is a natural psychological process, which will come into its own for the South Russians sooner or later; the turning point is already clearly visible. Rapid assimilation with the country's language, especially since it is psychologically related, is a natural and inevitable prospect, which always and everywhere asserts itself, opening up access to the most powerful weapon of thought without the tormenting tensions of thoughtfulness. We value the psychology of thought and feeling, but not the language, not the set of words.

2) Literary law and the probable future of the terms: "Vmpaina", "умраиншы".

The terms "sti" and "mam" have already been established and, according to their origin, are administrative rather than scientific creations. Since the 17th century, Eastern Russia has been called ~~vily~~ Vmraina, Hetmanina, Magorossiia, and more recently, Eastern Russia. Kostomarov considers all these terms to be unsuccessful, and one can agree with him. The term "Umyrayny" has no basis for existence ~~due~~ to the absence of a self-contained entity, i.e., a distinct people, and the designation of the territory by the name "Vmrainy" has lost its original administrative necessity, and therefore the term itself seems meaningless, similar to the name "Holy Roman Empire" and

"The Moscow State." If anything can be said about it, then it is about the right of history to call the people by that name and that meaning, which the people themselves do not recognise. Therefore, it is not necessary to introduce, as Kostomarov suggests with gentle irony, terms such as khokho, mayan, zhong bug, etc. ~~The term~~

"mosmvitiane", the term "umprainy" will also be abandoned. But we have in mind here the profoundly absurdity of imposing a name on a population. A population is not a plant or a newly discovered island, but the sum of living entities that, since the Xth century...

In the 11th century, they called themselves "Rus", "Rusy", "Rus wives", "Rus family". These names were created by the people themselves and first appeared in Kiev and the Kiev family, and then were freely adopted by other Slavs, who had come to understand the meaning of these names, illuminating certain names with the light of supreme spiritual unity — in the name of the highest interests — the interests of the people and the nation. These lofty ideals and moral interests already existed clearly and vividly in the 10th and 11th centuries, i.e. more than a thousand years ago, and we find an artistic representation of them in Sove's Poem about the Seven Princes. In this work, there is no longer any Byzantism; everything here is familiar, Russian, says Kostomarov. Is this lofty artistic monument not bound to be remembered by history? After all, the heroes described in Sova call themselves "Russian"; they go to Kayaga on a "Russian mission," as confirmed by the author of Sova, a contemporary and, probably, a participant in the campaign of Ihor, who calls them "Russians". Vosparamama Prosvana, turning to "Russian women" with her passionate words and gestures. Boston, Kiev, Nernishov, Pogoim, spread throughout the "Russian family," sarydani "Russian wives" on the great misfortune that had befallen the entire Russian people, which was felt throughout the vast territory of the Russian Empire: that is ~~is not~~

"Russian family," and a seven-year-old girl in the middle, surrounded by merriment, and the holy Svyatoslav dropped the sooty coals mixed with pea and sesame seeds, and that was the end of the "Russian family." Totemiye virgins were happy and began to boast and praise the "Russian sogo"... And after the solemn testimony of the entire Russian family, with the confirmation of contemporary biographers and poets, Russian history, inspired by self-sacrifice, assures us in its writings that the events did not take place in the Russian family, that Ihor and his warriors, and even the poet — the chronicler of events, were "unfair," that they fought against the authorities, and that they did not represent the Russian family, but rather Vmpaine! It is impossible to go into a literal translation of historical documents with their subtext into the same language, but not into the existing language!

Professor Mikhail Grushevsky wants to replace our history with political teachings. Perhaps it is necessary for someone that Russia was Vmpaine in its past. And the Russians are Ukrainians, but that has never been the case. Although the powerful professor tells us about Ukrainian monoisation

According to Łnepru, it was already in the 10th century, and the beginning of historical times for the Ukrainian people is considered to be the 4th century, but such statements are completely unfounded. However, in his later works, Prof. Hrushevsky (Kievan Rus. St. Petersburg, 1911 7.) treats history and its truth more cautiously, and the terms "Vmraina" and "umrainstvo" appear in his latest work only in the second half, while the first half refers to "Slavs" and "Rus". Undoubtedly, time is a great judge of truth and justice, and already at the end of five years, separating one opinion from another, time has managed to do a lot. Sava Bozh and sa sto: truth and justice are dear to all!

Eight years separate our time from those events, which are recorded in the book about the life of Ihor and the most important events themselves. But the events are still fresh, especially the vivid images and brightly expressed individual feelings and experiences associated with the national interests of the young Russian people at that time.

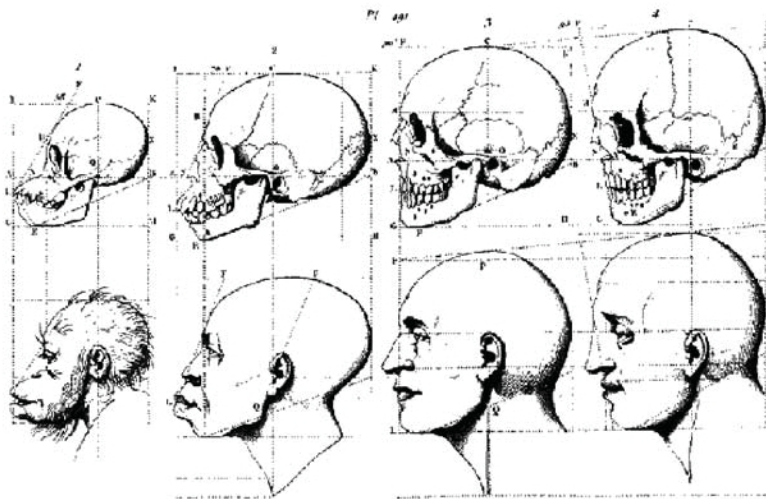
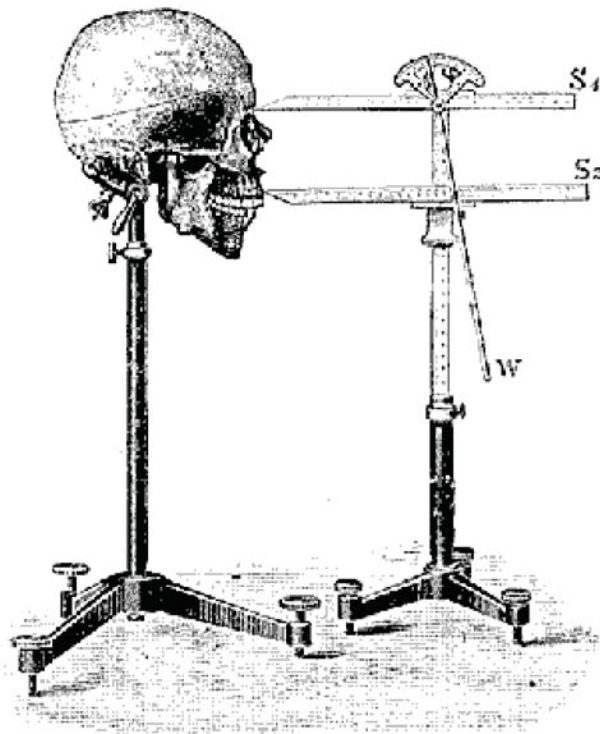
The author of Sova o Pomye I7operev artistically conveys feelings and experiences, and through them we can judge even today the impression would have been accepted in the Russian society of that time as a manifestation of the spirit of the times. With the same spirit, the Russian heroes fought for the Russian people, and with the same spirit they defended their name: "Rusyn". They would have been turned upside down in the family tree of the "Rus" on the Kayan, if ~~ty~~ had been born, but nowadays we doubt their stamina ~~anthropology~~, their customs and traditions. The dead have neither shame nor fear, and therefore they will not take up arms when their names are taken from them, which they have given... Gor'movo ~~would~~ have been in Putivl on the wall, and if she had heard, ~~se~~ would have

"Umyrainma," not a Russian woman. If all Russian women were in a state of excitement and enthusiasm, they would join Prosveta, defending the honourable name of their country and their souls. There was no state unity at that time, but the spiritual unity was bright and strong. In her poems and songs, Prosveta addresses Russian women, but in her soul there is already a growing conviction: in the spring she goes from Putivl ~~Łuhansk~~, then to Kayag, to wash the bloody wounds of the heroes with a beaver fur coat, made in Kayag. Evidently, the conscious awareness of Russian unity and kinship already existed in people's minds, inevitably breaking out in moments of danger and helplessness, when they needed their own people. This sense of unity

as early as the 12th century!

With this understanding, the future of the Russian state —the people and the state —was predetermined and predestined. In its creation, nature provides a truly anthropocentric building material, and this is where the peculiarity of biological construction lies. It should come as no surprise that the Russian people have their own national characteristics and peculiarities of their psychological makeup. Those who know how to treat the self-determination of peoples with respect should not express surprise, opposition or hostility...

The desire for self-determination arose and awakened in the Russian people very early on. Already in the early days, it manifested itself in the creation of a language, which in its expressions and words was psychologically complex and therefore incomprehensible to some, even to those who were geographically distant and isolated, but having become universal and common, with the consent of the people, it turned ~~in~~ an important psychological tool for uniting the people (Kostomarov). Under such conditions, it becomes understandable why the idea of unity emerged as early as the 12th century, despite the absence of a state, when the Russians lived in scattered large villages, in families and family groups with a common psychological bond, a common language, a common religion, a common culture and a common way of life, in a motorised ~~environment~~ a natural anthropological laboratory for the study of children, uniformly inherited and reproduced. These reproductions, containing both anthropological and psychological elements, are clearly expressed in the artistic and scientific monuments of the 12th century and are therefore highly relevant, forming a natural programme for our present and future national self-awareness!



I. A. Simorsky Characteristics of
the war, its causes and consequences
in connection with issues of the Russo-
Japanese War

Published by the Red Cross Society, presented at St.
Vladimir's University on 23 February 1904 by
Professor
I. A. Simorsim

The origins of the main ethnic groups date back to the most distant biological antiquity, which can be measured in hundreds of thousands of years. As historical documents show, and even more so, research into the remains of extinct species, the origins of the main races are clearly evident from time immemorial. Not only the external features, such as the shape of the eyes and nose, but even the form and proportions of the face and ears of the representatives of three races are explained with the most indisputable obviousness. Just as ancient Jews and Egyptians are depicted on the walls of Egyptian tombs, so we find modern Jews and Legahs. They are distinguished by features characteristic of this race: a monochromatic race can be identified with perfect accuracy by the features of the face, which have remained unchanged for thousands of years.

But more important than that is the fact that they are also stable and psychologically balanced. As they paint us a picture of the biblical prophet of the Jews, so we find him in our own day. French psychologist Ribot, citing a quote from Eusebius, characteristic of the ancient Greeks, notes: this description does not apply to modern people!

The original and the borrowed races go hand in hand, forming ~~two~~ stable and simplified series. When races mix and blend, when new nationalities and tribes are formed, a gradual process takes place, lasting centuries and millennia, while in a mixed race there is no unification, no rebirth, no middle ground.

On the contrary, the races that have merged remain distinct, with two streams of merged peoples, whose waters are very similar in terms of their characteristics — each with its own unique flavour. In mixed races, ethnic groups and nations, we mostly see individuals belonging to different constituent parts. Extensive anthropological research conducted by the Moscow Society for the Study of Human Nature, Anthropology and Ethnography, show that there are two types of Russian population — Slavic and Latin — with ~~h~~own distinctive features. But the spiritual values inherent in both types have been preserved in their own way. T h u s , the Russian nation is united spiritually: the tone of feeling and sound mind of the Slavic people with the unshakable will characteristic of the Latin people; ~~i~~the press, they are united by the most perfect spiritual bonds, those that bind together all the constituent parts. Having absorbed the divine spirit, the Slavs gave the newly risen people (the Russians) their language, their spiritual song, their subtle feeling and natural mind. In this way, the Russians gave their soul to the Russian people, and the Germans to the German people, despite the fact that each nation includes other nationalities. Mixing races can give a positive result, For example, mixing the Slavs with the Germans would be beneficial, but mixing the ancient Germanic race with the later races that flooded into Europe would be detrimental. The mixing of Turkish elements ~~wh~~Rusyns and Mavmas lowers the intellectual and spiritual qualities of the latter.

The examples given are based on the recognition of the legal ~~a~~moral rights of all people. Undoubtedly, ~~i~~an ideal and moral sense, all people are equal, but ~~i~~biological and biopsychological terms, races are very different, and the moral ideal should be that the lower races rise to the level of the higher and more gifted. This will be the ideal union of humanity, in which moral exchange will become a new driving force of life.

The spiritual values of a people, combined with their activities, constitute the national spirit. It ~~i~~s dear ~~t~~o the people as life itself, and every people defends its national values as its most precious treasure. Many wars are not fought for territorial interests, not for the sake of expanding one's sphere of influence, and not for the sake of opening up new markets, etc. In verse

The conditions are ripe for the outbreak of war, which will bring disaster. There are other important motives for war: we love our homeland, our native land, our native language, our national morality, our national soul. Every nation defends its highest national treasures, and when these treasures are threatened by danger, especially biological and moral danger, it is obliged to defend them. Let us explain our idea with examples. In recent years, anthropologists and biologists have raised the alarm about the destruction of species. Animals are being ruthlessly exterminated by industrialists for the sake of profit, and soon animals will disappear from the earth. What nature has worked on for over a million years may disappear forever, say biologists

— and demand that it not be exterminated before the last moment. But then, if a rare animal disappears, it may be followed by a separate species and then a whole race. The post is from the subject's *sm* at motor7o:

An empty heart beats evenly, and a
pistol does not tremble in the hands.

(Nepmowmov)

Pushmin fell victim to the cruelty of the *мѣветнѣма-де7енаранта*. Similarly, the highly gifted naiya fell victim to the barbaric peoples, who did not understand in their own way, exterminate the most valuable biological and psychological diversity. Two thousand years have passed, and the works of the ancient world are preserved in our museums, representing the highest forms of artistic creativity. Cultural heritage will forever mourn the loss of the ancient race! As long as there is life, the greatest son of nature can be defeated by the worst of man. The savage nearly perished from *h u n g e r* (starvation) and disease. Hence the natural desire for self-preservation and war with the enemy.

But war is not only a matter of self-preservation; it often stems from the need to find moral space and freedom of action. Nature, of which we are all a part, strives to improve humanity, trying to create a better human race, to instill in us the highest moral values. It replaces the Huns ~~M~~ongols with other races. Once upon a time, the ancestors of the present-day Turks — the Huns with their leader Attila — conquered all of Europe. But ~~he~~were not the right people, not the right breed, they needed to be

nature. Now these fierce warriors have become timid inhabitants of Siberia, just as the terrible monsters have turned into ordinary Tatar merchants, selling their wares and buying old women.

The battle often decides the question of the right to moral superiority, to the dominance of its national spirit, which ~~the~~ harmony of nature and in its predestination has the same meaning, all biological improvements, derived from their own nature.

The fate of all depends on their intellectual and moral qualities; these qualities determine the future of nations.

Of the three main races, the white race belongs ~~the~~ least gifted on the globe. In terms of physique, its representatives are noticeably smaller than those of 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. They have never formed a large state and have not produced any outstanding leaders or figures in history, although in prehistoric times they were more widespread geographically and territorially than they are today. The most important aspect of an individual and a race is the mind: in portraits, one can always see the upper orbital muscle ("muscle of thought" ~~D~~Duchenne), and even the muscle in people with anatomical abnormalities is significantly more pronounced than in healthy people; meanwhile, it is a true reflection of the difference between humans and animals, constituting a "specialised muscle" (Duchenne).

In connection with this, there is another feature, namely, the universal, harmonious tension of the muscles of the body, which corresponds to attention and which gives the face a fresh, lively appearance, and energy, which is not evident in the outstanding and self-assured ~~lantom~~ ~~lantom~~, so that even the most modern subjects of this race seem old-fashioned and unattractive. Namely, the mother, the father, and the sister bear the marks of an unchanging, immutable dilapidation, ~~on~~ expressed anatomically in the muscular structures of those muscles, which in representatives of other races are usually found to be underdeveloped; Thanks to this, it is generally considered to be more robust, with a thicker, more pronounced tone of voice, compared to the other species.

The human race, especially in its most typical representatives, bears a clearly expressed imprint of the predominance of mental muscles over physical ones; because of this, the eyebrows are always high, and the forehead is broad even in young subjects.

Based on these facial features, it is necessary to conclude that despite their developed and disciplined external attention, the yellow race has nevertheless not developed a habit of intense mental work and intellectual perseverance. The historical fate of the yellow race in Asia and America shows that they are attentive, persistent and tireless in peaceful labour, farming, gardening, and simple technology, but they are not capable of science or art, and despite their ten thousand years of history, their minds have not attained the sharpness and intensity which translates into an insatiable thirst for knowledge and a deep need for an intellectual life, as we see in the West. In the midst of war, the fierce, by the nature of their spirit, become fanatical, giving themselves over to feeling and passion rather than reason and deliberation.

The human race possesses the most complex combination of mental abilities, which is expressed in the balanced, symmetrical development of the mind, will and emotions. With such a disposition of the soul, the noble race can realise in itself the ideal of comprehensive psychological development and become the creator of science and art, the organisation of social and state life, the creation of sublime art and world culture, and the improvement of the most vital conditions of life with the help of incomparable mechanical and technical improvements. The ancient Greeks were the psychological prototype of the race.

The ancient race is still alive in its essence, although it is not fully understood, and although it continues to live in secret and mystery, in anthropological terms it no longer exists, and everything that is mentally and artistically sublime — everything that is valuable — is now stored in museums, archives, libraries, an endless legacy of the spirit of the past.

The Greeks consisted of two anthropomorphic parts. In Egyptian images, in Homer's descriptions, in the characteristics of the lyric poet Pausanias, he is depicted as tall, blond, with light eyes, a high forehead, and a broad, powerful mouth. They were probably immigrants, to whom Greece owed more than anything else. But there was also another type of people (probably the indigenous population). The Greek people consisted of

an equal union of two anthropological groups (i.e. Greeks and Pegas).

The defining characteristics of the 7th type are a lively mind and emotions combined with a strong, agile body. Hippocrates and Aristotle, with their profound insight and wisdom, speak of the balance of the spirit and the relative stability of their contemporaries. The mind always participates in emotional turmoil: therefore, emotion cannot turn into either blind passion or fanaticism, where emotion outweighs reason. On the other hand, the emotional development of young souls, according to Renan, is like that of children, who are naturally devoted to their parents. If we were to be there, then, in the words of Fumidida, the whole state would be a thought. For him, thinking ~~was~~ a pleasure, and mental work was a labour of love. His ideal was Viss, who "saw the birth and death of the thoughts of many people". He contrasts the mind of the Greeks with that of the Egyptians: when Herodotus asked the Egyptians about the origin of the Nile, they could not answer, and even on such an important question they had no assumptions, but only who were not present at the time, came up with three hypotheses about the Nile, and, after examining these hypotheses, Herodotus presents a fourth. His keen, inquisitive, and sharp mind created for the first time something that had not existed in the world until then — true science. Other peoples, such as the Hadeans, also made intellectual advances, but they placed them on the path of their own development; but he unstoppably rushed forward along the path of the mind.

Other peoples, such as the Semites (Fourier), are utilitarian by nature — they are practical and pragmatic; 7rem is a scholar, a thinker, an artist. For example, Semitic works of art are not mere objects of trade, which he labours over ~~the~~ template; but 7rem, becoming a labourer, does not cease to be a thinker and artist at the ~~same~~ time. The artist has two sides; with his imagination, he lives in an ideal world, but with his reason, he does not go ~~by~~ the limits of real life. What an incomparable race they were! In such a race, for the first time, a truly nervous-psychic technique and artistry could develop to its full height.

The seven anthropological races; they were almost exterminated by slavery and deportations, they changed and degenerated, due to the admixture of numerous foreign races — Abkhazians, Serbs, Vagachs, Bogars, and Westots.

Thanks to the conditions of the race, and in connection with it, the second and third rumours. Instead of the ancient spirit, the new spirit was characterised by cunning and deceitfulness; love was replaced by greed and stock market speculation and triumph; true freedom and independence gave way to servility, which turned the new generation into commercial and political intermediaries.

The Rponuy consist of a mixture of three main ethnic groups. The first to appear on the present territory of Rponuy were the non-Christian peoples who migrated here from the Magaisu archipelago. Around 800 AD, Poland was flooded with representatives of the Ainu race — the Ainu and the Ainu, and a thousand years later, the Japanese appeared in the Polish archipelago, who subjugated the aborigines. Thus, the Japanese, for the most part, consist of the Ainu. The Rponi undoubtedly surpass other representatives of the Ainu race (the Mitayev, Monogov, etc.) in their spiritual qualities. This is most likely due to the admixture of the Ainu race, i.e. the Ainu. The Ainu are very similar in their physical and spiritual characteristics to the Russians, and Katrazh (the well-known [раншуский антрополог] calls even the Ainu "Russians from Moscow," and Baelz recognises them as his own people, identical to himself. But the Ainu are clearly oppressed by the Russians, who seek to exterminate them.

They are tall, strong, with typical monochromatic features, agile, imitative, pesky... Let us not judge our enemy: he himself has turned to my court — my court — let him decide!

It is impossible to look at an armed force and not measure it, but they are measured by the number of tons of water displacement, the length of the gun barrels, the range of the cannons, and the military power of the ship. True, and the lamptors make up part of the syzygy; but they are the main thing! The most important factor in war is the psychological factor — the national spirit and the biological qualities of the people. War is not drama, not robbery, not murder. It is a real battle, with respect for the requirements of duty and conscience. In war, it is not the one who is brave and daring who wins, but the one who is courageous and manly. War requires the highest virtues of the soul, the highest moral virtues! How?! Where there is bloodshed, where friends kill friends, where the highest virtues of the soul are necessary? Yes! That is the psychology of war, which is waged by a brave people. A warrior going into battle does not think about murder! But Mam describes the terrible and terribly solemn moments of the Russian

writer — a participant in the recent Eastern war (Vsevolod Garshin):

[illegible]

Amidst the battle, a feeling of sublime joy overwhelms the soldier. The Russian soldier is less developed, he is simpler, but his natural feeling of awe raises him to moral heights. Here is how M. I. Voronov describes the Russian soldier:

"He is wise, he is intelligent — he is a soldier in the true sense of the word, a soldier in the highest sense; as the saying goes: "He is small, but he is still young," and we said to the enemy, and to the other.

"Where does the Russian spirit come from? It is the result of the hard work of the Russian people... The Russian people are hard-working in everything they do. In my mind, I see the image of a great Russian soldier; a new image, like a knife, a spear. And in my mind, I know that he is a great hero; we put it in his head that we are worthy of praise; just as we put it in our heads that we are worthy of praise, glory, etc. In a word, between Russian soldiers and heroes, and there are only a few people who fulfil their duty, even to the death, who fulfil it with their hearts, to whom we say, "How can we thank you? What is required, we will do: everything." That is why we are great, because we know our greatness.

"McKalechwys are in the sky, and the cold is uncertain, with a clear mind and a calm heart."

But I will remember one thing, we were afraid that the Gospel would be lost, that we would lose the Gospel, and that we would lose the meaning and essence of the Gospel. A man of many talents, a man of nervous disposition, he understood the meaning of life and the meaning of death, and sometimes the meaning of the whole, we do not lose our pride and we do not lose our faith in ourselves, because we know that we are better than all other nations and we are proud of our heritage and we do not doubt it.

"We are afraid of the cold, we are afraid of the storm, but we do not express our fear to Turgenev: нуwecp pодуwe жертву высмей любви, ow отправлeмcр wа Tom бeрeг co cпокойwoй совеcтью, ибо претерпел до коwца, "претерпевмий же до коwца спасеw будет..."

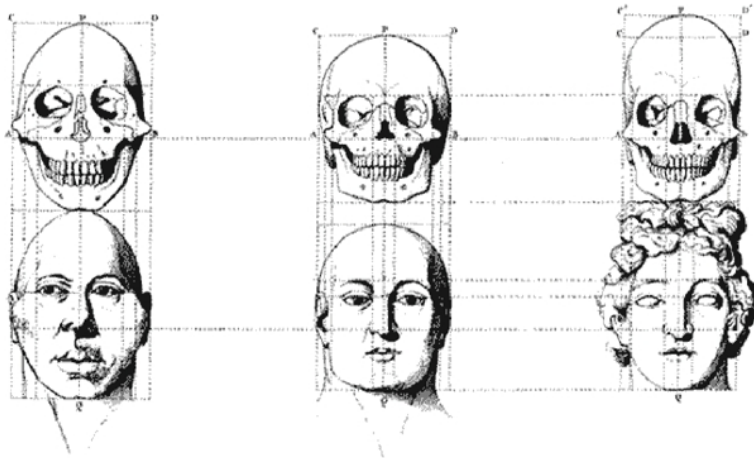
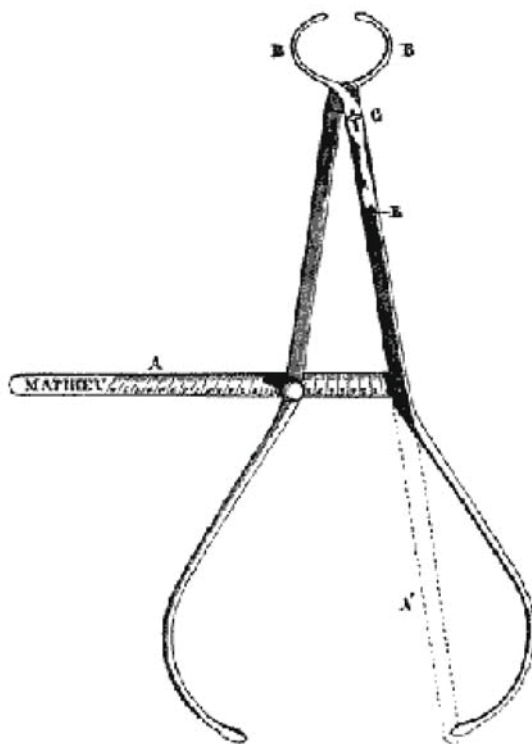
Thus, courage and love are what inspire the soul of a soldier in battle. The most mortal danger gives a sublime mood and makes one feel like a hero, proud of oneself. The people who produce such soldiers emerge victorious.

There are two nations that possess the highest qualities necessary for a soldier. These three nations are the Russians and the Latvians. Both are fearless in battle, unafraid of bayonet attacks, and advance relentlessly. The Boites, despite their fanaticism, are a race of warriors. During the Akhmet expedition in Central Asia, the Asians, waving their sabres in the air, eagerly rushed to attack the Russians, but they fled into battle ~~the~~ their swords drawn, because they could not bear the sight of danger, not having the strength to face death head-on. The Turks also could ~~n~~ withstand the fierce battle and fled.

In the modern Russian-Japanese war, we are faced with events and conditions that are completely different from those that European nations are accustomed to dealing with. We are faced here ~~with~~ a racial struggle, but not in the usual sense of the word, ~~but~~ in a completely different sense. We are currently facing a major biological event, which has become apparent and has risen to its full vitality. The Russian people, according to the unanimous opinion of even the peoples of Western Europe, are the undisputed disseminators of European culture among the peoples of the yellow race. The main factor here is the 7th biological basis. Assimilators роуъ Russia cмасауacь cамым

positive way in the past two millennia and led to the peaceful, lasting unification of the Russian and Slavic peoples across the vast territory of Eastern Europe (Bestuzhev-Ryumin).

The last three hundred years saw the same process of peaceful assimilation carried out by the Russian people in Siberia, reaching the shores of the Bering Sea. Anthropological studies conducted on the population of Siberia show that the Russians have already thoroughly ploughed the biological field of Siberian foreigners: everywhere there is a healthy, strong, spiritually gifted population, born of mixed marriages, which has absorbed the Russian soul and the Russian national spirit, which has proven to be of great importance for the fruitful assimilation by the foreign population of the biological and moral values of the Russian people. Amidst the constant work of nature, with the peaceful development of the world, Japan is striving to break into the current course of events and turn the wheel of life in a different direction. At the first news of this, the Russian people felt the beating of their historical pulse and stood up as one to defend their historical destiny — to preserve their healthy comrades in life and death, into the nerves and souls of their enemies, for whom they are the highest spiritual and biological force.



I. A. Simorsky Anthropological and Psychological Генеалогия Pushmina

The birth of a new life does not happen spontaneously. It is preceded by a long and difficult preparation ~~th~~is momentous event in the life of living nature. French anthropologists have identified a number of preparatory conditions and phenomena that constitute the biological environment of a series of events. It is clear that diversity, tangibility and giftedness, comprising a series of related phenomena, are associated with certain family groups and clans and appear at the peak of their biological potential, from time to time, with varying frequency, manifesting itself in individuals of either the male or female sex. The fate of a hundred families, traced by anthropologists over a distance of several centuries, shows t h a t is, births and families, which even over a relatively long period of time (up to seven centuries) produced offspring without any "God's mercy", i.e. talent and giftedness. But other family groups produce, from time to time, gifted and talented representatives, after which the creative power of the family declines ~~a~~ new rise.

In the development of individuality, apart from the generic subconscious, individuality is observed; it corresponds to the period of unification of multiple and similar elements of youth. This individuality often remains unnoticed in childhood. This is what Pushkin said. But then individual development proceeds rapidly, and in adolescence, individuality is already fully formed. Individuality is manifested in all the main features of personality, so that in ordinary people the normal development of spiritual powers and talents does~~n~~ always manage to reach the level of early maturity.

The study of the bio-historical basis of genius is of great interest. It is known that in ancient Greece, gifted people tried to claim many virtues for themselves. At the heart of these ambitious claims lies the fact ~~that~~

7ения has many anthropological meanings; many people participate in its creation, sometimes even distant biological ancestors. In Nermontov's work, the characters are portrayed as Scottish. In Nvva Tostovo, some (Khododigin) unjustifiably assume kinship with Mamai, a Tatar prince. Pushmin's kinship with the non-Christian state of Uegoveueste through his wife, the daughter of Ibrahim Hannibal, is well known. The subtle connections between the main tribes of the state (the Bega, Zhega and Uer tribes) are limited to their ability to serve as a biological foundation for the most important natural phenomena. Perhaps they even contribute to the universality of the spirit, which is the essential feature of intelligent beings.

Observations by psychiatrists have established that not all traits are passed on from parents to offspring through biological inheritance, but only some; Moreover, this transmission may encompass both external forms of physical organisation, related to temperament, and internal characteristics, related to character and mental abilities. This observation applies to neuropsychiatric phenomena in general.

The unity of the soul is based on the interaction and monomania of individual abilities and aspects of the soul, stimulated and directed by impressions coming from the external world and other impressions which are given by temperament and the life of the organism itself. Memory, storing everything that has once been experienced and lived through, enters the third stage of development, which is linked to the first two and connects the present with the past into a single, coherent individuality. There lives both the ordinary and the extraordinary.

Are these contradictory ideas compatible in the anthropological composition and neuropsychological organisation of Pushmin?

The Pushmin family rose to prominence in the 16th century under Ivan the Terrible. Even then, the Pushmin family was a prominent phenomenon, and during the reign of Alexander Mikhailovich, Grigory Gavrilovich Pushmin, a descendant of the family, became particularly famous. Thus, the Pushmin family had a significant social role two centuries before the birth of the post.

In the 18th century, i.e. during the period when the Pushmin family's talent had already become apparent, the Pushmins were related to the family of Ibrahim Hannibal: Maria Agemseevna Pushmina, later the grandmother of the post, married

Osipa Ibrahimovich (Abramovich). From this marriage, Nadezhda Hannibal was born, who later became the mother of Sergei Nevsky Pushmin. Thus, the post came from a mixed marriage. This raises the question: are the components of the character and the characters themselves united and coordinated? The answer to these questions does not present any particular difficulties, since the post is characterised by the expansiveness of its character and straightforwardness. He expresses the main points and heights of his self-confidence not only in intimate moments and private correspondence, but even in his public works.

In matters of anthropological and psychological genesis anthropological issues come first. I. E. Repin drew attention to them in his last article; they are also given importance in the press. What was the appearance of the post? What was its temperament? How did the mixed origin of the two races affect the spiritual character of the post?

Pushmin's mother, Nadezhda Osipovna, was the daughter of Osip Abramovich Hannibal and the granddaughter of Ibrahim (Abram) Hannibal. The latter bore clear signs of non-Christian race in terms of appearance and physique. Pushmin's mother was the first anthropological representative of mixed descent, the first living product of the Pushmin family's kinship with the Hannibals, a race with a long history. She was a typical representative of her race in terms of her appearance and other physical characteristics, and undoubtedly bore the characteristics of her mixed nature in her psyche as well. Perhaps she was not even recognisable as a woman, judging by the clothes and jewellery she wore, but at the same time she possessed all the typical features of the fair race: a delicate nose, thin lips, thin teeth, a pointed chin, and a delicate, harmonious musculature. In her younger years, she was successful in society, which was facilitated by her originality and novelty of her physical and mental characteristics, ~~n~~ature had bestowed upon her. She possessed this originality, carrying within her the seeds of two very different races (white and black). Did she ~~n~~also contain the seeds of a third major race, i.e. the yellow race? That happens. Where there is collaborative biological work, where two scientists meet and interact, an unexpected biological synergy may arise, and a third species — hidden and suppressed, which may remain invisible until that moment, but which awakens at the right moment.

I am looking forward to a new life. When I first saw my mother's post, I did not participate in the creative work of the Pushmin and Hannibal families, who were members of the third race — the Zhegota. This can be seen in the mother's position, where she stands at the intersection of the two races. The question of whether the mother of the post is carrying a double ~~at~~ triple racial burden can be answered, at least to some extent, by looking at the portraits. If the mother of the post is of mixed race, she is a representative of two races (white and black), but if ~~had~~ she had a slightly darker complexion, she would not be simply "mixed-race," but a "snow-white maiden," then in this case she contained within herself the three main races of the human race ~~and~~ could pass on to her newborn son the characteristics of the three races with all the material and spiritual consequences. The two races are undoubtedly present in Natasha Osipovna. But in what proportion?

The creators of the material and spiritual works of Natasha Osipovna were Maria Agemseevna Pushmina and Osip Abramovich Hannibal. Maria Agemseevna was a natural-born leader, and this alone predetermined the biological fate of her offspring — in the sense of race. This was greatly facilitated by the highest virtues of the noble race. The Russian race appeared on the scene in the form of the unstable Osip Abramovich, and at the same time, the Russian race was represented not by its best qualities, but by its worst. Under these circumstances, the outcome of the monsoon in the race was inevitable: Nadezhda Osipovna is a beautiful Russian girl ~~un~~spoiled and clearly expressed non-Christian features and all the biological purity of a fresh, original edition. For this reason, Nadezhda Osipovna has possessed a refreshing vitality and creativity since birth.

Her offspring were particularly important because ~~husband~~ her husband was Pushmin (Sergei Novov), a descendant of a family with a long history. In terms of the biological composition of the family, the new branch of the Pushmin family could be more fundamental in securing victory for the Pushmin family. — with the introduction, moreover, of refreshing and fruitful news from the meeting of two races of the most ancient ~~distant~~ biological origin (the Uper race is the oldest of the three, the youngest, the middle one is the middle one). If the mother's position is not just

"smug" but a "wise woman," she could give her

her son the anthropological universality that clearly distinguishes him from other people.

The appearance of the post, departing from the Pushmin type (especially the ota), largely corresponds to the non-Christian type, which is even more decisively represented than that of his mother. All the main features of the non-Christian race are present: short stature, broad eyebrows, nostrils that turn outwards rather than downwards (portrait by Tropinin), a smooth forehead, thick eyebrows, a large chin (lower jaw), a wide mouth, despite the seriousness of his posture and rare self-confidence. But at the same time, the portrait is imbued with bright colours — it is the most vivid portrait of the noble race. This appearance was given to the portrait by I. E. Repin in his painting "Pushmin on the Smasamen". Pushmin's appearance in the painting was widely discussed in the press, but without a clear understanding of the meaning. All the characters in the painting owe their appearance to Hannibal through their mother. In the portrait by the artist Bitsev, where Pushmin is depicted at the age of 6–8, a distinctive feature clearly stands out — his thick, protruding front teeth. This feature is also noticeable in later years, especially in the upper lip, which is clearly depicted in the portrait by Tropinin. The most important non-Christian feature — dogmatism (dogmatism) — is not difficult to judge from the images, for example, from the image of the post in the poem; the same is true of Naumov's portrait of Pushmin, who is depicted as dignified. However, ~~all~~ anthropological characteristics, especially according to the indisputable physical characteristics of Pushmin, he is distinguished by his non-Christian physique, in certain respects, both there and here.

The post itself does not explicitly mention the non-Christian race, ~~but~~ does refer to it several times. "It is impossible to speak with certainty about the fate of modern slaves," he says, "but I can speak with certainty about the fate of my brothers~~the~~ slaves. One can grant both of them freedom from slavery, but it is unforgivable for enlightened peoples to delude themselves about them." Pushkin also speaks of his almanac, refusing to have his own bust made. "Here," he says, "my ugly face will be immortalised" (Letter to his wife, 16 May 1836).

Thus, the appearance of the post and its anthropomorphic shape bear the indisputable character of non-Christian properties. But 7asa (i.e. the pigment of the iris) is light, not dark or dull, and марие, швет можи сму7ый, but not dark, not but британский.

Of course, one can speak of mixed origins. All existing peoples on the globe, to a greater or lesser extent, are mixed; there are no pure races. Even the Jews, despite their anthropological uniformity, have been mixed since ancient times (dark-haired Jews and redheads). The races of the future, says Katrazh, will be less distinct in terms of physical characteristics and will be more similar to each other. Russia is a typical example of a mixed race, composed of three main races of the same kind — fair-haired, red-haired and black-haired. The three races gradually crossed over to the islands surrounded by water, lived side by side, and gradually mixed. The process of mixing is still ongoing: alongside beardless representatives of the yellow and grey races, the white race (Ainu) live in Russia, with their distinctive facial features and large beards. (typical racial признам белых). Катразж называет их "Russians from Moscow."

The spiritual qualities of mixed races and individual metis subjects bear the mark of their bio-historical destinies. The authenticity of the Japanese, according to anthropologists (N. ten Kate), depends more than anything else on the admixture of foreign blood.

The fate of the величайшего post is in all respects the fate of неволеванная. Judging by the черты кожи and светлым волосам, — белый человек in the racial sense слова. At the same time, the non-Christian admixture of the past has left its mark, and this is evident, above all, in the outward appearance of the post. If we are talking about internal qualities, i.e., psychological nature, then Pushkin justifies the psychological conclusion of psychiatrists, cited above, about dual heredity — about the preservation of certain external traits and instincts due to non-Christian beliefs and the transmission of all other, especially higher, traits according to the Russian race. In connection with this, individual traits can be explained by two sources. The recklessness of his nature, the impulsiveness of his decisions and actions (manifestations of "reckless folly"), passion, violent instincts with courtship, feasts, quarrels, duels — all of this is a tribute to the racial morn. This also includes and those

"увлечения", которые пост называет "пороками слабостей" and memories of которых already in a twenty-year-old young man-посте вызывает clear, болезненную, spontaneous reaction and a motivated regret that, in order to achieve his "goals," he "sacrificed" himself

with my heart, my soul, my freedom and my spirit" ("The Daylight Shines"). That which is inherent in the noble spirit, that instinctive knowledge, that which is incomparable with his artistic nature, that which sometimes overwhelms him, that which requires an unshakeable will. This instinctive "alimansmoe" naua in its primitive form can be found on the other side of the ocean, among the indigenous population of the United States, where the sensuality and sporting boldness of non-Christian sentiments pose a dangerous threat to the entire existence of the subject. Separate seats on trains, separate seats in restaurants, and all other forms of separation of whites from blacks are caused not only by the smell of sweat and the smell of food, but, to a greater extent, the danger of the instinct, against which the motorised American cannot be restrained by the courts and the judiciary. In the ideal, artistic soul of the poet, in the forms of the poem, life, like a parasite, is the most vivid instinct, which even in the most difficult period of life does not fade away, filling his soul with fatherly jealousy, probably seeking his own role in the events that caused the romantic soul to suffer.

Alrimansmoe nauago in mprovi and nerves vegimomo7o posta, надежив е7o umasannym seyuac dimo-instinktivnym maestvom, odayo, together with that, and one mno7oennym gift, which, in psychological unity with the sensations of the body, contributes to the creation of that acute observation, which is inherent in the poet. Sharpness is manifested in liveliness and speed of movement, in the psycho-emotional acuity of organised reactions, making him a tireless walker, a novelist, a maverick, a gymnast and a light-footed dancer. He has a natural talent for all the arts. This typical aristocratic temperament was instilled in him by the healthy, refined soul of the ancient noble Pushmin family. The entire nature of the Pushmin family can be likened to a large tree, giving it its properties and providing a fertile ground for artistic creativity. This very organic combination gives the processes of perception a certain perfection. With his calmness, spontaneity and luck, Pushmin is calm and light-hearted, and with the calmness and subtlety, he grasps everything, even the most fleeting impressions. As inimitable as he is in his ability to grasp the moment, Pushmin amazes with his remarkable gift of subtlety.

perception of impressions, both external and internal. Here, we are not talking ~~about~~ the speed of movement of the organs of perception — the eye, the ear — but about the speed and perfection of mental, or rather, psychic processes of perception. It is not muscular and physical work that is important here, but psycho-emotional and mental work. Some pedants in the field of science remain stuck in outdated psychological concepts and continue to talk with dull stubbornness about the development of the ear, the nose, the rumi, etc. It is not the ear, ~~but~~ the psyche and the psychism associated with the ear, the nose, and the mouth that determine the main issues of perception. Interaction with the outside world, the acquisition of impressions and their perception (expressed in psychological terms) — is the most important system of psycho-logical processes, which gives us insurmountable advantages in life. If this system is affected by the technical properties of the tonal apparatus, then the consequences are insurmountable. In Pushmin, the perception of the external ~~and~~ internal world carries the properties of such an artistically subtle work that it can be compared to the work of a seismograph, registering tremors from tens of thousands of miles away. Below are explanatory examples illustrating Pushmin's system of internal perceptions. These perceptions require a greater degree of sensitivity of the nervous mechanisms ~~in~~ external perceptions, and the examples taken from this area, more clearly reveal the remarkable sensitivity and precision of the mechanisms of perception.

Modern experimental psychology gives us a deeper understanding of the processes of perception, while recent psychology has assigned them a more modest role, emphasising their other mental functions, especially intellectual and emotional ones. Recently, the views of psychologists have changed, and Pushmin's current psyche demonstrates the latest insights. The apparatus of perception and the very mechanism of its operation are presented as phenomena ~~Pushmin's~~ , but he must be given first place in the ~~ueoveuestvo~~, ~~мам носитеж~~ ~~mos7ovo7o~~ apparatus, standing outside the ~~monmypca~~. In terms of his talents, Pushmin stands alongside Shakespeare and the author of the Iliad; he died before reaching the peak of his titanic spiritual powers!

Psychology is now understood more clearly and broadly than it was until recently. This has happened under the influence of experimental research in psychology.

In laboratories, with the help of an instrument called a tachistoscope (rapid viewer). The instrument is used to determine the conditions and the very process of perception. With the help of a tachistoscope, it is possible to verify that any perception increases the potential of the images stored in memory, thereby bringing them closer to the moment of recollection. Thanks to this, the memory comes earlier, depending on the active activity of perception. And this activity, as we have seen, is distinguished by Pushmin's phenomenal sharpness and intensity, thanks to the remarkable combination of mixed heredity.

The gifts that nature has bestowed upon Pushmin's soul are evident in his work. Everything else can be attributed to Pushmin's upbringing, which was instilled in him by his mother, Maria Agemseevna Pushmina, who gave the world a mother. Of particular significance here is the fact that Pushmin was represented by a member of the Pushmin family, Sergei Novov Pushmin. Thus, the Pushmin family became related to the Hannibals again, i.e., the second grafting of the Pushmin family to the already mixed Pushmin-Hannibal family. This led to a new creative upsurge among the Pushmin family, which was influenced by the Hannibals. At this point, Pushmin's work became highly interesting.

The Pushmin family is an ancient family, and it has a significant biological significance. French anthropologists, in their studies of the life history of families in ascending succession, trace the life and psychological fate of families over a period of seven centuries. Pushmin, who was interested in his genealogy, considers himself a six-hundred-year-old nobleman (A. A. Bestuzhev, April 1825) and even older (to the same person, December 1825). One hundred years alone is enough to affect the health of the nervous system and the biological stability of the family. The family did not degenerate or disappear: it not only survived, but also preserved its physical and spiritual qualities intact. In a series of daily reports, there were no degenerates, no violent criminals: under Peter the Great, Pushmin suffered not a criminal offence, but a *pasniy* in the uprisings with the people. But what is especially important is that the Pushmin family, since ancient times (since the time of Alexander Nevsky), has been distinguished by the noble and public virtues of its members, and this has become a biological tradition, written in their hearts and minds. With his characteristic psychological insight, Pushmin wrote in a letter to Bestuzhev: "Boronov

(Генерал-Губернатор) imagine that a Russian post will appear in front of him with a dedication and an ode, and he will appear with a demand for respect, a six-hundred-year-old nobleman. "What nonsense!" "You are angry," Pushkin says to Bestuzhev in another letter, "because I boast of my six hundred nobles" (NB. "My nobility is actually older").

In his work "My Ancestry and Russian Heritage," Pushmin emphasises his main racial feature — ancient Russian ancestry — and then describes the Pushmin family's psychological strengths: resilience and independence of spirit. "There is not a single one of us," he says, "who is not stubborn, but the spirit of stubbornness is common to us all." According to the characterisation of the post, all Pushminys, including the author himself, are, throughout their entire existence, stubborn, independent, steadfast and intractable, while at the same time being the bearers and transmitters of moral integrity and truth. These virtues and this possibility of spiritual life are not a matter of chance and the capriciousness of fate, but are achieved through the continuous and tireless moral efforts of the species. Fate, awaiting those born into the world, is expressed by Pomayov in the form of the following artistic allusions: "If they beat the child even, he will become a fool, even if he was not born one; if he is raised by a tutor, he will turn out to be a fool; if they scold him on his birthday, he will become a fool." In the Pushmin family, everyone was insured against such misfortunes and moral dangers: a strict life programme stood guard, which was passed down from generation to generation in the poem quoted above. This programme, strictly adhered to, passed down from generation to generation over seven centuries, has become a nation, enriched by family and traditional values, and thus its biological vitality — that vitality and stability, which is a gift from our ancestors. Russians and Anglians are rich in such gifts, and this gives them spiritual strength that cannot be broken. This fortitude is not conservatism and biological immobility, but rather a higher instinct, thanks to which all psychological innovations and psychological acquisitions that have become permanent are protected with the same vigour and determination with which life itself is protected. To recognise the importance of mental innovations and defend them, even though they are fragile and impermanent, is to preserve the vitality of the species and ensure the possibility of

The appearance of 7eniya7no ue7ovema in the depths of tam7o gyud7o pomo7enia. 3to and s7u7os with the six-hundred-year-old Pushmin family. The family instinctively understood that it was time to leave. And the appearance of the new post was not a coincidence! He was nervous and anxious, just like the rest of his Pushmin family. The alpine aroma added to the Pushmin composition gives a touch of freshness and clarity to the morally unbearable composition, making it more pleasant and less harsh on the nose.

The nature of the post cannot be confined within the framework of a single nationality. It broadly transcends the concept of "borders," speaking for itself. But this makes the nature of the post all the more valuable, standing at the height of universal potential, accessible to everyone. The most immediate national idea is woven into the fabric of the universal psyche. Through the Russian soul and its ways, the Russian people rise to universal ideals, and, in turn, the soul of the Russian people is acquired by the universal soul, with one of its many meanings. People like Pushkin create an international and universal psychism, equal for all participants. But it is necessary to possess that universality of spirit, which makes one equally devoted to everything that is true and everything that is truly universal. Pushmin was such a person.

First of all, from an anthropological point of view, Pushkin's most striking feature is his extraordinary mind, embodied in an uncompromising and impassive aristocratic demeanour. In his typical non-Christian manner, he possesses the highest degree of nobility, characteristic of the most developed representatives of the noble class. One aspect of Pushmin's mental constitution is particularly evident: his acute perception, combined with an equally acute memory. When Pushmin had a vague impression (seeing, hearing something, etc.), it was accompanied by vague memories that had a known, sometimes very distant, connection to the impression. This is, of course, a common psychological phenomenon characteristic of all people: impressions always bring with them memories, and this, in fact, is the essence of perception. But the extent and degree of these memories may be different for different people. In one case, there are few memories, but the experience remains unique and sinks to the bottom of the soul, where it drowns forever, at least for a long time. In another case, there are more memories, but the memories

They are so closely intertwined that the subject is even surprised when he remembers this or that event. That was not Pushmin's mind. Not everything that has fallen into the soul evokes such a mass of memories, as is the case with some well-known writers, and in this respect Pushmin probably surpasses even Shakespeare, who remains unattainable to others in terms of his spiritual greatness. If we imagine a mental organ, a silent reservoir (the idea of the American psychoanalyst Lewis), into which a stone is thrown, the ripples will represent the process of memory. After a while, the waves usually subside, gradually becoming wider, deeper and calmer. Pushmin is a psychological phenomenon, composed of a dense, fluid, mobile mass, which, when thrown into motion, carries with it the entire immeasurable mass of the mind in breadth, in *глубь, в даль, высывая неисчислимое множество умственных образов и ощущений души*. In the abundance of memories, not only images of thoughts arise, but also images of feelings and the power of creative efforts. For the most insignificant reason, the entire immensity of Pushminsky's soul is set in motion, rising from the heights of the psyche to the lowest depths and the deepest abysses. Everything came to life and was brought into the laboratory of creative and intellectual work. The intellectual waves in Pushmin's soul spread out in every direction, without stopping or slowing down. That is why all his memories are always vivid, bright and breathe with striking freshness and novelty. It is worth reading the first thirty lines of Ruschan and Nyudmila to convince yourself of the clarity, beauty and simplicity of the mental images of the post and the freedom ~~wh~~which the separate images follow one another... It is as if the post is an ideal apparatus, with no visible effort, no restraint, no friction, and no working tension. Under such conditions, the selection of rhymes is not difficult and the tension is not visible. The post not only conveys what lies ahead in the course of thought, but also what lies to the sides and somewhere in the distance. Therefore, although the flow of thoughts is natural, it is unexpected and therefore strikes everyone, whether it be poems, prose, letters or notes. Let us give a few examples.

It is necessary to remind your friend about the debt. He gently and carefully takes it, puts in his pocket, and takes it away from all financial circumstances and prospects, but then suddenly, along a winding and narrow, but deadly

paths, he leads her to the desired goal with all the deadly naturalness of a predator. At the same time, the postman carries out his entire duty there, without anyone noticing him, and in the end, all he can do is laugh and cry. Here is a touching letter from the postman:

*"We are very poor, We are quite poor in spirit.
We are poor in body, poor in soul, Poor in
mind,
The judge agreed with my judgement —
Now, my friend, let us rejoice.*

*We will do what we owe, we will return what we owe you, and to Mr.
Nazumov, what we owe you in our thoughts, A. Pumkova.*

In such situations, there is no artifice, cunning, or trickery whatsoever. Post then invents, or rather finds, in his inexhaustible memory, a real image, a real, true, but actual model of the course of events, and follows the same path, leading his interlocutor with him, and not letting him go.

"It's your fault, you're unbearable," he writes to Petnev (11/4 1831 7.), "You can't be trusted. Are you dead, then? If you are no longer in this world, then, shadow of the past, take my wife from me and embrace my son. (He is getting married — according to the custom of the host country.) If you are alive, for God's sake, answer my letters. Come to me, stay in my house, and do not pass by, etc.

When faced with a multitude of memorable images he thinks, it remains to choose what he needs, discarding everything that is superfluous and everything that stands in the way of the straight path, the ordinary person acts accordingly, and therefore in the process of thinking, the ordinary person sometimes becomes confused, performing mental sorting (as was characteristic of I. S. Turgenev). But Pushkin does not have the sharpest thoughts, and everything stands still and is not as sharp and vivid, but rather central. He, like a child, carries everything in his soul, able to grasp everything and place it in his multifaceted baggage. He replies to Vyasemsky's letter:

"You pointed out, my friend, that you had lost your alma mater (your university). I have a few dreams, but I don't know where to start; I'm afraid to take the first step." Obviously, this is for a young friend and a friend with a brain. After a while, we will learn, but for now, I am satisfied with what I have in my mind, and I will not rush, but will take my time in the world of almawah. We do not write down our thoughts, but rather express them through art, and through a skilful and tasteful combination, — skilfully, not hastily, but carefully. We receive a clear idea, and we learn to think as clearly as possible, skilfully arranging we carry our thoughts, our mental baggage, as we do our physical baggage; no-vudumomu, in a knot uzelku ulu suitcase wemvo, aw, mym vse, chmo wuzwo. In our omwoomewuu Pumkuw — udivumelwar ncuukucheska model. With our own success, we can fit and place, we can boldly take in our hands the heavy and onerous objects of thought, feeling and will, what we want, everyone, we will remember, understand, remain silent, and believe — and it will be so: it will be easy and smooth, we will not be touched, and, of course, we will surprise everyone with our success. I remember: "My friend, my brother," I said to him, "you have been silent for a long time, and your silence has been broken by your great thoughts. I am not afraid of your wedding, I am not afraid of your wedding!"

When my friend is happy, I am happy, but when he is sad, I am sad: Anocmol Pavel says in one of his poems, that it is better to take care of yourself, than to live in poverty and eternal fire — I congratulate you and wish you happiness — may you live long, Zelvug. After we have boldly examined the facts, we conclude that his friend is right, dividing his love for him with love for his own people. After we burn the coal, we will speak in a voice that everyone can hear, saying that we are saddened by his death, and we will mourn the loss of our friend, thinking about what we think about him. Such a nosmučeskaya derzom, makoã myslewwyã wā6e nosm nomo donucakem, chmo ow homr u ucnymyvaem vekomopoe ogorchevue om družeskoy zmewy, in my time of friendship and joy, we only hide our feelings of delicacy, not revealing them to each other, hiding behind a veil of smoke from the night sky. We receive

a range of harmonious actions, npeđ'rvlremar in a friendly nucēm in coeđ'uwewuu with rare cmydlovom sderzhawocmju, zcmavljrūšč nosma omklwrmr, cmumevamcr, uāmu om uwmumovozo obučemva wოვობրաչւոյ, heartfelt congratulations and wishes for happiness, expressing sincere love for his beloved. In his speech, he immediately captured the hearts and minds of the audience, who were moved by the feelings and thoughts that we all experience, we wish to capture his gaze and touch his heart with the figures that surround us, because of which we see the focus of the psychologist.

Such a psychological and artistic insight is followed by the following words to Brzetsk: "Angel of Brzetsk, my angel of Brzetsk, I have found my life and my happiness. I am leaving you and going to you, and I will come. How! I am arriving... I am staying... I am leaving everywhere and I am returning everywhere. Adieu, couple si etourdie en apparence. Farewell, Bermonpah and Bermonpahuwah. Farewell, Bermonpah, klwrc Berpowe. You see, I already have a weocmau and a coscmau for nepenuc.

This letter conveys a warm sense of friendship and a desire to gently comfort oneself and others. The letter below also contains tenderness and affection, but the mood of the post is different, given the age of the person to whom it is addressed. The moral stance of the relationship is different. The main feeling here love. He expresses his tender feelings in the same free and open manner, using words to comfort himself in his troubles and to please his interlocutor. "By now you are probably in Tver," Pushmin writes to Osipova. "I hope you are having a good time, but not too good, of course, so as not to forget Trigorskoe altogether, where we are already waiting for you..." "St. Petersburg," the letter continues, "I prefer your beautiful garden and the magnificent Soroti River. You see, I am very content, despite the northern climate of my current existence. It is difficult to write to you and not be sad."

In those circumstances, when one finds oneself in a state of dissatisfaction and

osmorbedenno7o uyvstva, he becomes inimitably jasvitnen ~~da~~armastuen. There, for example, is the well-known story of his conversation with the gendarme Benmendol about his controversial poems in "The Restoration of Nymyga" — a story which caused Benmendol to be taken aback and which is described ~~wh~~ remarkable simplicity and objectivity in the post itself. The post achieved a brilliant psychological victory over the gendarmes and over his enemy, the minister-general, making fools of both of them, and ending with a brilliant, satirical remark: "There, ~~al~~ong live the Sovereign the Emperor." That and character has a sharp satirical edge about people. "You will oblige me greatly," he writes to F. B. Bugarin, "if you place in your

"Nistmah" has two plays here. They were printed with errors in Pogarskaya Evseda, so they make no sense. This is not a big problem for people, but poems are not people. I testify to you my understanding."

In all of the above excerpts, the peculiarity of the character's nature is evident, consisting in the extraordinary intensity of the psychological experiences he is capable of. In his soul, many seminal and even similar states are combined, giving rise to unattainable psychological pyramids that are inaccessible to ordinary mortals. Everything is done with a certain lightness, even introducing Pisarev into the midst of the mortals and between them. In Pushkin, one can see a clear system, a bright, vivid, powerful, free, masterful pen. It is naive to think that this is about the beauty and dignity of form, ~~th~~ a n the richness and poverty of content. In my opinion, it is not evident, or at least not evident in the sublime artistic construction of the psyche, which, in itself, is ~~de~~aya Pushmina's unparalleled, po artisticity, correctness and poverty, a product of nature. With humour, cheerfulness, and wit, he demonstrated his immeasurable psychological virtues and his high artistic and moral character, guided by instinctive and muscular actions — not to hinder his o w n spiritual growth, but to stoop lower and lower. Even when it is necessary to stand firm, to be more resolute and decisive, he finds it necessary, according to his nature, to speak out, to joke. For example, when giving advice on w r i t i n g and literary work, he says: "Brother Nev! Don't be angry with journalists!"

Good morning! Brother Petnev, don't write nice things! Be modest and fear flattery. Forgive me, children! I'm drunk." Thus, Pushmin is not just a skilled craftsman, as people usually imagine him to be, but a true master of the spirit. He is a master of this instrument, and no one else. Not only is his artistry exceptional, but his entire soul and character are artistic. He not only speaks and writes eloquently, he is also exceptionally broad-minded and generous, thinks clearly and decisively, and is confident in his own abilities. And all the separate aspects of his spiritual nature are unusually harmonious and coordinated with each other, giving them a kind of natural ease and freedom and a lack of effort. At the same time, artistically refined and perfected the natural gifts of his soul. In the most important moments of life, this last feature of his character comes to the fore.

Thus, Pushmin-post and Pushmin-uegov are equal and equivalent. The chosen profession of literary criticism highlights the individuality of the post from an artistic and literary point of view, leaving its psychological aspect in the shadows. In this regard, there is a significant gap in Pushmin's research. His individuality deserves thorough analysis, as it is a very rare biographical phenomenon. Pushmin's research, however, is limited to writing, which is a shame: we need Pushmin's society to follow in the footsteps of Shakespeare's. The post is not protected from early death, but the community must shed light on his moral character and preserve his memory. This memory lives on in our minds, but it is fragile and must be replaced by more objective Pushmin psychographic studies. I. E. Repin expressed this in his last painting, "Pushmin on the Smashen."

What about Pushmin, mam post and write, your creative literary apotheosis?

Pushmin died a violent death before his natural end. He was continuing his growth and development when unexpected death came.

Like Nermontov and Gogol, Pushkin died early, and in this we can see a simple coincidence. One can compare Pushmin with Nauagni, or rather, with the unhealthy conditions that prevailed at that time, which were unfavourable for the development of the people of our country. The situation is, in essence, due to the unpreparedness of society. Pushmin is clearly aware of the seriousness of his

He clearly understood them, but — being a man, a warrior — he could not defeat them. In short, it can be said that that society did not protect its best people, did not arm them with knowledge and poetry, did not give them the opportunity to realise their own potential and preserve themselves. True, even in its infancy, Russian society clearly saw the bearers of God's word, Pushkin even loved and eagerly sought them out, but at the same time, committed a heroic deed and gained fame, and publicly trampled on ordinary people, like a child who equally teases his friends and enemies, and strangers. There was no cultural understanding of the poets. That aura, which, incidentally, was later surrounded by Tolstoy, was absent in Pushkin. Pushkin and Nermontov were on the same wavelength. Pushkin protected and supported his friends and literary colleagues, whom he considered his kindred artistic souls, created for friendship and friendship. But it was not easy, because there was no guarantee of support from the part of society that was not creative in spirit.

The description and description of the circumstances and conditions of life in the post explains everything, especially if you are guided by the post itself.

Pushkin talks a lot about marriage, family life in general, and its importance in fulfilling one's destiny. Much of what Pushkin says is known to most people from experience and hearsay. Some of them, especially the learned ones, such as Newton, remained unmarried on principle, recognising the burden and difficulty of family life, which, in their opinion, is a burden, a yoke, already imposed on them by nature itself. Pushkin's tone suggests that there may be two types of marriage. Already at a young age (at the age of 25), he looks at marriage as something insufficient. In a letter to his brother, he writes:

"Everyone jokes with me: I owe him 1,000 roubles, not 500; talk to him and he'll forgive me. He's a good man, even though he's getting married." In this, the most exaggerated, but obviously exaggerated opinion about marriage and in the whole tone and content of the letter, one can clearly hear a kind of bewilderment, or perhaps anxiety:

"He is a big boy, Vsevolod, he is 500 rubles, and he is going to get married." Apparently, this is not just about the material expenses associated with family life. At the same time (not much later), in a letter to

According to him, once again, the topic of marriage comes up, and here it is already clear that it is a 7-year-old girl. The post says: "Is it true that Baryatinsky is getting married? I'm afraid he's lost his mind. His wife is like a hot potato. She takes up all his time. You may be mistaken. But ~~and~~ then, I am sure that you would be wiser, even if you were ten times as handsome. Bram walks the soul. Read and write." The letter is very interesting; it seems to be a momentary reflection, although it is probably a response to the news. In the letter, it says: "Fate continues to torment you. Do not be angry with it: it does not know what it is doing. Imagine it as a huge monkey, given free rein. Who will put it in its place? Not you, not me, not anyone. It is impossible to know, and it is impossible to say."

The letter to Petnev (1830) provides a theoretical and practical explanation of the family's position. "My dear, I will tell you everything that is on my mind: it is sad, very sad. My fiancé is thirty years older than me, and thirty years is a long time in life. My future plans are in disarray: my wedding is being postponed day after day. Meanwhile, I am sad, thinking about the troubles of married life, about the hardships of life. Moreover, the rumours reach the ears of the bride and her mother — false promises, vague assurances, unreliable reconciliations; so even if I am ~~not~~ happy, at least I am not unhappy. Autumn is approaching, my favourite time of year; my health is usually good, the time for my literary work is coming, and I have to worry about the dowry and the wedding, which we are planning. It's not very pleasant. I am going to the village; God willing, I will have time there to engage in spiritual contemplation, for without it one cannot achieve anything, and I am counting on Kauensky. "There, my soul," he concludes his letter. "Good things don't come from good things. Don't make me rave ~~and~~ happiness, as if I were not created for it. It would be good ~~for~~ to be satisfied with the independence that I owe to God and to you. I am sad, my soul. I embrace you and our loved ones." Two months later, he writes to the same Petnev: "My fiancée has stopped writing to me... Kamovo! That is, my soul, Petnev, even though I am not like other poets, I am still writing, but it comes to that, even in prison. I don't even have any poems in my notebook, even though autumn is favourable: rain, snow, and, according to me, a row" (i.e., the conditions favourable for creative work at home. — S-mij).

All of these are examples of family problems (oh, the joys of life!) that are completely unrelated to family life. On the other hand, the family side of the family should not be ignored, as it ~~does not~~

can bear the psychological burden of adapting to the heights of the family's expectations: the heights do not allow one to dive down and rest in the depths every minute (there, one needs a different adaptation — there, one thing, here, another training). But how can one be a member of society?

A true and sincere person needs a special environment, full of ideas.

There are women who become the first followers of the prophet and the founders of the community; others, having sacrificed themselves, spend their entire lives ideological struggle — at the mercy of children and the cruelty of the soul; others remain at the bedside of the dying throughout their lives — the dying are replaced — but she stands unwaveringly on duty at the bedside of a life that is coming to an end. A heavy burden! To be the unwavering guardian of ideological truths, to forget oneself in one's work, to live for the idea, spring and autumn, day and night, and to endure many years — is a heavy burden... And to be a "wife of a man of faith" is an even greater and more difficult service: it is not for nothing that Karageorgiev described this work and placed his description above the monument to the one who performed this work, without leaving his post, without letting go of his rifle. Pushmin was born at the most difficult time of his life. He never had a nanny, unlike Arina Rodionovna, and he left an indelible mark on his only nanny:

Nanny

My friend of my harsh days, My
frail old friend!

Alone in the pine forest, you have
been waiting for me for a long
time.

Under the canopy of your light You grieve, as if
on the waves
And honey drips every minute,
On your wrinkled hands.

You look at the closed gates On
the long road ahead: A sense of
foreboding, worries Crowd your
weary heart.

Mena Karageya, nanny Pushmina and all the unknown idealists — after all, they too are people. This is a created moral genius, which often becomes the guardian angel of other types of genius (artistic, scientific)!

Moral and virtuous women, unnoticed, are incorporated into society, but often remain unnoticed throughout their lives, like that modest soldier who, unexpectedly for everyone, in the dangerous moments of battle, heroically goes ahead, inspiring his comrades with his example. Before, no one knew about him! The unremarkable Arina Rodionovna was remembered and hastened to erect an artistic monument during her lifetime. Kargay, after the death of his nanny-wife, erected the same monument to her. And to all the unknown idealists — to all the selfless mothers who inspire us to shine brightly, even if the last spark of their life has gone out — they too, following the example of the post, should hurry to erect monuments, so that society does not fail to remember them in its midst. Mivi Pushmin in Mikhailovsky, under the shadow of Arina Rodionovna and in Triforsky, Russia would not have had to mourn his early death.

Pushmin vmyisi 7opryu dosy family and everyday life. Money matters and savings, covering necessary and unnecessary expenses, spending, life amid noise and constant hustle and bustle — all this is exhausting and requires a lot of patience and leisure, which is necessary for creativity. Meanwhile, it is impossible to live without creative tension, for a monk — without prayer, and for a student — without scientific curiosity. But the whole situation, which I fear and in which I may drown, is inevitable: I will receive a mortal wound sooner, becoming a romantic soul on the Neva River in St. Petersburg. (She is truly faithful, and St. Petersburg is truly faithful!) And my soul is faithful to the province! The circle of friends who had been close to her and supported her was shrinking, it was difficult to feel and experience the death of friends. In society — in its broadest sense — there was light. "Our social life," says the post, "is very poor; the absence of public opinion, indifference to everything, the suppression of thought and the loss of dignity actually lead to decay." Contrary to those who attribute social ills to the representatives of the people, Post looks at the problem from a different angle: he sees it in society itself. "That's why," he says.

In a letter to my wife, I stopped being angry because, after careful consideration, he is not to blame for the filth that surrounds us. And living in n..., you inevitably get used to m..., and the stench will not be repulsive to you, because he is a gentleman. Vx, maybe I should run away to the fresh air!"

The air in the "mythical borders" was thick, and the poor man was forced to live in an unhealthy atmosphere at the most important time of his spiritual existence. He would need to flee to the desert, to become a saint, to go ~~in~~ the wilderness, like those who wrote their works in such an environment. That is what I am thinking about. In that great artistic revolution that is taking place in him, it is a sine qua non. The post is understood with great clarity, and his sympathies rest with his native province and its sympathetic, simple-hearted friends. But, as he writes in the spring of 1828 to Osipova, it was only then that he began to feel the new (daily) artistic period of his life in 1827. "Since you have honoured me with your participation, should I tell you about my stay in Moscow and my arrival in St. Petersburg? The poverty and misery of both our cities are the same, although of a different kind; and since I claim to be impartial, I will say that if I had to choose between the two, I would choose Tri7orsmoe, because there, too, I have Argemine, who, when asked whether he would prefer to be hanged or shot, replied: "I prefer to be shot." It is difficult to give a more precise definition of what is actually needed in terms of moral requirements for the psychological moment being experienced: what is needed is peace and independence — nature, but not people.

Here, one question arises that demands an answer: did Pushmin not have enough strength to break free, escape the oppressive atmosphere, and leave forever that he himself, quite rightly, calls vulgarity, stupidity, and swinishness. In this regard, the post and the deed are the most decisive steps. Many of his poems (even more so in Nermontov's case) are devoted to the most subtle, painful awareness of the mistakes and decisions he made in relation to the protection of his artistic talent. In his poems, in bright and deep verses, in orderly ~~and~~ measured bursts, which cannot be given a single psychological name, I find: the poet, the reader, and the poem itself, everything is clear. 3: "Change", "Discovery", "I am yours again, my young friends", "The light of the day" and others are bright lights.

The state of mind of fasting and prayer is evident, that fasting has sufficient strength to support and protect oneself from oneself, to fulfil the first highest duty of existence — the duty of artistic self-preservation.

Contemporary posts at one time talked about lowering the threshold, and this is very alarming. But, without a doubt, that judgement is incorrect. The post itself, the most severe and strict judge in this matter, although complaining in a letter to his wife about melancholy and tedious work ("there is a lot to do, but I have no desire to do it"), he speaks of this in such humorous terms that it is undoubtedly not meant seriously. "God knows what is happening to me. I try to be wise and use my mind," he says, using the language of the Tatars, among whom he lives. "I will come to revive your youth, my angel." Without a doubt, there was no decline, but there was a certain restraint in the manifestation of the characters and events of the artistic work. But it was inevitable. It was time to move on to that higher stage of artistic maturity, which in Shakespeare was marked by the creation of his greatest dramas. Pushkin had already gone through the previous stages. The final period was approaching, one that required a certain artistic and psychological experience that is not given by nature, but is acquired through artistic work, even by talented people. Pushkin's previous studies are ~~and~~ insufficient, as they are based on the post-modern, immovable foundations of artistic movement.

V Shakespeare's extensive creative works were not particularly remarkable or particularly well-prepared. Shakespeare's main preparation was all his previous artistic and theatrical activities. But to this was added the most powerful motive of his character, which consisted in a profound emotional shock caused by the betrayal of his friends. His creative work, already brought to a high level of potential through practice, required a tremendous amount of effort. These conditions form the basis of the creative rise of Shakespeare, with the creation of his tragedies. Shocked by the deaths of his friends, Shakespeare experiences profound sorrow, and his inquiring mind turns to artistic exploration of the causes and manifestations of sorrow in the human soul. His tragedies were a response to the demands of his own spirit.

Pushkin lived and worked among other monsters, motors, in

However, they are not conducive to the natural development of artistic creativity. V Shemspira was a woman of tremendous character, and she took up the fight against world evil — to solve the mystery of the cause and origin of crime. Pushmin's life presented him with an inexhaustible supply of obstacles and insurmountable hindrances that affected even his extraordinary soul. like sand poured into the gears of a moving machine. But Pushmin was not suited to a life of leisure, either by birth by his artistic nature: he was suited to a life of hardship. He was restrained and suspended from work. The circumstance was the subject of many harsh complaints. The obstacles were particularly acute at that time, when, the natural course of the psychological process of life, the time for dramatic changes was approaching. On the other hand, at every turn, life unexpectedly intervenes! Judging by some dramatic works and excerpts, the post carries in its soul all the necessary elements of a future creative process.

Especially noticeable is the helplessness and anxiety of the last two years of his life. It is impossible to explain this with his age, family problems, and obvious failures. People know how to rise above their circumstances, and when they do, they say, "I'm not going to be angry about that anymore..." referring to the circumstances of their state. (The phrase is given above.) Motivation, anxiety and compassion are the satellite and external manifestations of an artistic turn towards higher creativity. It was that compassion, that compassion, that, in Renan's words, brings with it the consequences of the past. It was that "holy helplessness" that precedes the burst of creativity. He went through a process of spiritual awakening, with that quiet calmness, that deep understanding, and that firm determination that inspired all his new artistic endeavours. The following poem illustrates this state of mind:

To my

wife It's time, my friend, it's

time!

My heart begs, The days are
passing,

And every day takes away the joy

of life.

And you and I together We are
ready to live.

And 7ядь — all ashes: we will die,

There is no happiness in this world, only sorrow
and pain. My soul is tormented by doubt, I am
a weary slave, I am exhausted by labour and
hardship...

In the midst of daily toil and endless hardship...

(1836)

My thoughts suddenly interrupted at the most important moment of my spiritual existence! The solemn mystery of death came suddenly. Brother, suddenly open wide! The post is not the same... He immediately turned in that direction and looked fearlessly at everything! The certainty of death subdued his vehement nature, his whole life, poor in material things but rich in deeds.

Brought home with a wound, he turned to Dr. Shoguy alone with the question: "What do you think about my condition? Answer honestly."

— *"I can't hide it from you," said the doctor, "you are in a difficult situation.*

— *Let's put it this way: I'm dying.*

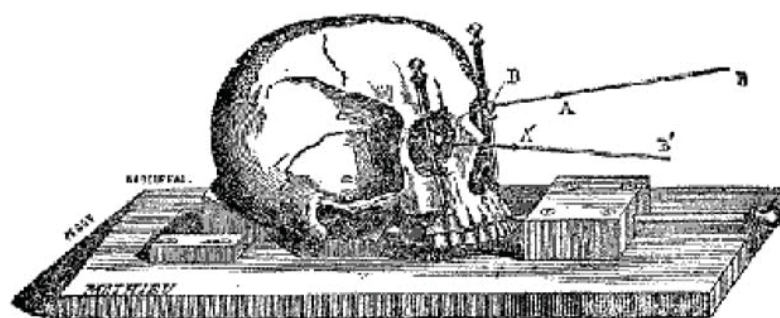
— *I have long considered hiding it from you.*

— *Thank you for staying with me like a true friend.*

From that moment until his last breath, he did not think about himself, even though his suffering was unspeakably severe... Forty-five hours passed in agony and anticipation of the end of life.

His friend, who did not leave the dying man's side, writes about him: "I assure you that I have never seen such a profound, solemn, and solemn expression on her face. It was, of course, hidden in him before, characteristic of his lofty nature; but in this moment it was revealed, perhaps because everything earthly had departed from him with the approach of death."

"That was our Pushmin," said Mumov.



I. A. Simorsky

Змспертиса on the murder
of Andriy Shynsmo7o

With nоmppetо avmora.

*Mucmar nрuбыl om nроzhu wacmorščego uzdawur nрed'wazwacemcr wac
uvekovechewue namrtu Awd'rumu CEščučkogo.*

I

Professor Simorsomo's opinion on the ritual murder of A. Shchuchinsky, committed on 12-7 March 1911 7. in Kiev at the estate belonging to *** a surgeon's hospital, located in the jurisdiction of Marm Ioinoviu Eayeva, according to the verdict of the jury, pronounced on 28 October 1913.

The murder of Єринсто7о probably took place under such circumstances. When Єринстий was brought to the crime scene (the place of the murders) in a well-known estate, where the murderers were already waiting for him, he was suddenly surrounded by the conspirators and seized by two men (there could be no struggle), while the third accomplice, standing behind him, struck him repeatedly with a sharp weapon (a knife) in the head and neck, which were exposed. The victim was stunned, turned into a state of horror, and lost the will to resist. He stood on his feet, unable to move, judging by the fact that the first blows from the 7ооvо, which had struck the shapm and torn his myproumy and shirt, they were directed from above and were unstoppable. In horror and helplessness, the victim could not resist: with his shirt torn off, he turned away the collar of his shirt, opened his neck on the right side and began to inflict wounds on the jugular vein and the carotid artery. With a sharp blow, he made an incision in the neck, which injured the veins, and one small artery, causing severe internal bleeding along the path to the abdominal cavity — but the victim was probably standing, supported by the killers. The heart was still functioning at the time, judging by the clear signs of life in the injured vessels and tissues. However, there are no traces of blood on the neck — it seems that at that moment the blood was already being collected, but did not flow out, otherwise it would have left traces of the way.

At the same time, i.e. in close proximity in time, the murder was committed, probably as a symbolic act of revenge, a procedure consisting of inflicting thirteen shallow cuts on the right temple, which wounded the victim and caused him to lose consciousness. The marks are made with a steady, confident, smooth hand and are located in a known

correctness. Regarding the verses, there was a lively debate in court between the prosecution and the defence: the prosecution (and its experts) cited 13 verses, while the defence cited 14. The poems have neither a lethal nor even a potentially lethal meaning, but they can be interpreted in such a way that they are barely more than a playful joke, but according to the opinion of experts, their number — 13 — has a ritual meaning in *** domati. Judging by the fact that the multiplicity of victims is mentioned in the description of those cases of child murders where the ritual of *** ritual murder was not performed on the victim, 13 the ritual and the ritual act represent ritual acts, but they have no direct connection to murder or the acquisition of property.

As mentioned above, the veins on the neck and the jugular veins are adjacent in time and are performed during a heart attack and blood clotting, but for topographical convenience (moving from top to bottom), and perhaps also according to ritual requirements, the incisions on the neck precede the opening of the veins on the neck. The operation on the neck requires careful restraint of the head, which inevitably tends to move instinctively to protect itself.

During the time of the murder and the discovery of the veins on the neck, the position of the murderer and the victims was as follows: two were holding the victim by the arms (the arms were tied), and the third was holding the victim by the head. The position of the third man was as follows: standing behind, he held his right hand on the top of the head of the victim, reaching with his fingers to the back of the head (there are marks on the back of the head), his right hand was on the back of his head and he could close his mouth (there are fingerprints on the back of his head from pressing on it). This position of the arm is convenient for performing the procedure, leaving the ear open; when breathing in, it is better to keep your hands on the sides of your chest, pressing it against oneself — this may help to achieve better control of the blood vessels at the moment of opening the veins. With the described holding of the patient by three people, the fourth participant (the main one) can conveniently perform the operation on the neck, there and the opening of the vein on the neck.

After the two most important ritualistic murders described above (on the chest and neck), there was a 10-20 minute interval during which the victim was free from action, during which the blood flow, which had been strong, would have slowed down and stopped. The blood flow was apparently intercepted at the neck and collected, because its loss from the body is indisputable until it is necessary.

Meanwhile, the mprovi and potemov did not remain on the Єґинсмо7о. ~~the~~ same time, the Єґинсмо7о could experience a sudden collapse ~~fainting~~. The attackers probably tried to revive him, ~~h~~more likely, they sought to make sure he was dead by repeatedly stabbing him in the back, stomach, chest, arms and legs (the last series of wounds), that blood is already flowing from everywhere. They see in this the approach of death and then hurry to hasten the natural process by delivering fatal blows to the heart. In all this, it is quite obvious ~~h~~ there is a desire to obtain all possible blood during life, and a desire to bring death to the living, even if they are completely exhausted, i.e. to kill the victim without allowing them to die. This vigilant sabotage, which is to kill the victim without letting them die, constitutes, along with bloodletting, one of the most indisputable features of ritual murder.

Naturally, there are six stages in the process of ritual murder:

- repeated blows to the head with ~~and~~ while the victim is still ~~de~~
- application of thirteen ritual incisions in the temple during a heart attack;
- opening the veins in the neck, also in cases of severe heart failure ~~h~~ blood clots;
- draining and collecting blood — with a gradual decrease in heart rate;
- trial punctures in various parts of the body during slow heartbeat and
- death by blows to the heart during the entire performance of the ritual.

Convulsive contractions of the heart (six wounds to the heart, one of them fatal) were caused by the murderer's instrument and the use of a sharp object, that the victim was killed, not died, and that even the last drops of blood were obtained from a living person, not taken from a fresh corpse, a circumstance of paramount importance for ritual killings.

The points 2, 3 ~~and~~ 4 are all about murder. The first point refers to the attack itself, while the fifth and sixth ~~pe~~fer to the killing and disposal of the body. Everything is more evident ~~than~~ ~~the~~ Єґинсмо7о, as in many historical examples of ritual murders. The murder of the priest is, therefore, one of the most indisputable examples of ritual violence.

The method of collecting mprovi at Еринсто7о (point four) is most likely to be the application of blood to the wounds of the host and the immediate drying of the blood, — this is how the entire ritual operation is performed. The collection of blood in the literal sense may not be possible, but the collection of flowing and coagulated blood is consistent with historical examples and testimonies. The collection of mrovi may require the fifth and sixth participants, and the fourth, fifth and sixth, and even the fourth (seventh) may consider themselves free from the burden of observation as the process unfolds.

With the loss of consciousness, the victim undoubtedly falls into a coma and experiences suffering, remaining in a state of unconsciousness and suffering until ~~the~~ moment.

II

Psychological and psychiatric opinion of Professor I. Simors on the murder of Andrei Ginsberg (in historical context).

A. The special nature of the murder of Sinshomo

The murder of Andrei Zinchenko differs from ordinary murders, but is very similar to those rare incidents which have been known since ancient times and have been repeatedly observed in all countries, even the most civilised ones. These are peculiar murders of children by means of torture while they are still alive.

In addition to their main feature — deprivation — the murders of children are characterised by certain secondary features, which are equally significant, especially because they reinforce the overall idea of the seriousness of the murder and establish a certain degree of premeditation. These characteristics are related to the following circumstances:

- the victim's lack of provocation;
- the age of the children killed;
- the manner in which the murder was committed;
- the motive for the murder;
- the fate of the murdered child;
- the time of the crime and
- the uniformity of the procedure for the act.

The seven points listed above require some explanation.

According to the first point, it can be concluded that, as can be seen from the Saratov process, Kanin is trying to attract attention to himself. He lures them by wandering around the neighbourhood, trying to attract children he meets there with false promises.

According to the second point — the age of the children — it has been established that the victims are usually chosen from among the youngest, and not the older ones, i.e. from 6 to 13 years old. Younger children are abducted by force, while older children are lured away and sold into slavery.

According to third point — масаґеґно method murder —

It is observed, especially in recent years, that the victim suffers from a certain degree of mental disorder, 7xyбomo penetrating vmoхов pasnye uacти теѧа and, mrome to7o, there is a rupture of blood vessels, mainly in the neck area. Both techniques produce a moderate but more or less abundant flow of blood. The number of strokes is variable; sometimes it is equal to seven, i.e. 14, 28, etc., up to 49.

According to the fourth point, murder is always a team effort: one person operates (cuts), others support the victim, hold their mouth shut... According to Saratov, it has been established that there were six participants in the murder. Probably no fewer than ten people were involved in the murder of Ginsberg, because Ginsberg was apparently standing and his mouth was also covered.

Regarding the fifth point. The corpse of the victim, naked and dismembered, was carried away from the scene of the murder and left not far away, but not buried, and without any other injuries, except for those necessary for the murderers to carry out their plan; sometimes the murderers leave behind evidence near the corpse, such as notes explaining the motive for the murder (Shinshō, notebooks).

According to the sixth point, it is very important to note that the murders are not distributed randomly and evenly throughout the year, but are concentrated in the springtime — March and April (all of them).

On the seventh point. The killing of children and the extraction of resources are carried out with such uniformity in different localities and countries that observers cannot help but think that the act is committed according to a specific prescription and instrument and on the basis of a living tradition, that is, the murderer has killed before and was present at the murder.

The murder of Еринсто7o can be considered as it combines many features found in other cases of child murder and may be considered a model for this type of crime. Therefore, an examination of the preparations for the murder of Ginsburg produces a shocking impression of reality. Therefore, those who do not believe in such murders and doubt that it is enough to bring them to light the court of law. The obviousness here is striking. This is not a matter of average events, but the terrible reality of the 20th century.

B. Who commits these murders of children?

It can be safely assumed that murders with the use of violence are committed by criminal and dangerous individuals who are mentally healthy. The idea that emerged in Kiev in the first days after the discovery of the body of Єринсто7о — that the murder could have been committed by mentally ill patients of the Kirillov Hospital — does not stand up to scrutiny, because mentally ill patients are free to leave the hospital grounds. Even if they were to escape, it would be impossible for them to unite for a single cause due to their delusions, desires, and ambitions.

It is also unfounded and reckless to assume that murderers can be subjects with mental disorders and abnormalities, and that these abnormalities are the motive for murder, — the discovery of the murdered man's body provides neither grounds nor reasons for such assumptions.

Although the crimes committed by psychopaths and child murders such as those committed by Єринсто7о have something in common, namely, the violation of norms and the manifestation of cruelty, they are essentially different. The comparison between them is as follows:

(1) a psychopath enjoys seeing blood and derives sensual pleasure and satisfaction from it, but does not kill for the sake of killing (killing for the sake of killing can be accidental, resulting from unsteady movements); шель детсто7о убийшы — to obtain blood, collect as much of it as possible and take it with them, killing the defenceless victim;

(2) a psychopath acts alone, because there is no satisfaction in it; child murderers always act in a group and for the sake of the group. Sometimes psychopaths are also together, walking in packs, like dogs, but each of them is responsible for his own actions and for himself, and

3) A psychopath is a characterless, cruel, cruel, cruel, but murderous child, firm, decisive, calm (judging by the firmness of his hand, committing dismemberment and murder).

Thus, both types of violence differ in essence, in their nature and in their motives. It can be safely asserted that the murder of Єринсто7о was committed not by the insane, not by degenerates, not by psychopaths, but by mentally healthy people who demonstrated rationality and soundness of mind in their actions.

B. Who is responsible for murders such as that of Еринсто7о?

Here, there are great difficulties in answering due to the existing extensive and subtle conspiracy surrounding the murder; usually, the victims are found with the above-mentioned injuries, and the killers are not caught. At the same time, very often the murder is carried out by an unknown vigilant hand, which directs the investigation down the wrong path. This was ~~has~~ with the Ognitsa murders. This points to the careful planning of the murders and the organisation of the murderers.

In the prosecution of those guilty of child murder, three factors have long been taken into account: namely

1) the murders are committed against Christian mothers and are observed only in places where Christians live

***, and where *** do not live, there are no murders;

2) it is not observed that *** become victims of such murders, and

3) some of the magicians who were found to be victims had been previously subjected to a ritual of sacrifice according to the *** rite (not according to the Muslim rite, but specifically according to the *** rite).

Based on the verses of Lamts, suspicions and assumptions arise that murders are committed by rumours and lanats, coming from the environment *** (these suspicions had already been expressed by ancient writers, who claimed that *** kill the leaders of those peoples among whom they themselves live), and these suspicions, in certain cases, have been repeatedly confirmed by evidence and courts throughout history, even in modern times, even in Muslim countries. Other races, however, such as ***, have not been judicially condemned. Hence, the widespread belief among peoples that the murder of children is committed everywhere by *** heretics. The *** themselves, as a race, contributed to the spread of this belief through their special attitude towards justice, namely, their widespread opposition to and obstruction of justice.

Obstruction of justice in rumax *** is expressed in three ways: firstly, by misleading investigators with false ~~ifm~~ and destroying documents and evidence; secondly, by encouraging criminals to commit crimes; and thirdly, by encouraging false confessions to murder. m falsely accepting responsibility for the murder, mam seen in the Saratov case and others, and, of course, uncontrollable and unrelenting agitation in the press and society with ~~them~~

prevent the case from going to trial and, in general, to obstruct the course of justice from start to finish. Such activities always involve not only local but also global ***, which leads to racial and ethnic tensions ***, but is not in accordance with the civilised tradition of respect for the court.

In all Muslim countries, the court's countermeasures are based on the distinction between *** and non*** sections of the population, the situation is such that non-*** (Christians) assert the validity of the killing of children, *** while often denying the very existence of the devil, calling him a myth, and considering belief in him to be a medieval prejudice, and they view murder as a natural act, but not as a premeditated act; they do not seek justice in order to uncover the truth, whatever it may be, in order to escape from a state of heavy doubts, but, on the contrary, they resist and oppose justice. Meanwhile, the trial can bring clarity out of the fog of confusion, and everyone should equally desire the truth and seek justice, for stubbornness, with the murder of children continuing to exist in the 20th century, unabated and unabated, does violence to the truth and inflicts acute pain on every righteous heart. When will the murder of our children come to an end? — the question is asked from the depths of Christian souls. But the same question is also asked from the depths of the souls of living people. Isaac Cremieux, vice-president of the Monistery in France, and later minister of the Third Republic, after the murder of Lama, he was unable to escape from the clutches of those who had killed him:

"If we are to preserve human life, we must do everything we can — think, act, Christianity and Islam, and we are convinced that the murder of children is a crime against humanity and a violation of human rights."

All good people — Christians and *** — are horrified by the unrelenting brutal murders of children. It is easy to understand why opposition to the forces of justice seems to everyone to be justified, especially when that opposition comes from the *** race, which is naturally gifted with intelligence and systematic thinking. This race could, perhaps, more than other races, uncover the truth, expose the murderers and bring them to justice and to the attention of the whole world, but

the opposition of this race to the efforts of justice inevitably leads to thoughts of possible collusion. The self-righteousness that *** usually resort to only increases suspicion.

The above statements by Isaac Cremieux are quite significant. Although Cremieux denies involvement in the bloody murders, his statements, in terms of their content and even their form, present an alarming picture of a society in turmoil. It is clear that in the course of the murders, Kremye ~~did~~ rely on his own strength, but he was convinced that the combined efforts of the peoples could restrain the rulers from their inherent racial mania and, as Cremieux admits, their racial prejudice. And there is no doubt that Cremieux's message will not be understood by everyone, and that, according to this message, the peoples will not take measures of self-defence, the killing of children will not cease, nor will there be any anti-judicial agitation on the part of the race, which feeds and nurtures its followers, but does not allow even the slightest criticism of its shortcomings and thus deprives itself of the means of moral self-preservation. It is precisely because of the one-sidedness of the racial character, because of the self-absorption and extreme racial intolerance characteristic of ***, the maniacal instinct grows to the height of action and subversive subjects and subversive cells, which understand and dimly comprehend the essence and essence of *** nationalism (Въад. ЁаѸъ). It is hidden, concealed, denied, but it exists, and here are its usual manifestations: it suddenly appears in Christian society, but then it is found dead, destroyed and dismembered, and at the same time, frenzied accusations and suspicions arise, incited by *** and directed either against the relatives of the murdered, or against fellow believers and co-religionists, or against the nationalists of the country, or against Christians in general. By accusing others, *** They deflect suspicion away from themselves. But if someone accuses them and they suspect themselves, they immediately raise a fierce agitation against everything, whether it be a private lawsuit or a court case, the judge, and even the court. Here, it is not just the local, but the universal *** that acts as a sanction, and it acts immediately — the gods stand in the way of movement. This circumstance is confirmed by all researchers of the subject. Justice itself is full of injustices: Theodore Frye says that *** are extremely vengeful and express their vengeance by harming the property, health, and very life of the persecuted. However, ~~at~~

The moral character of a nation is important not only in relation to the practical interests of life, such as struggle, but also in relation to the ideological side, i.e. the desire for truth and justice. I will give an example of this characteristic of the soul in *** and the question of the murder of children. Prince Goguin says: "There is no doubt that if the accusation (of child murder) against my mother were based solely on the nationality of the Semno7o Shara, who profess the same religion as my mother, the dispute would have been resolved long ago. and justice and science would have long since established the truth; all the reality and appropriateness of the accusation would have long been proven, substantiated, confirmed and established in the interests of historical and moral truth. All this would be possible with any other people, but the government, science and religion have to deal with a people which has been recognised since ancient times as living ~~dr~~ through the mouths of its own leaders and prophets... then the victory of truth is not so easily achieved. This fierce people will not be intimidated by science, by law, by punishment, or by fear... They will never deny the truth, they will never say: "I am guilty..." For this reason, in the hundredth and three hundredth years, the international process of world domination breaks out again and again, with persistent denials, mystery, fires, mysterious deaths of witnesses, and universal helplessness brought about by *** in all matters, especially the murders of Christian children.

G. Evidence from recent history.

One of the most important studies on the murder of children belongs to Vladimir Zay, a well-known Russian writer, and author of the famous "Togomovo Sogovary" (The Book of Togo). Vladimir Laya's opinion is particularly significant due to its calm tone, objectivity and depth. The book was published in 1844 on the basis of official documents, by order of the Minister of Internal Affairs, to the Emperor Nicholas I.

The subject matter of the book is as follows:

*"We hereby declare that in the cases where ***
терпимы, от времени до времени ваходимы были трупы*

Young men always look the same, but they are different in their behaviour and mannerisms. I do not believe that the signs proved the deliberate and premeditated evil intent of the torturer and the cruelty of the punishment. but other evidence of possible criminal, judicial and medical testimony. (Vladimir Zalyu, according to his service, had official documents).

The murder of Christian children *** in Russia is based on data from various sources, especially judicial ones. But this data, both old and new, are mostly reported in the press and do not reach the public, and therefore very often succeed, especially in the media, in creating distrust in the very idea of the murder of children. About this, he thinks that we, being free from mania, transfer this to *** out of sympathy for him. "This is what our compassion is about," he says, but we must not be so biased as to abandon our fellow believers, indulging in some kind of blind hatred of Islam." In my opinion, it is particularly noteworthy that it contains the testimonies and opinions of two educated

***, I have examined 7 pages of 7 pages and certify the murder of Christian children by their co-religionists. It is important to note that one verse (modified) describes the very path of the spread of manibagsmoc7o sa. This dark path begins in the 7th century among the ignorant and from there passes into the midst of the ignorant *** poor. But from there, the path goes further, because the Tamudists find strong support among the masses of the poor and the unemployed. This mass of people tries to play on the *** of the ruling race, patrons of the press and diplomatic intermediaries. In this regard, the Bo7au are successful, due to the absence of an independent national *** integration. *** bo7ayi and бандиты, according to their interlocutors, use their financial power and influence to commit murders, and the brutal persecution of their opponents and the fight against the administration and the courts through local and regional authorities of all kinds. 3 explanations are reasonable

*** coincide with what we see in life and explain the significant monetary costs associated with murder and the prevention of crime.

To the above essential data, borrowed from Min ҫахя, it should be added that nowadays *** bo7aum

The press supports the interests of the Jewish community and conducts a broad campaign to combat the murder of children and to fight against the courts and the perpetrators of murders. The press does not publish a single dissenting opinion, but always displays a unanimous, reassuring attitude towards the believers.

Comparing the above with what has been said above, we can conclude that tamudism, *** mapatism ■

*** the press constitute a single social force in the organisation of murders and the suppression of dissent. The same applies to *** the working and professional masses, that is, the masses who are sober, hard-working, and live with real interests, who are probably far removed from the murder of Christian children — their participation is not noticeable. Of course, not all *** are guilty, but the worst part is the most numerous. But the healthy part of *** is powerless to fight against the wicked and the rich. Therefore, it must be admitted that Isaac Kremen had good reason to foresee the prospect of international moral pressure on the helpless and nervous *** people... Events, it seems, are approaching!

We find a similar view expressed by Theodor Frisch in his book *Handbuch der Judenfrage* (Hamburg, 1910). In his book, Friu strongly recommends that governments and self-governing bodies establish relations with the Talmud. Friu considers the murder of Christian children to be justified.

The murder of Christian children is also attributed to certain individuals and groups. Of particular note are the confessions of those who were rabbis and themselves committed the murder of children, such as Seraphim and Neolit. The poems explain some of the details of the infanticide crimes, such as the location of the host, the time of year, the age of the victims, and so on. Although other sources deny the murders of children, these contradictory statements do not negate the possibility that it is known that sometimes they pretend to convert to Christianity for the sake of their children and for the sake of their race.

The latest examples of child murder.

I will not talk about the long-ago murders of children, not

I will quote foreign mass media, but I will explain the essence of the matter, that in the murder of ~~Еринсто7о~~, in recent murders, there is less cruelty, there is no crucifixion of the victim, but the dismemberment is carried out more thoroughly, ~~wh~~consistency and deliberation. Examples include the murder in Belostok in 1690 and two murders in Saratov in 1852 and 1853.

In December 1853, Feofan Sherstobitov, 10 years old, was found murdered, and in January 1853, In the same way, Mikhail Masov, 11 years old, was found murdered. Both murders were investigated by the authorities and the court. They were found to have been committed by ~~rumours~~.

***, who participated in the murder of six people. The Russians involved ~~the~~ crime are not responsible for the murder. However, according to the decision of the local courts, the case was reviewed by the Senate and the State Council, and the opinion of the State Council was approved by Emperor Alexander II.

Both men, killed in Saratov, were preliminarily subjected to burial according to the *** rite, and then each had their blood collected in a vessel. Mikhail Masov was subjected to repeated bleeding, remaining ~~it~~the meantime in *** like Gavriil Gavdy, who was killed in Belostok in 1690 and suffered the same fate.

E. Opinions of scholars.

It is particularly noteworthy that Professor N. I. Kostomarov took part in the investigation of the Saratov case. ~~He~~not only expressed his opinion, but also provided historical information ~~to~~other similar cases. The opinion of Kostomarov and the opinion of Archpriest Sidonsky (a member of the expert commission on the Saratov case and the study of the issue) shed light on the murder of children, which was undoubtedly a criminal act, arising from the depths of *** and isverny semt. The dispute between Professor Kostomarov ~~an~~Professor Khvoson on this issue illustrates the views of both experts and confirms Kostomarov's opinion, which is more reasonable and historically objective.

III. Conclusion

The history of ritual murders and the verdict of the jury in Kiev on the murder of Єринство7о reveals the truth, for "there is nothing secret that will not become known." The truth that has come to light has brought with it certain conclusions, which are all the more significant obtained through hard work, time and victory over the techniques of concealment and suppression, which have succeeded in rising to the height of an established instinctive tradition. The secret is no longer hidden, for God's day is coming, though not soon, for God knows the truth, but does not reveal it. Now the truth has been revealed, passing first through the jury of the conscience of the Russian people.

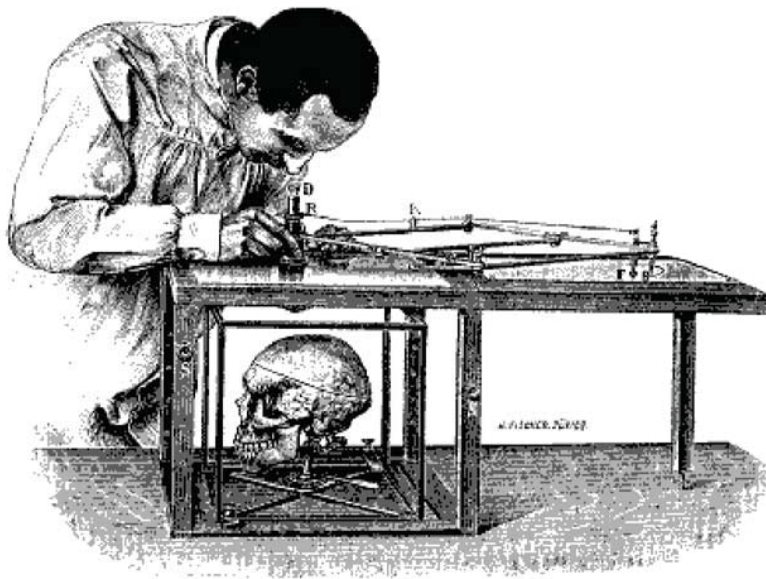
It is clear that in reality there is no malicious slander against ***, but rather malicious experiences by ***. This has recently been confirmed with clarity and obviousness by the renowned historian Frazer, and the recent murder of Єринство7о, committed in the full context of racial and ethnic tensions, a ritualistic experience of the murder of one's own children ("foreigners"), so deeply ingrained in the depths of the race that it meets with neither opposition nor protest, but is unanimously persisted in and denied, remaining in the memory of the race, a living wound, a poisonous scar, terrifying all humanity and poisoning the national soul *** of the race. Hidden and secret, it sometimes becomes apparent — мам in the muuute muuute Єринство7о.

Like a seven-pointed star, it spreads its wings over the land.

*** Isaam Cremieux, expressing doubt about the ability
*** freeing oneself from the shackles of slavery. It is also hopeless and desperate, and it is an alarming sign that all the authorities are helping the fight against ritualistic violence. This eats away at the soul of the people, destroying their faith in themselves rather than in the state. But blind faith in oneself, combined with the slightest self-doubt, cannot save and cannot be saved

*** from grave mistakes, because salvation lies in the spiritual, not the racial. The doubts and anxieties of Isaac Cremieux, expressed seventy years ago, are clearly not in vain. The murder of Ginsberg

occurred in the same place, 2000 years ago during the time of Annius and Livius Cassius, and in the same typical manner, being accompanied by ritual acts that have been a continuous tradition for thousands of years.



I. A. Simorsky The
decline of Enami

We divide degeneration into three types, following other authors: physical, mental, and psychological. The first type includes anatomical and structural deviations from the norm; the second refers to changes in physiological functions, and the third refers to mental abnormalities and peculiarities.

When discussing and analysing phenomena, we adhere to accepted principles and observe the precautions recommended by other authors. Of particular importance is Grisin7era's principle of simultaneously investigating physical and psychological phenomena and, to draw conclusions about the nature and significance of the findings, and to verify them in relation to the health of the patient's closest relatives. Following this rule, it is possible, in difficult cases, to recognise whether it is a variation, and indifferent, and may be, even p rogressive in a biological sense, or, on the contrary, that undoubtedly m among the signs testifying to degeneration, decline, and regression, and even more so in the course of life (reversive phenomena of anthropogenesis, i.e. the appearance of traits and characteristics in humans that are characteristic of lower animals and represent a return to the animal organisation). In this regard, those cases are noteworthy where multiple and diverse traits appear. This is described, among others, by Dr. Mimyshchym. In general, degenerative changes are observed in idiots and, to a lesser extent, in degenerates, less frequently in healthy people, and those burdened with heredity.

The signs of degeneration, no matter how simple they may seem, always contain the seeds of the most significant changes and, often, with obvious precursors in the previous stage, they are followed by serious consequences in the current stage; The process of degeneration of the greater part leads to severe painful forms and the extinction of the species. In this way, many species usually die out before they lose their last representative. However, the process can also take a favourable turn in the sense of restoration and improvement of the species (rebirth).

Physical signs of degeneration

Abnormalities can be the cause of malformation and deformity in various parts of the body. These pathological changes are the subject of teratology. Physical malformations belong to a different category of phenomena and depend on the causes which act before the embryonic state itself and lead to a fundamental change in the properties of the parent cells, and the products of these processes subsequently form the embryo. Perhaps it is not always possible to distinguish embryonic changes from hereditary ones, but the very nature of hereditary changes and their manifestations does not set them apart, but allows us to distinguish and separate them from each other: teratogenic forms constitute growths, tumours; degenerative changes represent a violation of the structure and type of development.

It is convenient to consider the physical signs of degeneration according to the systems of the body and organs, in accordance with comparative anatomy.

I. The structure and shape of the body.

In cases of degeneration, the entire structure of the body is sometimes disrupted. For example, in the male sexual type, all forms of the body may correspond to the female organ and vice versa (lemnism and masmism). A mixture of sexes (hermaphroditism) may occur. This also includes the double and triple (three sexes) of the body, which leads to phenomena known as "Siamese twins." The proportions of the body and the ratio of its parts, as well as symmetry of two halves may be disturbed; This primarily refers to short stature, a manifestation of underdevelopment (dwarfism). The basis for a correct assessment of these conditions can be found in anthropological data. A violation of the symmetry of the two sides of the body can manifest itself in a violation of the balance and proportions of the limbs; it can also be manifested in the structure of the body itself, for example: one side of the body may contain more warts, be more intensely pigmented, or be covered with a different pigment than the other; and the iridescent surface of the two sides contains different pigments, i.e. the sides

The right one will not resemble the left one at all, etc. And, for example, the combination of two parts of the body is itself-evident, and a pause in the development of the body can result in deformities known as cleft palate, cleft lip, etc. Incorrect positioning of the organs can result in a distortion of the position of the internal organs (the organs, e.g., the liver, heart, etc., which are normally on the right, are on the left, and vice versa).

II. The organs and tissues of the abdomen.

The formation of tail appendages and external organs, such as external deformities of the legs and feet — is caused by malnutrition and multiple deformities. Multiple deformities are accompanied by abnormalities in the structure of the joints and bones. Multiple joints can be hereditary (congenital, as described by Panum). Multiple deformities may be combined. In particular, ribs and vertebrae may be doubled. The opposite condition (insufficient number of bones, for example, — pagyev) is often accompanied by a corresponding deficiency of the muscles of the abdomen and back, as well as all the same muscles of the chest, etc.

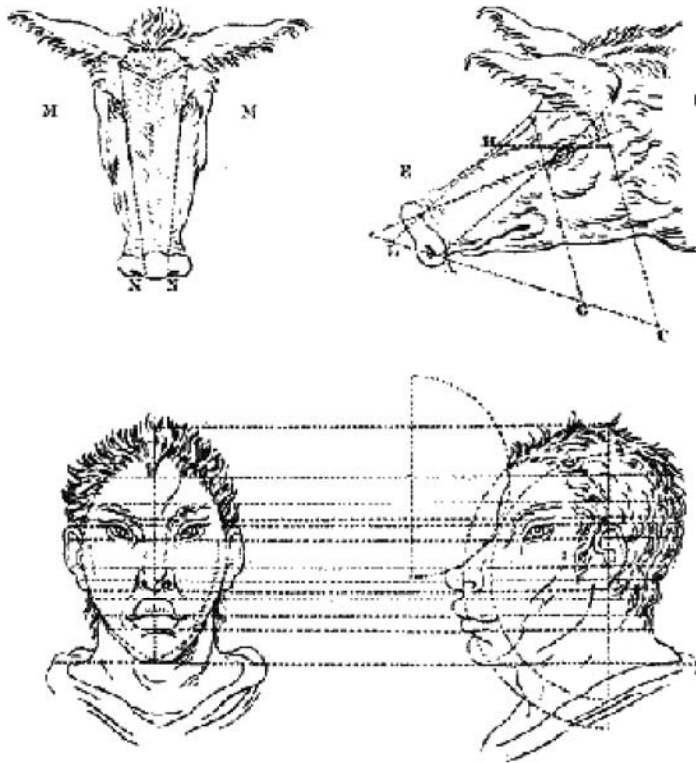
III. Obniye pomrovi.

The following anomalies may be observed in them: 1) Abnormal pigmentation of the skin, namely: scattered pigmentation, pigmentation, and the formation of pigmented spots on the skin of animals (spotted pigmentation of the skin). 2) Abnormal hairiness of the body ~~genitals~~, for example, the appearance of hair on the genitals in women, thickening ~~clitoris~~ etc. 3) The presence of birthmarks on the skin and a large number of moles: Naevi vasculosi and naevi pigmentosi. 3) Therefore, medieval astrologers attached great importance to this subject and collected a large amount of material on it, even in modern times. 4) Abnormal development of possible and analogous — possible genes, the presence of one ~~asymmetric~~ non-symmetrical 7rudnye gestures in men, the appearance of non-symmetrical gestures and 7rudnye sosmov (instead of one pair — non-symmetrical pairs). This latter assumption refers to reversible, i.e. reversible phenomena, which are based on the return of assumptions characteristic of

animals. 5) Similar reversible phenomena include the fusion of muscles between themselves, such as the palatal membrane and the amniotic membrane.

IV. Head.

Abnormally large and small head sizes of four types: 1) plagiocephaly — flat head; 2) oxycephaly, s. Acrocephaly — narrowing at the top of the head (a consequence of early closure of the venous and sutural seams); 3) clinoccephaly — a flat skull; 4) scaphocephaly — a boat-shaped skull. Degeneration also includes a lack of proportionality between the skull and the body, or, in other words, between the dimensions of the muscular and masticatory systems. Large dimensions of the mandible and lower jaw, protrusion of the lower jaw forward (prognathism) have the same significance (Manouvrier). The shape of the nose, the upper lip, and the lower lip are anthropomorphic, but the position of the nose, the curvature of the nose, which is not directed downwards but outwards and forwards, are congenital anomalies.



V. Organs of perception.

Anomalies are quite common in them.

a) *Organ system.* The following congenital anomalies are found in it: congenital cataracts, retinitis pigmentosa, albinism, abnormal insertion of the central retinal artery, colomba iridis and choroideae, oval spama with a diameter of 1 mm, located near the bridge of the nose (Legrain). These features are characterised by irregularities in the pigmentation of the iris, usually appearing as patches of uneven pigmentation instead of a uniform distribution of pigment in the iris. It is not uncommon for the colour of the iris to not correspond to the colour of the iris (for example, yellow and brown irises, embedded in a blue and green iris). Congenital anomalies of the organs that move and support the spine are also common: congenital scoliosis, the presence of a third vertebra — a reversed vertebra,

corresponding to the third type of animals (7^йas ам_ибий). In general, the shape of the eyebrows in the 7th genus of animals, as well as in humans, is a distinctive anthropological and neuropathological feature. However, the relationship between the distance between the eyebrows and the width of the forehead has a pathological meaning: a distance between the eyebrows that exceeds the width of the forehead should be considered an anomaly.

6) *Hearing impairment.* This includes the significant impairment of congenital deafness, deaf-mutism, especially those cases 7th there are simultaneous abnormalities in the structure ~~p~~osition of the outer ear and its structures. These include: abnormal size of the ears, rudimentary or underdeveloped ears, pronounced protrusion of the auricle, narrowing and protrusion of the upper part of the outer ear — Satir's auricle, Moray ear (ear without cartilage and lobes), excessive distance between the ears from the nose to the ears in a straight line.

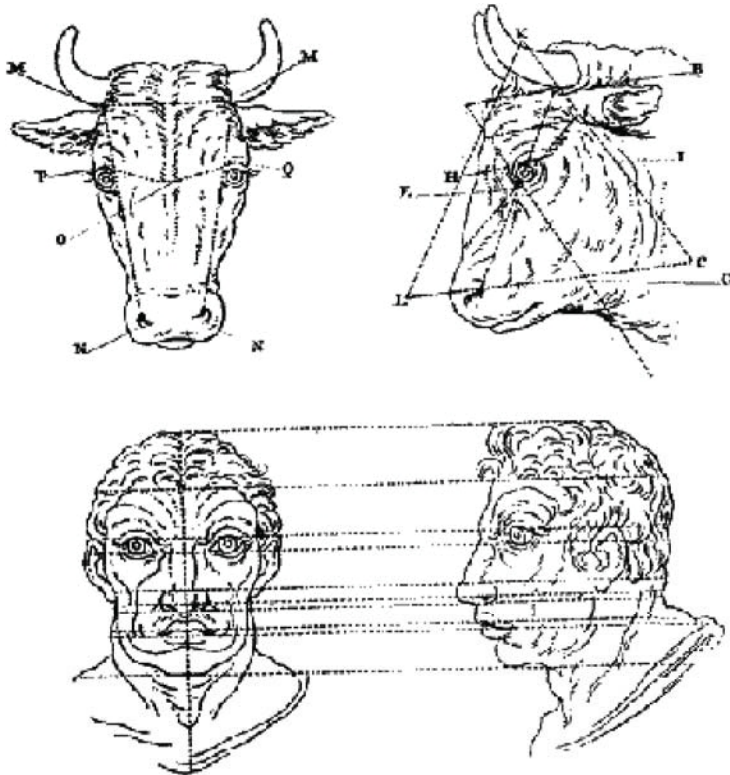
VI. Intestinal manage.

Among the signs of degeneration, first of all, we can mention that the mouth and the anus may be fused at birth. The mouth of degenerates can be either very large or very small; we consider the mouth opening to be small if it is equal to the subject's nose and is close to the standard size. They represent one of the organs most susceptible to degenerative changes. This was already known to physicians in ancient times, and ancient physicians such as Hippocrates, Aristotle, and Galen explain the changes in the subconscious as degenerative changes in the mind, which we now regard as independent degenerative processes. They may be in a non-functional state, with two rays missing (two instead of four), and even with a functional state, two rays have a normal shape, while the other two (outer ones) are small, underdeveloped, separated by narrow spaces from adjacent teeth, which indicates underdevelopment of the teeth, with normal tooth alignment. However, the opposite phenomenon also occurs, i.e. underdeveloped teeth, in which the teeth are difficult to move and come out of their natural positions.

The wave of possibility, retreating partly backwards, partly forwards, — dentes aut deficient, aut non debito ordine positi sunt, — is expressed by Hagen. There are anomalies in the appearance of teeth: the presence of supernumerary teeth and the absence of permanent teeth. The most noticeable and significant deviations from the norm are found in the upper palate: it can be flat, arched, or vaulted (instead of being flat, it can be curved, similar to the roof of the mouth).

VII. Urinary tract.

The following are found in degenerates: epispadiasis, hypospadiasis, abnormal development of the penis, underdevelopment of the testicles (microrchidia), absence of testicles (anorchia), presence of only one testicle (monorchism), hermaphroditism (in the absence of other abnormal symptoms); in women, the absence of one or both ovaries, underdevelopment, atrophy of the uterus, absence and underdevelopment of the uterus, double uterus (reversed uterus).



VIII. The digestive system and internal organs (heart, liver, pancreas, etc.).

Professor Beneme, in his book "Theosophy & Constitutional Problems in the World," states that the heart and circulatory system, as well as other important organs, are subject to anomalies of development, and this circumstance may be a significant factor in determining the functioning of those and other organs and even overall health (for example, with severe mental retardation, the burden of mental work falls on the muscles and bones; with the development of the lungs, the heavy auxiliary work falls on the lungs and, probably, on the heart; the same happens with the development of arterial vessels in the organs). The relative size of the heart, the relative size of the arterial system, the relatively large size of the lungs, with a large chest and strong thin muscles, give one combination; Conversely, a large heart, a spacious arterial system, a large pericardium and a thin muscle layer, with large veins, give the opposite combination. Врожденные процессы and even [исключительные] [уникальные] [иные] will protrude at the first [наблюдаемых] [моментах], [и] [в] [дальнейшем] (Beneme). The multiplicity of all kinds of structural anomalies in degenerates makes it likely that that the circulatory system and internal organs in them do not [исключаются] from [общей] [картины], characteristic of degenerating organisms. Research will probably reveal a lot in this regard. In any case, there are already known cases of degenerates with anomalies in the structure of internal organs.

— exactly the same, [и] [в] [тех] [органах] that are accessible to direct examination. The following are the main ones: the narrowness of the carotid arteries in idiots, the frequency, even if only slightly pronounced, of [аномалии] (mrovny) areas in the brain; These areas often become the site of traumatic injuries, which are concentrated in the protected areas.

Hence, it is quite plausible to assume that some authors believe that similar anomalies of a local nature can be found in the brain and brain tissue, and that these transformations (Bekhterev) could explain the invincible [идеи], imposed associations and secondary opinions that do not succumb to the restraining influence of [разум].

The same path can be used to explain the uncontrollable spontaneity of some people, the capriciousness and other phenomena that one person controls, while another is completely powerless in relation to them. We will limit ourselves to the examples given, without going into further consideration and establishing a purely theoretical question here.

IX. Anomalies of perception.

This includes the commonness of degenerates, which is even found in children, the commonness of a certain degree of obesity and localised obesity, anaemia, which is identical (?) to chronic anaemia, blood clotting disorders associated with anatomical features of the vascular structure, thin atrophic skin, etc.

1. When discussing anatomical features, when deciding whether what is pathological and can be attributed to degeneration, and what, on the contrary, is a simple variant and an anthropological feature, one can be guided by the following principles (if they are available and applicable).

Comparison of anthropological data with hospital data (method developed by B. B. Borobiev). This method consists of a statistical calculation of the frequency of the phenomenon in question among hospitalised patients ~~and~~ among the healthy population; the higher frequency of a known phenomenon ~~hospitals~~ indicates its pathological nature; for example, protruding ears among the healthy population account for 10.4%, while ~~in~~ among the mentally disabled, the figure is 35% (B. Borobiev). The circumstance suggests that people with protruding ears are more likely to suffer from psychosis than subjects who are free from this trait. It is likely that this condition is associated with a predisposition to neuropathic disorders. (Similarly, Sharpe notes that spinal tuberculosis affects the inhabitants of shelters ~~at~~ the poor, who are usually healthy people, and he rightly explains this phenomenon by the fact that atrophy of the setae is an early sign of future spinal tuberculosis).

2. The second distinguishing criterion is the reversibility of the recognisable sign, i.e. its connection with phenomena that have long been experienced by the patient, such as multiple hardened areas in the skin, roughness, and similar symptoms, which are more characteristic of animals than humans.

3. The third guiding criterion in the study of degenerative phenomena is the multiplicity of degenerative phenomena and their distribution across different systems of the body (abnormalities of the limbs, iris, ~~можи~~, ~~поуовых~~ ~~оп7анов~~, etc.).

4. The fourth feature is the undeniable immutability of the known anatomical structure of the organ and its parts, for example, the mouth, the teeth, the contents of the abdomen, etc.

5. The fifth criterion is the parallelism of anatomical signs ~~with~~ linguistic and psychological ones.

Physiological signs of degeneration

Along with anatomical signs of degeneration, one can observe features and anomalies of the mental sphere, which correspond to subsequent anatomical changes, exist independently, are precursors of future anatomical changes and, in some cases, they indicate a certain direction, which is accepted as a degenerative process. Similar to anatomical changes, linguistic changes indicate a violation of the norms and ideas that are inherent in one or the other language.

The most common signs of degeneration can be summarised as follows:

I. Functional asymmetry of the two hemispheres. This includes the unilateral potency often observed in degenerates, a phenomenon in which sweating, under the influence of emotional excitement, mental work, and sometimes under the influence of physical tension, occurs to a greater extent on one side of the body than on the other, where one side is abnormally sensitive in this respect, and the limit of this sensitivity coincides with the middle line (иҗи җиша, носа, җба и т. д.). A similar one-sidedness is also evident in the three-letter abbreviations, for example the latter and the pigments of the tone coincide with the boundaries of the different parts of the body and the different segments of the body.

II. Sensitivity to external stimuli and dependence on external stimulation of motor activity (especially mental activity). The basis of this phenomenon is the abnormal excitability of the vasomotor apparatus in the centre and periphery. This characteristic is observed in children and descendants of many mentally ill and degenerative subjects; it is also pronounced in the immediate vicinity of the drunkard (амогомов) and is expressed by a hereditary change in the apparatus itself, which is the most significant effect of wine. As with any intoxicant, the amygdala and the amygdala, taken internally, and those that enter the body through inhalation, primarily affect (paralyse) the vasomotor centres, and then act poisonously and on other centres. В their оупередь тҗиниестими

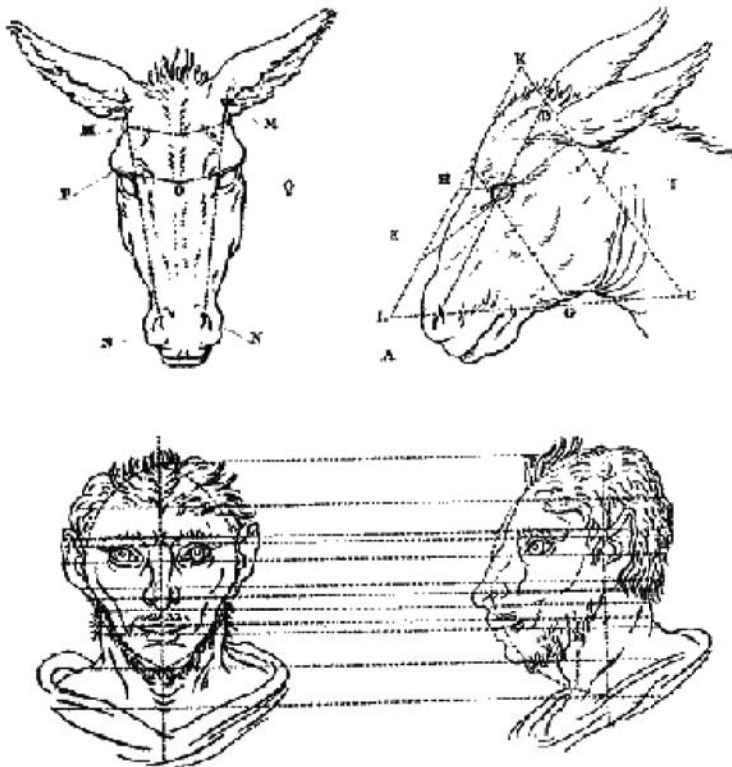
Observations have established the following important fact: the hereditary effect of amygdala is expressed in the fact that the vasomotor system in the offspring of amygdala is highly excitable to all kinds of stimuli, as if the vascular system acquired by the amygdala is passed on to the offspring in the form of a congenital deficiency.

Thus, in this example of hereditary predisposition, we see a genetic connection between phenomena and can trace the very course of the transmission of the disease and the degeneration caused by it. Vasomotor excitability, acquired in one way or another, organically changes the character of the individual, making him excitable and prone to emotional excitement; in a pathological sense, this causes hyperactivity and delirium in all kinds of mental disorders—a circumstance long known in medicine.

III. Inability to control certain, well-developed, similar regulatory mechanisms. This includes, for example, urinary incontinence, which, according to the author's unpublished research, can be attributed to the following signs of degeneration: it is often found in children who also exhibit other indisputable signs of degeneration. New incontinence can be considered a consequence of the special sensitivity of the bladder (increased reflex excitability), and may be an expression of the inhibition of the bladder by the central nervous system. A similar sensitivity of the bladder is sometimes observed during emotional excitement (e.g., when waiting) and most likely represents a dynamic-genetic phenomenon and, conversely, an inhibitory character. The same category of phenomena includes the observed (rare) phenomenon of nausea and vomiting from the anticipation of eating (one person had to leave the table, and the very anticipation of going on stage inevitably causes nausea and vomiting, motor anxiety, and the artist is already on stage and performing; immediately after vomiting, the mere thought of waiting to go on stage caused nausea, as did any kind of anxious anticipation. The same category of phenomena undoubtedly includes many cases of uncontrollable excitement and the very fear of excitement. The physiological mechanism of these states will be discussed below.

IV. Idiosyncrasy. Idiosyncrasy represents

a distinctive feature whereby certain subjects perceive the action of agents capable of stimulating their organs (nerve centres) in a completely unique way, characteristic of them. Due to this feature, such subjects are either insensitive to certain means or, on the contrary, are characterised by excessive sensitivity to the slightest stimulation of a certain kind (such as pain, hunger etc.). The described characteristic is based on the highest, exceeding all norms, excitability of the mammo-gib nervous centre and mammo-gib lunum. The above example of excitability of the vasomotor centre of the offspring of drunkards represents a specific idiosyncrasy, which is preserved by a single nervous apparatus. But experience shows that idiosyncrasies are numerous, relate to many organs and nervous centres, and can be triggered by many external agents (emotions and other influences, for example, sleigh rides, the sight of snow, etc.).



V. Boys' shoes. Some boys' shoes bear the characteristic mark of degeneration. These include speech disorders and defects, such as stuttering, lisping, and slurred speech (balbuties, psellismus, rhotacismus, etc.). The temporary nature of these phenomena is evident from the fact that these defects (with the exception of stuttering) are very difficult to correct, they are often irreparable, and therefore, some of the difficult subjects of the subject are accessible in some combinations of subjects and completely inaccessible in others. Deficiencies in pronunciation are one of the most characteristic features of such degenerative diseases, such as idiocy; the nature and cause of these deficiencies are still unclear.

VI. For example, certain biological characteristics can be attributed to degenerative (monogenic) causes of degeneration. decisive degenerative lamellae and species in healthy families, namely in degenerative lamellae:

- More infertile males than in healthy families, in a ratio of 1:7 (1:8 1/2 in healthy families).
- Higher birth rate and multiplicity of offspring.
- Higher infant mortality.
- Fertility decreases with each subsequent birth.
- There are more criminals coming from their environment than in healthy families.

The conclusions were drawn from a comparison of four hundred families with a history of hereditary neuropathy and one hundred healthy families. the former (400 families) comprised 7,000 subjects, while the latter (100 families) comprised 2,000 subjects. A comparison of the data from both matrices led to a number of conclusions characterising the biological properties of degenerative and healthy populations.

Psychological manifestations of degeneration

I. These disorders include hermaphroditism, leminizme, masmyanisme, intantisme, and senizme.

Hermaphroditism, or hermaphroditism, is the combination in one individual of two sexes and immutable characteristics.

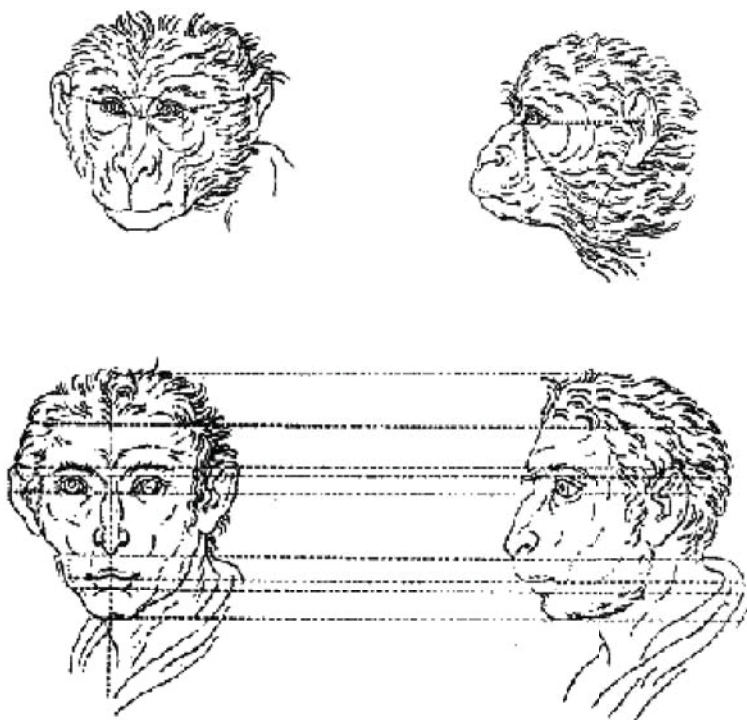
Feminism is the cessation of male development in adolescence, which gives the spiritual character certain feminine characteristics; in hermaphroditism, a more profound change is observed, depending on the presence in the male body of certain physical attributes (female hands, broad shoulders, thick eyebrows, etc.) and many of the emotional characteristics of women.

Masculinity — the presence in women of certain physical characteristics (beards, moustaches, etc.) and male mental traits.

Intangibility is the suspension of the development of young men and women in all respects, but mainly in relation to sexual characteristics (breasts, testicles, 7ruedy — in women and external sexual organs and yauem — in men) with the cessation of growth in sexual organs.

Senility is premature (early) mental and physical development with a gradual decline, the appearance of old age and the characteristics of an old soul.

In all of the above conditions, mental disorders are more common than physical disorders. We will illustrate this with some examples.



Some young women became masqueraders (joining the army, living and seeking refuge in male monasteries) and not only did they not reveal their true nature, but in terms of their emotional state, they even displayed typical male characteristics. On the other hand, feminine traits are not uncommon among male feminists; such men like bright costumes, feminine activities (rumodegia), and they excel at them. (Gogol paints us a picture of a governor who behaves like a lady by wearing a veil). From the characteristics attributed to the Leminians, it is necessary to exclude those phenomena observed in ordinary modern people, young men, driven by an instinctive desire to be pleasing to women, display slavish imitation; in their own way, they should be distinguished from the manifestations of young women of the female sex, тогда сти особы, and, driven by imitation, they devote their souls to the typical attire of the male character. In both cases, recognition is based on the existence and absence of признаков

attributes describing the state and on the impermanence and temporary nature of phenomena characteristic of imitative forms.

II. Mimica and Lisi7nomica, mam snam degeneration. Numerous scientific testimonies from ancient times — ~~in~~the days of Aristotle, Poemon, and Adamantius — have established with certainty that mimima and lisi7nomia can be partial and complete manifestations of the same symptoms of degeneration. Aristotle and Poemon were not afraid to take risks, deciding to define the bad character and bad moral traits of their contemporaries on the basis of mimics. They focused on those traits that appeared to be permanent rather than temporary symptoms. Many authors of the Middle Ages and modern times also pay attention to physical signs of degeneration (birthmarks, warts, pigmented growths, etc.), irregularities in facial expressions, which have already been mentioned above. The most obvious one leaves no room for doubt.

III. These anomalies are among the most characteristic signs of degeneration. They manifest themselves either in the form of neurotic disorders or in the form of unconscious anomalies, information about which is collected in the archives of forensic medicine and forensic psychology. The relative frequency of these mental abnormalities in degenerates confirms their pathological nature. The most common and well-known abnormalities since ancient times are: The most common and well-known anomalies ~~in~~ancient times are: spotomania, satirism in men, nymphomania in women, as well as perversions known as pederasty, sodomy, and necrophilia (sexual attraction to corpses). A classic example of such anomalies of this kind can be found in the case of the posthumous, unnatural, and criminal actions ~~of~~the corpse of Possart, psychopathic tendencies described by him in intimate letters, which became the subject of a court investigation and psychiatric examination.

IV. Obsessions and delusions, i.e. intrusive and violent mental states (thoughts, feelings and violent urges) are ~~among~~the most indisputable pathological signs of degeneration. These states are currently well documented ~~and~~well understood.

An example of intrusive thoughts could be, for example, the idea ~~that~~ a certain thing (a bug, a mosquito, etc.) is present, although at the same time the subject clearly understands that this is not the case at all; therefore

Here we encounter the gradual growth of family and social norms, emotional anomalies, and the gradual accumulation of family and social norms. Here we encounter a gradual increase in family and social vices, mental abnormalities and character flaws, and ultimately, a process of psychological degeneration.

The most serious degenerative features (according to our observations) consist of the following:

a. In relation to the mind. Mental faculties are often developed normally and constitute the only significant aspect of the soul, through which the subject resolves for himself all questions of life and spirit, and even those questions which are not accessible to mental analysis and are usually resolved (in normal people) with the help of feelings, which are a more subtle tool (for example, questions of morality, faith, conscience, etc.). The main features of the mind of demonic natures are: multifacetedness, argumentativeness, sociability and dialogue, dry wit and intellectualism, striving to rise above conscience and moral norms, and even more so — the desire to supplant the soul with mental constructs.

b. With regard to feeling, at the forefront is always a deeply developed feeling of love and an organised, spontaneous love, which often reaches the level of passion (in Kant's sense) and is therefore difficult to control, even for intellectually developed subjects.

Thus, the novelty of 7neva becomes irreplaceable, constantly present and always ready to be used, giving the whole soul a romantic note and turning it into a dream, a desire, memory, understanding, and vengeance. Many higher feelings: kindness, love, compassion, hope for a better future, faith in people and goodness — are not developed and never reach the heights of idealism; Therefore, such subjects are pessimistic, distrustful, dry, do not know the essence of pure feelings, do not feel the creative power of the spirit, and are devoid of feelings. With such foundations, a spiritually degenerate community develops, and in the souls of demonic subjects there is a tendency towards a gradual strengthening of the ego, their own interests, struggles and hostilities, and the aggressive feeling of uncertainty and insecurity is a powerful weapon. Insufficient development of higher feelings even destroys the very ability to see and understand.

and to recognise the highest feelings and idealistic aspirations in others. Such moral pragmatism leads to serious consequences; it intensifies degenerate feelings and gives rise to pride, conceit, and arrogance, along with disrespect and contempt for others. Pride in degenerates is the same as a deep-seated character flaw, and it instils in the subject a sense of superiority — *noli me tangere*. With such fundamental flaws in character, integration with people in the family and in society is impossible: any disagreement is taken as an insult and a slight. It is the ideal that is unclear to degenerates, but the real.

Not understanding others, degenerates are deprived of that highest form of shame, which consists in perceiving the conscience of others and the conscience of society within oneself. In this way, they are deprived of social shame and guilt — two important moral motives in life. In their actions, they are guided by a false conscience, which is driven by passions, especially lust. This is the source of their moral integrity and self-respect in their personal development.

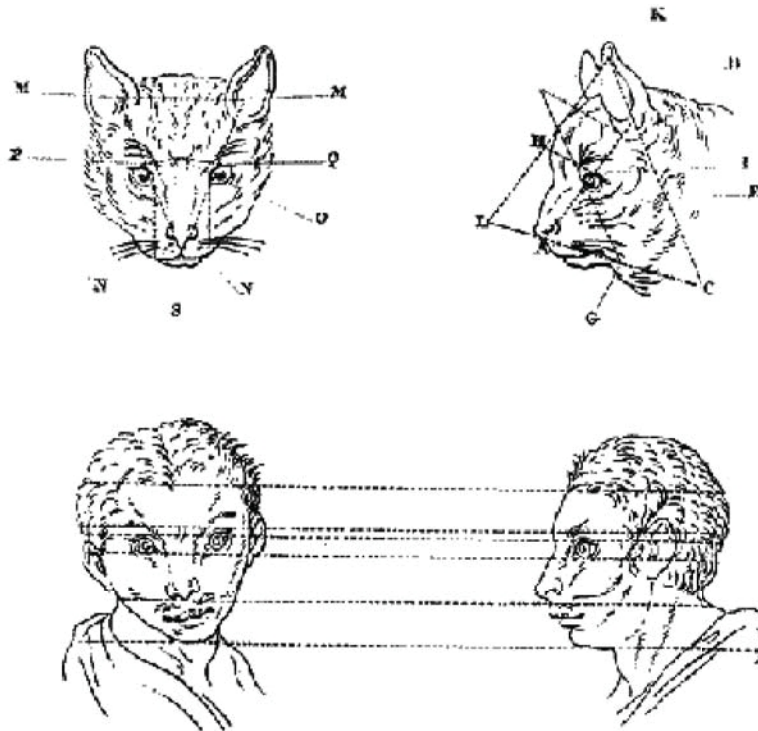
Due to the established basic traits of character, their future life, already beginning in youth, is directed along a moral path that leads the soul not to perfection, but to decay and depravity. At the same time, the following moral steps are observed. The young people become more or less isolated from their peers and, falling into moral loneliness, continue to feel alienated from their peers and remain in a state of "hopelessness and despair," as the poet expresses it. These living conditions lead them to gloom and doubt. Doubt is the result of perception, with the passage of time, the conviction that many questions of life and spirit are irresolvable, with the help of the most important tool with which the degenerate is endowed, i.e. the mind.

c. In relation to war. The weakness of higher feelings inevitably leads to weakness in war, and this state is aggravated by gloom, doubts and passions.

Internal disharmony, combined with the stagnant development of the higher instruments of moral life, makes it impossible for the degenerate to achieve individual improvement and the attainment of the higher external goals of life. Therefore, the moral life of degenerates moves not forward, as one might expect, but backward. This naturally leads to stagnation, loss of joy in life, moral decay, and

this moral metamorphosis occurs to a greater extent in those who have developed higher feelings. Instead of the moral progress that continues to grow in healthy people until it reaches its peak, degenerates experience irritation, fatigue, and despair early on, and their entire life falls apart, while life itself turns into moral decay and moral degradation. But the degenerate inevitably reaches this state.

The picture painted by Martina, and the moral type of degeneration, differs



from the type of moral idiocy (*insanitas moralis*) not so much in terms of morality, but mainly in that in the manifestation of mental degeneration, we have to do with completely monstrous forms of mental disorder and their typical manifestations.

If we compare this mental state of degeneration with the image of a "demon" depicted, for example, by Nermontov, then the many similarities between the two types make them very similar and, in our opinion, identical. The process of the degeneration of life, and life itself, are phenomena that are equally old, and therefore it is natural to think that the observers of life are moralists.

We cannot fail to notice this typical pattern of the decline of the highest life, and, having noticed it, we cannot fail to use it as a tool for our own purposes. We believe it is necessary to draw a parallel between the Melistoteles type, the Lemons type, and the Zhenerata type.

In the image, for example, of Nermontov, he is presented as a being greedy for knowledge, he is a seeker of knowledge, according to his own words; but this is the only positive side. All the other qualities of the demon are negative: he is proud, but at the same time he is weak, indecisive, full of doubts, he cannot believe, he cannot love (Lemon. Part II, 7. 1). But what is his essence? What does he have? What programme, what life plan has he devised for himself with his subtle mind? He has no positive thoughts, no predictions of his own, no plans in his mind. What a strange, aimless mind! What a strange being, lacking any initiative of his own. It is a mind that stands still and watches events unfold outside itself. He oppresses people, but lives by their initiative, he destroys what people create, tramples on what they admire, but he himself cannot think, decide or create anything. Obviously, a demon is a morally degenerate, degenerating being; external events bring the soul of such a being into action, but the soul itself is dry, inactive, lifeless.

The figure of Melistotea, as depicted by artists, is quite typical. This is the sum of all the features that are not characteristic of normal people and are, at least, very rare. The physiognomic image of Melistogeya will be discussed in detail below in Section V. Here we will limit ourselves to noting that Melistoteya's image contains typical features of degenerative mimicry, which is directly proportional to the psychological features of this type. The image of Melistoge, painted by a group of artists, contains the same features, represented by posts, which are evident in the analysis of Melistoge's mimicry. It shows: the contraction of the upper orbital muscle (the muscle of the mind), combined with the contraction of the pyramidal muscle of the nose (anger, hostility) and a more or less simultaneous contraction of the large zygomatic muscle (joy). The simultaneous contraction of the latter two muscles expresses anger. Thus, a calm mind, anger, anger, and heartlessness are equally inherent.

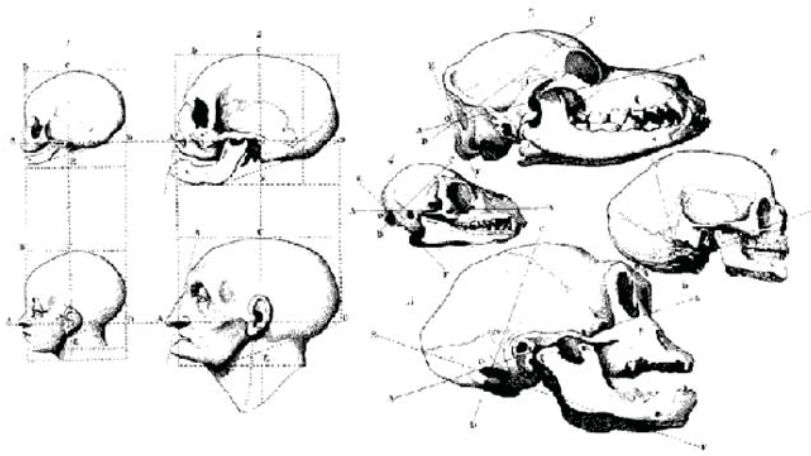
The creativity of artists, writers, and psychiatrists. But, since both scientific and artistic creativity draw their material from the real world, it is very likely that degenerates are the model that inspires creativity in their works.

Putting all this together, one cannot help but come to the conclusion that "demonic" in the images of poets and artists is a kind of "image" that is the prototype for those real phenomena which are given by the process of degeneration which are considered to be true "demons" of a certain kind, subordinate to a pathological state, worse than death itself, dying, decay, the destruction of life and the psyche.

The essential feature of "demonic" is the ability to 7nevnaya, then the question arises as to why this particular feeling, and not another, is at the centre of the degenerative process, and mamov ligones tamoto lamta. One possible explanation is as follows. The process of life, expressed in a certain systematic work, in a certain correct strategy, deprived of its natural paths, outcomes and possibilities, in a spastic fit, give pathological bursts through the mediation of one of the oldest, in a genetic sense, stereotypical patterns. The novelty of 7neva satisfies this condition. The anger and sobriety of degenerates is similar to the irritability of spiccepts and has the same spontaneous, organically irredeemable character. The degenerate's mental and emotional energy is not directed towards progressive endeavours, but towards chaotic, sporadic outbursts and attacks; here, energy is expended not on self-improvement, but on self-indulgence, as Spencer would say.

In summarising the present section, we shall draw attention to the fact that the process of degeneration with its stages, manifestations, direction and outcome can be traced not only in psychological and linguistic terms, but also in anatomical terms: the similarity of previous and subsequent manifestations, transmitted by mothers, of exceptional linguistic features (habits, idiosyncrasies, peculiarities, etc.) are preserved in the descending branches and modifications of degenerates, and, conversely, are absent and avoided in the ascending branches. Photographs and anthropological descriptions will provide reliable material for true judgement. But in this broad question, as in all scientific endeavours, it is necessary to be guided

all possible linguistic, linguistic and psychological data.



S. S. Korsakov Physical

manifestations of mental degeneration

In mentally ill people, we often find a number of abnormalities in physical development, such as an abnormal shape of the skull, disproportionate development of certain parts of the body, abnormal shape of the ears, abnormal growth of the ribs, hardening of the palate, protruding teeth, crowding of the teeth, etc. All these features, although not strictly speaking symptoms of mental illness, are very important for the diagnosis of mental disorders. The most important of these are the so-called signs of degeneration, which occur in subjects who, from the point of view of mental health, represent the mental organisation of the organism, causing, on the one hand, abnormal development of mental activity and, on the other hand, abnormal development of certain parts of the body, manifested in various developmental disorders. The consequences of developmental disorders are to a certain extent determined by symptoms by which we can judge the insufficiency of the development of the organism as a whole and, consequently, the insufficiency and abnormality in the development of the organ of mental activity — the brain. thus, the stages of development have the meaning of stages of degeneration.

Given the attention that modern psychiatry pays to the issue of degeneration, it is necessary to have a fairly good understanding of the conditions in the structure of the organism that are considered to be signs of degeneration. It is therefore necessary to bear in mind that the conditions and stages of development must be very clear in order to have a clear understanding of the system. On the contrary, there are certain developmental disorders that are easily recognisable (for example, an abnormal structure of the palate, abnormalities of the teeth or ears), which a normal person would not pay attention to, but which are of great importance to a psychiatrist in terms of the causes of the disorder. In view of this, I consider it necessary to dwell in more detail on those morphological features that should be sought out in mentally ill people.

These three characteristics can exist in all parts of the body, and we will examine them in order. However, it should be noted that this examination is not exhaustive. It is impossible to list all the anomalies in the structure that can be encountered, and therefore I will limit myself to the most significant deviations from the normal structure.

I. From the outside, there may be deviations from the norm due to the incorrect development of the upper limbs.

Irregularities in the development of motor skills are often encountered in mentally ill patients and are caused by various factors. For example: 1) sometimes they are dependent on the abnormal development of the brain (e.g., when brain development is halted and in cases of hydrocephalus), 2) sometimes due to improper ossification, 3) sometimes due to bone diseases (e.g., silicosis, rickets); 4) often from early scarring of the wound and other sutures and the effects of inflammatory processes, the effects of early obstruction of the vessels of the sutures; 5) sometimes from disorders in milk production due to incorrect positioning of the baby, for example, in torticollis; and 6) from uneven muscle work, applied to the neck muscles, and 7) from artificial deformation, for example, tightening the neck in early childhood with bandages, as is common among some peoples. Here in Russia, artificial deformation can be seen in the feet of people found in the Kerui tombs. Depending on the cause, there are various changes in the structure of the skull, which can be determined by examination, palpation and measurement using special instruments. The most common structural features of buildings are as follows:

- Microplasty — reduction; if all parts are proportionally reduced, then there will be microplasty, the most prominent parts of the arch (the frontal and parietal bones) are reduced, rather than the base of the skull, then it will be a "atemov" type.

- Mammoplasty (in mild cases — melastomy) — reduction of the volume of the breast; at the same time, the forehead resembles a ball, narrowed at the bottom, and is relatively small, so it all points to a hydroelatic origin.

- Prolapse, and molar; in this case, forehead is asymmetrical, for example, the front part on one side is more developed than the front part on the other. Oblique sutures are quite common and are usually treated by suturing

In addition to the changes mentioned above, there may be various protrusions, depressions, smostosts, and rubs on the 7o8obe. All of this must be noted when examining mental disorders, as we want to collect as much information as possible about the specific characteristics. Thus, 6the side, its weight, asymmetry, compression, large protrusion of the parietal bones, satyama, a prominent chin, a prominent forehead, a straight nose, the height and prominence of the bridge of the nose, prominent protrusions at the site of the first and second sutures, 7repebshm at the site of the suture and other seams, with a large development of the lineae nuchae and protuberantiae occipitalis externae, indentations, usury, smostosity, ruby and other features, all of which cannot be overlooked.

II. From the side, it may be: 1) abnormal curvature (in relation to height and width) compared to the norm, 2) tam nas. pro7natism, i.e. excessive protrusion of the front of the mraya ue8yu (measured by the tam nas. "ginevo7o u7ga"), 3) excessive protrusion of the chin and excessive development of the lower jaw, 4) mismatch between the lower jaw and the upper jaw, excessive protrusion of the upper jaw, and the lower jaw, 5) excessive development of the cheekbones, 6) abnormal appearance of the nose (monolid 7non-bridged type in people of the Caucasian race, atopic type, retinoid type), 7) asymmetry of the face (minor asymmetries are common many people, but in degenerates, idiots, spastics, etc., asymmetry is sometimes pronounced, 8) satem, one of the most common features of degeneration is an elevation on the lower jaw of the lower jaw (Abrecht's process) —an atavistic feature corresponding to the structure of the lower jaw in some animal species (e.g., lemurs).

In addition, anomalies in the structure of the nose, 78as, pra and other parts will be considered anomalies, which will be discussed below.

On the side of the nose, there may be deformities in shape, height, projection and width, as well as a complete deviation of the nose to one side, absence of the nasal bridge, a very wide nose, a nose that is compressed in the middle and upturned at the top, obstruction of the nasal passages, and sometimes a congenital absence of the nose. In degenerates, the sense of smell is sometimes impaired; congenital absence of smell also occurs.

There are also many degenerative disorders on the part of the nose. For example, it is not uncommon for degenerates to have an irregular

Orbital position: 7Уаса and Үиштом бҮисми дру7 from дру7а and Үиштом удаҮены; the brow ridges may be Үиштом расвиты. On the side, there may be a narrowing of the 7Уасная реҮи, unevenness on both sides, tam nas. mon7оҮыстий type 7Уаса, irregular growth of the реснищ, their greying. On the side of the monontive, there may be excessive growth of the eyebrow, 3-7 hairs, congenital pterygium, etc. The most common type of cataract is sometimes visible and does not disappear, but remains, sometimes with veins; sometimes the cataract is small, sometimes there is a congenital insufficiency of the lens. The respiratory system sometimes presents with congenital opacities, anomalies of the larynx (asthmatis). Sometimes the old soul on the respiratory system is noticeable in many degenerates and idiots.

On the iris side, there may be a congenital deficiency, there may be an invisible hole in it, there may be an incorrect position of the pupil (corestopia), there may be multiple pupils (polycoria), absence of the pupil (acoria), congenital irregularity of the pupil; the intrauterine membrana pupillaris may persist until after birth. The iris may also have irregularities; there may be abnormality, unevenness of the iris, spots on the iris, one eye may be one colour, the other may be another colour. The lens may have congenital opacities, lens stomatia, and other features. During an ophthalmological examination, retinitis pigmentosa and other congenital disorders of the retina are sometimes detected. It should also be added that degeneratives often have musculoskeletal disorders, nystagmus, and other movement disorders. It is not uncommon for degenerates to have insufficient visual acuity, blurred vision, narrowing of the visual field, daltonism, progressive blindness, and cataracts.

V. The most common signs of degeneration are:

1) The lips may be slightly protruding and thick, but they do not curl up; they may be turned outwards with a clear curve; the mouth opening may be narrow; in some cases, the upper lip is often protruding. 2) The hard palate may be flat or high; it may be very thin, like a membrane. A cleft palate (faux lupina) is often found. 3) The sky can be flat and high, or it can be curved and low; sometimes there is atrophy of the sky, one-sided and oblique. Here it can be noted that in degenerates there is

In addition, there is a significant increase in the incidence of mental retardation. 4) A very large increase in the incidence of mental retardation is observed in children with degenerative diseases. In degeneratives, the timing of tooth development is often abnormal. Some children in degenerative families are born with teeth, while others, on the contrary, do not develop teeth until the age of 3. Some teeth may remain in place for a long time and then fall out when the second teeth appear.

It is necessary to carefully examine the teeth to determine their condition, shape, and mutual position. It is known that there are 32 teeth in total, but 16 in each jaw. Their distribution is expressed by the following "tooth formula":

pezc. 2-2 / 2-2
canine 1-1 / 1-1
small copers. 2-2 / 2-2
6th molar 3-3 / 3-3

In this interpretation, the upper lines correspond to the upper half, and the lower lines correspond to the lower half. The new lines correspond to the right side, and the right lines correspond to the left side. According to this form, changes observed in mentally ill patients by their relatives are usually noted.

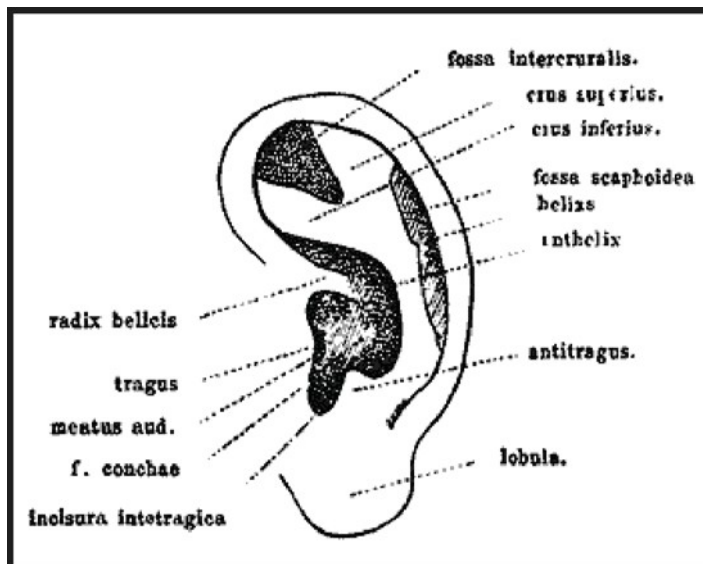
Changes in the subjects may be as follows: a) their appearance: for example, absence, lack of development, presence of abnormal subjects (absence of myomas is not observed). Sometimes there may be extra teeth. b) There may be incorrect positioning of the teeth: for example, the teeth are not in their normal place; there may be incorrect direction of the roots (e.g., the roots grow sideways, turned forward, etc.); sometimes there is a large distance between the roots (especially often between the upper and middle teeth on the upper jaw and between the middle and front molars on the lower jaw. This arrangement corresponds to the normal position of the teeth in monkeys and some lower primates). c) There may be a change in the volume of the sinuses (they may be slightly enlarged or, conversely, slightly reduced). d) Their shape may be abnormal. In particular, there is often a curvature of the ribs and the formation of vertical ridges on them along the line of the shoulder blades and the shoulder joints, mammary glands ("Gettinson's subes", often associated with congenital synechia).

The teeth are often misaligned: the upper teeth do not match the lower teeth, causing the lower teeth to protrude forward, and both jaws are misaligned, etc.

It should be added that in degenerates, even the front teeth are often affected by a progressive process at the earliest stage.

VI. The development of the auricle is of great importance in psychiatry. Changes in the shape of the auricle are very common in degenerates and idiots. Here we will focus mainly on changes in the structure of the ear. Since abnormalities in the shape of the auricle are of particular interest to psychiatrists, I present a drawing of a normal auricle with explanations of the names of its individual parts.

As is well known, the auricle has protruding parts and depressions. The



protruding parts are: the helix (helicis) with the radix hellicis; from the posterior margin, it sometimes continues in a horizontal direction to the crista hellicis; then — antihelical, which is divided into two parts at the top — crura antihelical (superius et inferius); on the side, two protuberances — tragus and antitragus. The depressions of the auricle are as follows: fossa conchae, fossa scaphoidea and fossa intercruralis. The lower part of the ear is called the auricle, and the earlobe is called the lobula. The space between the tragus and the antitragus is called the incisura intertragica.

Changes in the structure of the ears are extremely diverse. They include: 1) length and width; the ear may be

with a sharp and pointed nose, with a broad nose; one ear may be longer than the other: 2) the position and distance of the ear — it may be slightly protruding, standing at a right angle to the head, or slightly pressed against the head; 3) changes may be observed in the development of individual parts of the ear: a) the helix may be altered, sometimes it is very large, and some parts are more developed than others; there may be creases on it, and the ear may be deformed and asymmetrical (in this case, the ear cavity is deformed). One side may be unevenly developed (turned out, bent, turned to the side); the top may be pointed (satyr's top), there may be a protrusion on the upper and middle parts of the top (harp-shaped); b) the antihelix may be depressed to the level of the ear and protrude more than the helix; the earlobes may be deformed; there may be a third and even more additional lobes of the antihelix; c) the tragus may be very small, and there may be a small bump on it; 7) the antitragus may be very large, may protrude excessively, may have an irregular shape; d) the earlobe, or lobula, may be very large and may protrude excessively; it may be attached to its inner surface, may be irregularly shaped; it may have ridges; it may be split; e) there may be congenital ear defects, such as extra parts; sometimes the ears are covered with hair.

The combination of various changes found in the ear give it unique shapes, which have special names (Moray ear, Vigerma ear, Lapin ear); There are dozens of such varieties. It is not surprising that malformed ears are called "Morayev's" after Morayev, who first drew attention to them.

The irregularities in the shape of the ears in relation to the question of degeneration are mainly reflected in the fact that the irregularities in the shape of the ears of degenerates often resemble the shape of the ears of certain breeds of monkeys and lower races and thus constitute what is known as a manifestation of atavism. Of particular note in this regard is the so-called Lapin's fold, found in some degenerates. It is located on the free side of the ear, on the border between the upper and lower parts. According to most authors, it has an atavistic origin and corresponds to the shape of the ears in many mammals. However, this opinion is disputed by many and cannot be considered reliable. No

interferes add, uto, apparently, abnormality ear cartilage are found on the left side, not on the right.

It is not uncommon for degenerates to have insufficient development of the ear, sometimes even deafness.



VII. As for the structure of the skull, there may be abnormalities in growth on one side. Among degenerates, there are cases of dwarfism (dwarfism), marasmus (marasmus) and people disproportionate growth. On the part of the spine, there are also deformities of the spine (kyphosis, lordosis, scoliosis), irregularities in the structure of the pelvis (pelvic obliquity), insufficient ribs, spina bifida. Sometimes there may be abnormal development of the tail vertebrae (caudal vertebrae), an external opening above the anus. It is also necessary to note changes in the shape of the nose (absence or abnormal development — flatness).

Changes in the uterus should be accompanied by abnormalities in the development of the foetus. Sometimes there is underdevelopment of the breasts in women and overdevelopment of many breasts (polymastia) and excessive development of the breasts in men (gynecomastia). Sometimes in women, the breasts are located too low and unevenly.

VIII. On the part of the nipples, there may be: a) absence of one or both nipples and absence of one or both areolas, fusion of the nipples with each other; b) positionality, the external development of the parties, syntomity, i.e. the comparison of parts.

brachydactyly — short fingers, 7-fingered fingers, insufficiently developed and immobile fingers, drum-like bones, uneven development of bones, for example, in idiots, incorrect foot shape, flat feet. In addition, during the examination of mentally ill patients, it is necessary to note the presence of rickets, silicosis and childhood paralysis in the form of muscular atrophy, monstrosities, athetosis, and various types of foot deformities.

IX. A significant feature of degenerates and idiots is the development of sexual organs. A man may have a large penis and a small scrotum, it may be twisted incorrectly, there may be various types of phimosis, epispadias, or hypospadias. There is often an absence of testicles in the scrotum, cryptorchidism and monorchidism. Very often, the genitals in men develop either very early or very late. Frequent masturbation in males (in the form of a masturbation habit) indicates onanism. In women, there may be atresia of the vagina, abnormality of the location of the vaginal opening, absence of the uterus, enlargement of the large and small labia, enlargement of the clitoris, absence of the opening in the hymen. Among the degenerates, there are also hermaphrodites. As a rule, the development of sexual characteristics in boys and girls occurs earlier (sometimes in early childhood — the appearance of pubic hair, breasts, menstruation in adolescence), and later — are also manifestations of degeneration. The underdevelopment of the reproductive organs in adolescence is a key feature of this change in the structure of the body, which is called infantilism.

It should be added that the aforementioned anomalies of the reproductive organs are particularly common in degenerates.

X. On the part of possible attempts by degenerates and idiots, there are also many anomalies. There, very often there is an abundance of birthmarks, sometimes moles, sometimes fish moles and old moles in young subjects, moles, upresvyano ge7mo rising in cmadmi. In addition, in neuropathic individuals belonging to degenerative families, there is a noticeable instability of the vascular system, which manifests itself in the form of swelling, then subsiding, and then the appearance of dermatitis. It is worth noting that degenerates often have tattoos and scars, wounds, and strange habits and lifestyles. Speaking of abnormalities on the part of degenerates, it is worth mentioning

that they often have to deal with various anomalies of possible sensitivity, but they are always able to cope with them.

The genitals of degenerates also often present abnormalities. Some have a small penis, others have a large one, ~~they~~ they grow where they should not; there are hairy people whose entire bodies are covered with thick, dark hair, and there are women with beards and moustaches. Sometimes there is a sudden change in the hair on the head; sometimes premature greying occurs. But the hair of degenerates often grows irregularly, spoiled by beards and moustaches.

XI. To the obvious signs of degeneration, we must add certain changes in the face and body. The voice of degenerates is abnormal; for example, men retain a childish voice into old age, and sometimes there is no voice at all. In terms of speech, idiots and degenerates often suffer from mutism (most often mutism) and speech disorders in the form of stuttering, stammering, and the inability to pronounce certain sounds. Often, speech in degenerates develops very late.

XII. The general appearance (habitus) is also altered in degenerates. It is striking how disproportionate the proportions of the head ~~neck~~, neck and shoulders, shoulders and chest, excessive stoop, ~~care~~. In addition to the ~~7i7~~ gigantism and nanism we have discussed, we must also consider the so-called microsomatism. I use this term to refer to the insufficient development of the body, with the motor being too small, the proportions of the body are ~~it~~ the same ratio to the proportions of other parts of the body as in people of average height. The difference is that in normal people, the proportions are approximately equal in relation to their height (the same as in children), and we are used to seeing a larger body in people of average height; while in microsomia, the proportions of the head in relation to the body remain approximately the same as in normal people, but since the body is very small, the head is striking in its smallness, giving the subject a bird-like appearance; There, in the museums, stood the bird-like figure of Lobos.

Infantilism can be attributed to the anomalies of the structure of the body. There are individuals who have reached middle age but have retained all the characteristics of a child's physique — childish facial features, absence of hair on the head and under the arms, no beard or moustache in men, no breasts in women, as well as a peculiar childish gait, childish speech and ~~a childish level of mental development~~.

and a childish level of mental development. This is the essence of infantilism. In most cases, there is a violation of the activity of the pituitary gland, as a result of which mimecedema develops (mimecedematous infantilism and sporadic metritis); but in other cases we do not see these signs of micturition in such patients, and they are rare and mild (Norena-type incontinence). Sometimes there is a female structure in men, and a male structure in women, and a combination of male and female features in one body (hermaphroditism).

Thus, among the morphological changes in the body, the inverted position of the organs (heart on the right side, liver on the left side, etc.) should also be mentioned.

Some anomalies in the structure of internal organs, such as Botter's passage of the heart, abnormal heart size and aortic insufficiency, abnormal width of the inguinal canal, leading to the formation of inguinal hernias, etc. There are also other signs of abnormal development, but I will not go into detail about them here.

These are the main signs of degeneration, and it is necessary to know them in order to be able to identify them during examination, carefully examining all of



them. However, it is important to remember that the abnormalities we find during a thorough examination do not always necessarily indicate abnormal development. There are some shortcomings that may

be completely consistent, for example, the absence of bruises, which may be caused by injuries, indentations on the skin — from blows to the head. It should be remembered that not all anomalies found during examination and actually affecting development have the same significance in terms of degeneration. For example, some abnormalities, such as certain irregularities in the skull, are caused by conditions in early childhood (pachycephaly, syringomyelia), and therefore do not constitute innate characteristics, but may be the result of unfavourable living conditions in early childhood. There is no doubt that many of these phenomena are incomparably more common among the poor, such as irregularities in the teeth, a crooked nose, the consequences of rickets, monogamous appearance (not only in our country, Russia, where there is an admixture of the monogamous race in the population, which is natural given the historical conditions, but also in Western Europe). However, these factors cannot be ignored, because, on the one hand, the conditions themselves, their manifestation (poor nutrition, rickets, silicosis, tuberculosis), can affect the nutrition of the nervous system and, in particular, the brain, causing its insufficiency and susceptibility to damage, and, on the other hand, these diseases themselves, *mam sogotukha*, *rhatitis*, may be present in a given subject because their organism exhibits congenital instability and susceptibility to the influence of pathogenic agents. But whatever the case may be, the meaning of the verse is different, referring to those who are taught, on the one hand, the pathological content of the development of an individual during the period of intrauterine life, such as hermaphroditism, spina bifida, hypospadias, polygamy, mimpoelagia, and others, which are manifestations of hereditary transmission of traits. Of particular interest are those that are considered by some naturalists to be manifestations of atavism, i.e. anomalies corresponding to certain features in the structure of the organism in lower animals and monkeys. These include certain forms of irregularity in the ear cartilage (Sapin's bony protuberance), certain deviations in the position of the ribs, excessive prostatism, the growth of the appendix, the death of all teeth, etc.; of particular interest are the existence of a tendency towards degeneration, as noted by Nombroso, that degeneration is characterised, among other things, by the discovery in the modern *uevobeme* of those properties that were inherent in the *uevobeme*'s ancestors and in the *uevobeme* itself during the period of its

prehistoric, according to the state of the earth.

Thus, among the so-called signs of degeneration, it is necessary to distinguish between important and unimportant ones; some, for example, are unimportant features in the form of a sign, minor differences in the form of the nose, although they may be hereditary (this is confirmed, for example, by a survey of portraits of many representatives of those ancient families, such as the Habsburgs and the Bourbons), do not have a significant influence in terms of their actual degeneration, while others, on the contrary, have a very significant influence in this regard; The latter are characterised by pronounced microcephaly, a flat forehead, unusual facial features, certain irregularities of the ear, subes, hard palate, underdevelopment of the jaw, jaw organs, — mam 7ermalrodism, 7ipospadia and other deformities.

Many of the above-described disorders are found in the structure of the brain, but they are not represented by mental disorders. This raises the question of whether it is fair to say that the existence of these manifestations is, to a certain extent, due to a predisposition to nervous and mental disorders, and that this opinion is biased is due to the superficial nature of the observations of some researchers, especially those who are influenced by the theory of degeneration and its application in psychiatry and criminology. The question is being resolved on the basis of a number of studies (though, admittedly, not very numerous) in the sense that that, in fact, the aforementioned morphological features are observed in mentally ill people to a greater extent than in healthy people. This conclusion is based on the following observations: 1) if we carefully note all the characteristics in the structure of a known group of healthy people and the same group of mentally ill people, it turns out that that mentally ill people have such features significantly more often (according to some studies, twice as often); 2) if we assume that these characteristics represent an incorrect development, then, в general, что среднее число таких областей у душевнобольных также значительно больше чем у здоровых; 3) If we compare число mentally ill у которых who have the above-described anomalies, and число mentally healthy people, then the positive attitude of the former in объеме число исследованных will be significantly higher, than the positive attitude of the latter. 3to positive

The ratio is the same among criminals and non-criminals; 4) and among healthy individuals who underwent examination and were subsequently monitored for a considerable number of years, suffering from mental disorders, belonging to that group, which there are significant anomalies in the structure of the brain; it is concluded that the presence of degenerative changes in the brain is associated with a greater predisposition to mental disorders; 5) If we compare the frequency of structural abnormalities in patients who have a family history of the disease with those who do not have such a history, it appears that the anomalies in the former are significantly more pronounced. Furthermore, 6) in the most severe forms of underdevelopment, the most significant anomalies, especially important ones, are observed. All of this leads to the conclusion that the above-described anomalies are undoubtedly signs of mental disorders closely related to mental disorders and neuropathic heredity; Therefore, they are called "degenerative disorders."

However, it should be remembered that exactly the same symptoms, and indeed to a considerable extent, are found in completely healthy people who are not burdened by heredity and mental disorders. It should be remembered that there is hardly a single person who, upon careful examination, would be found to have one, two, or three signs of abnormal development. Therefore, the presence of two or three such signs, especially those that do not belong to the category of important ones, does not at all indicate the degeneration of a given individual. The diagnosis of degeneration requires the identification of sufficiently important physical signs of degeneration and, along with them, psychological signs characteristic of degenerates. At the same time, it is necessary to always weigh and consider racial characteristics, because many things that are considered anomalies for people of one race are normal for people of another race.

K. A. Bari

Variations in the modern world and their significance for resolving the question of the origin and formation of race

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When we talk about variations in the structure of modern society, we usually mean changes in the structure of the state, rather than society as a whole. The latter has attracted attention only very recently; there, under the leadership of Ramé, Neman-Nische has processed a rich collection of ancient bridges in Southern Bavaria. The works of non-European authors are mainly English: Foy, Henburn, Thomson, Turner, and others, among whom Manouvrier is particularly well known for his works. Despite the numerous observations collected in the studies of the above-mentioned authors, it cannot be denied they are preliminary works, and we must strive to develop a comparative anatomy of the species and, in particular, its digestive system.

When we consider the racial differences between people, we immediately encounter seemingly insurmountable difficulties, which are inherent individual characteristics that ~~are common~~ to most animals. With careful consideration, one can, however, view the numerous variations ~~and~~ anomalies as transitional stages in the history of development, while the other part can be attributed to progressive and regressive metamorphosis. Previously, we looked at the diverse arrangement of vessels, for example, on the rumen, as a "whim of nature"; now, based on morphological studies, especially those of Ruge, we understand that these differences should be attributed to the developmental process undergone (and, of course, not completed) by the *уеѳовема*.

The two large arteries that meet at the neck

correspond to a more ancient state, while the usual and more perfect method of distribution is a single large vessel. This ancient condition is sometimes associated with the presence of the processus supracondiloideus and can be attributed to those animal forms in which the internal artery, running together with the median nerve, is covered by a bridge over the internal carotid artery. No less significant changes in the structure of the vertebrae and ribs are represented by variations in the vertebrae and ribs. There, the increase in the number of ribs corresponds to a more ancient stage of development, while the decrease in the number of ribs, as well as the increase in the number of free lumbar vertebrae, — of late origin. An extreme example of the above is the vertebra described by Rosenberg and stored in the Neiden anatomical museum: it has 15 ribs; one free rib on the 7th cervical vertebra, 14 thoracic ribs and 5 free lumbar vertebrae. The existence of 19 vertebrae, thoracic and lumbar, is unique, with 18 thoracic vertebrae and 13 lumbar vertebrae, to which the ribs are attached.

Moving on to consider variations in the structure of the jaw, we encounter the following patterns: the third premolar and the development of the molars, which is considered to be a return to the lowest stages of development, corresponding to the rodents and primates. There, for example, the 4th molar is found. We assume that, like humans, among primates at the top of the Cebus genus (in the Neopithecidae family). The racial differences in the upper jaw give rise to the more pronounced development of the submandibular glands in Australian monkeys. Their glands are all significantly larger than in higher primates. On one lower level of Australia is E. Schmidt. Schmidt in Neip7cmom soop7iuecmom institute K7aau our on both sides three vpogne pasvydy premo7apa, and on the right side, on the inner surface, sauatom gishne7o mogapa. The most important feature that is with all Australian specimens, there is free space in the upper part of the 4-7th ribs. In the collection of one Australian woman, Godrua Neynutskomo, it is even worth mentioning. In the trend towards preserving moles, which are not found in any of the higher races, primitive Australians are even lower, according to the observations of Spy d Karpina, they are closer to all 7, but they are the most stable of all subs in general, and especially the 3-moles.

All the properties inherent in modern ue7ove7y [известие

can be divided into three groups: the first includes all the properties that primates possessed before they became humans; the second includes changes and acquisitions of special characteristics; the third group is characterised by those changes that occurred later. Here we will focus our attention on the last group, as the race is related to it.

Considering the characteristics of the last group, let us first focus on the monotonies. Here, there is a significant difference between the upper and lower monotonies. While the lower monoliths provide rich material for studying variations, the upper monoliths appear to represent less potential for development. The degree of variation in the upper monoliths, compared to the lower monoliths, corresponds to the fact that they are in the process of transformation into *ueoge*. The brush existed in ancient prehistoric times, and the lower monads have undergone a number of changes since then. This includes, among other things, the predominance of the lower monad over the upper monad in European races. The smaller size of both molars suggests a closer resemblance to the original appearance of humans and higher primates. From this point of view, the snout of Australians, Weddies and non-Christian races can be considered the primary stage. In Europeans, the primary stage resembles that of newborns.

Among the bridges, Radius stands out in particular, thanks to its unique design and medium span. We have already mentioned that it is important to have a strong back, which is characteristic of apes and monkeys, with adaptations for support and climbing. The latest research has revealed a significant degree of convergence in the Australian species and one European species, but not quite reaching the level of Neanderthals. Racial differences have been known for a long time. It is worth recalling at least the position of the 7th rib, which is more prominent in Australians and non-Caucasian races than in Europeans. In Europeans, the axis of the nose is aligned with the axis of the forehead, with a sharp angle opening outwards. The Neanderthal differs in many respects from humans of more recent origin, primarily in the width of the joint surfaces. The transverse axis of the Neanderthal's skull is now

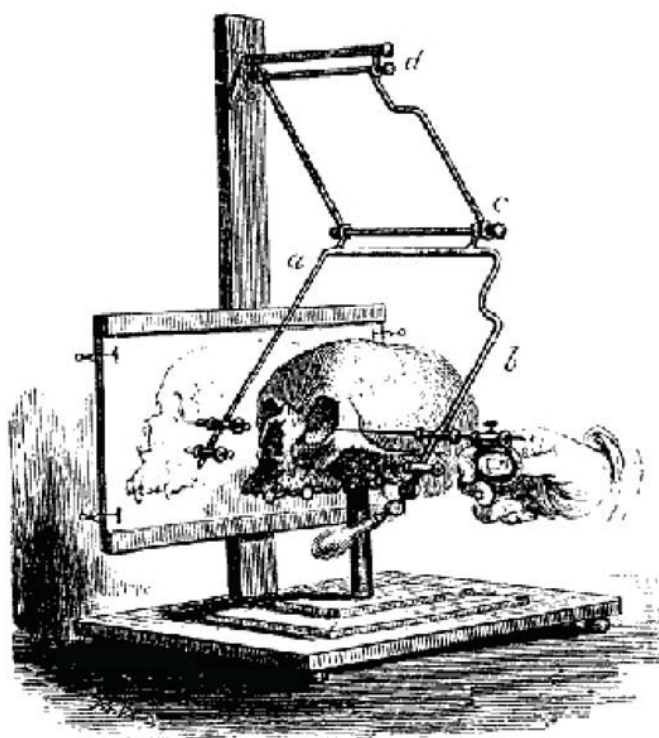
In humans, they are slightly different, while in Neanderthals they are almost identical, and therefore the articular surface appears to be a ball, reminiscent of the same phenomenon in chimpanzees. The glenoid fossa of the lower jaw differs from that in Europeans. The oval joint surface in Europeans is wider, narrower in Australians, sharper in the former, and the surface is more concave; in the remains of Neanderthal, Spy and Karpina, as well as in Australians, the margin is more rounded, and the surface is more concave. The lower stages of development are striking in their thinness; Martin notes the same phenomenon in the living O7nennaya Yemgini, and Kgaau in the Australians.

With regard to the lower monotonies, it should be noted that even now, in the lower classes, one can see traces of the inability to sit on a chair, and the necessary vertical position is acquired gradually; and even now, in the lower races, the habit of sitting on mortars is widespread. In the lower races, apart from the large beruova mosti, its nasad the promisagovaya uasti also attracts attention. The primary form of the large beru bridge should be taken from the primates, namely with moderate turn nasad obgasti mynegov, with retroversion 7ogovmiti tibiae connected to the protruding is7ib Condylus externus and oval-shaped transverse paspes of the middle third of the axis. The tibia is located in the middle between the modern bones and the stoy mobinaia. The tibia is not fused, but its protruding state in Europeans is associated with the straightening of the greater tibia. At lower stages of development, it remains straight. In Japanese women, the position of the pubic bone is different from that of other races. The bone runs from the top of the foot forward and downward, crossing the longitudinal axis of the large toe with a sharp angle; it is slightly curved upward and reaches the calcaneus at the bottom. In view of this, the large beru bridge has features that distinguish it from the beru bridges of the Japanese, which are significantly different from those of the Europeans, non-Christians, and Australians. These three types can be considered as gradual developments and derivatives of a single prototype. The Australian type is most similar to the scientific model. With regard to the thigh, it can be said that it most closely resembles the structure of the original type of modern thigh bones, due to its massiveness and relative width.

joint bones and transverse bones. It should be noted that in Japanese people, the lower thigh bone has a narrow width and is relatively short. One might expect the Australian thigh to be similar to that of Neanderthals, but, on the contrary, it appears that thin thighs are often found in modern lower races; their joint surfaces and transverse diameters do not exceed those of Europeans in terms of weight. Nevertheless, similarities with the ancient dexterous type can be found in them; in the stoic type, there is a discrepancy between the distal condyle of the femur and the width of the articular processes, which is evident in the structure of the entire leg, and the same phenomenon is observed in Australians; despite the smaller size of the articular processes on their hips, the resulting deep and shallow depressions are significantly reduced in them. From the foot, the ancient deviation remains only slightly. In the latest anatomical monograph in Hage, Nebbo and Menevy demonstrate preserved Talus and Calcaneus Spine bridges. We find the incorrect position of the Talus neck and the smooth articular surface of the bridge in Australians, although the foot is significantly smaller. In terms of weight, Spine bridges are closer to the monolithic type.

There is hope that, even in the case of some species, it will be possible to observe the lowest possible values, based on fundamental principles. The most well-known studies are those conducted by Cannings on the lumbar spine in monkeys and humans. He found that the height of the lumbar vertebrae is lower in primates and higher in humans, and concluded that while the lumbar spine is not as pronounced in lower primates as it is in higher primates. When studying the vertebrae of Australians, in comparison with Europeans with the same hip length, it can be seen that in our opinion, their entire spine lags significantly behind that of Europeans in all measurements, which is striking and cannot be ignored. This is especially true of the lumbar spine; the os sacrum of Australians is also relatively small. There are also differences in the structure of the canalis vertebralis, which is wider in Australians than in Europeans. With regard to the cervical vertebrae, it should be noted that the epistropheus in Australians is significantly smaller than in Europeans and less pronounced in its middle part. The explanation for the lower degree of development of the vertebrae in Australians may be that they have fewer

We observe in other races secondary manifestations of the influence of the vertical position. The modern remains of the ancient Australian population are closer to the animal prototype than to the other race. Regarding the question of the characteristics of our animal prototype, it should be noted that the "lower" species do not resemble any of the existing species of apes, and therefore the term "pethecoid" ~~shall~~ be avoided altogether. On the question of the division of humanity into races, K. Kaau concludes that the European, non-Christian, Mongoloid and Australian races originate from a single prototype. According to our understanding, the essence is very similar, with many lower characteristics, and although Australians are at a relatively low stage of development, they are still higher than the prototype in terms of their linguistic organisation; the lower monotonous and monotonous forms are similar to the forms of animals. The "higher" species are considered to be modern animals that can develop independently of each other in the spread of their species. Many similarities between monogamists, non-monogamists, and Europeans can be considered as a result of parallel development and the phenomenon of monogamy. However, since monogamy does not always lead to completely identical results, it is necessary to study the characteristics of these three racial types in detail in order to find their differences. A thorough and detailed study of the types of poems ~~not~~ equally important and valuable material, the usefulness of which is beyond doubt.



P. A. Minamov

The role of anthropology in medicine

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Medical science has made tremendous progress in recent decades. The causes, symptoms and treatment of various diseases have been successfully identified. Well-developed methods for identifying the latter have been established. Thanks to the prevalence of bacteria and viruses, significant progress has been made in identifying the external causes of diseases. — causes that are inherent in the surrounding environment. But until recently, the causes of the disease were not understood, and the disease itself was not understood, and the attention of researchers has been focused on the study of the causes of these processes, their symptoms, methods of diagnosis and external manifestations. Having long studied and paid close attention to the impact of the environment on the human body, I believe that the environment itself is a serious problem in medicine that has already been recognised. This serious gap in medicine is now widely recognised, and in recent years a number of works have appeared in Russian and foreign literature on the question of the hereditary nature of internal, nervous and mental disorders and the inheritance of pathological processes among relatives. However, not enough attention has been paid to the racial and hereditary characteristics of the organism in the context of disease. 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 changes in subjects of other organisations. Embarking on a new path of research into pathological processes, medicine must study the anatomy, physiology and pathology of the body and understand anatomical and lysosomal features characteristic of pure and mixed races, and which types in mixed races are most susceptible to, or, conversely, immunised against certain diseases. Hence, it is clear that when investigating the internal causes of pathological processes, it may not be possible to use the data and methods of research of the science that is the subject of the study.

Among other things, the study of anatomical, linguistic and pathological features of the organism in humans and animals is called anthropology.

Anthropology should be understood in the sense of the natural history of a species, just as, for example, ornithology is the natural history of birds, and entomology is the natural history of insects. It is divided into two branches: physical anthropology and psychological anthropology. Physical anthropology can also be called somatology of human races; it studies the morphological characteristics of the human body and the causes of the formation of these characteristics. It also includes the somatic pathological aspects of the disease, but only to a limited extent, the specific features and known biological processes associated with the specific features (the structure of the organism and can thus be considered a characteristic feature of a particular race. Psychological anthropology deals with the study of the psychological manifestations of individual ethnic groups, i.e. their spiritual life and its products. Consequently, it considers not a moral individual, but a person in connection with a known mythological group, a known community of people.

Anthropology, representing the natural history of humanity, is, among other things, a discipline that generalises many important aspects of medicine and significantly expands our knowledge of the human body. Hence, its scientific significance and the role it can play in the education of a specialist are clear. "The main thing in all medical knowledge," says Birkov, "is based on a solid foundation of natural science research into *uevobema* at all times and in all manifestations of life," and this path leads us to anthropology.

The anatomy of the human body, which forms the basis of medical knowledge, should represent the racial anatomy of the human species. This is how many prominent representatives of this science (Baudeyer, Schwabe, etc.) understand anatomy. It should be understood that it is the animal that distinguishes one animal from another. After all, animals differ from each other not only in their external features, but there are differences in their structure and, at least, in the relative size of their organs, and along with these differences, there are of course, a difference in the nature and intensity of their reactions and a difference in the degree of immunity and susceptibility to certain things. When

In the current state of anthropological knowledge, anatomy cannot be limited to the study and description of certain representatives of the homo sapiens species, homo sapiens, but also to study their relatives belonging to the same and other races, with all their inherent innate characteristics, and as well as with characteristics determined by the influence of the surrounding environment, the nature of the environment, the conditions of communal life, customs and traditions, the course of historical development, social status, profession, etc. Adaptation to the conditions of struggle for existence produces a series of changes in organisms, and these changes are transmitted to their offspring.

I am unable to provide detailed data on the racial characteristics in the structure and features of the organs of the human body. It is well known that, in addition to the obvious external differences between races in terms of skin colour, iris colour, hair colour and texture, etc., there are also significant differences in the shape of the head, nose, mouth, etc. the rotation of the eye, etc., there are significant differences in the shape, tone, and colour of individual parts of the eye, and especially in the shape of the iris, which is most often caused by anthropogenic factors. There are separate changes in the muscular system, the musculoskeletal system, the mesentery, the pancreas, and the spleen. There are also some peculiarities in the structure of the beard and moustache, for example, in recent time dormitory P. N. Beinberg from dlya sstov, vytyish and pogamov. However, it should be noted that the data currently available on the racial characteristics of many internal organs with the exception of the liver, are insufficient, and therefore we must continue our research in this regard. It is necessary to study in great detail the variations in the structure of the organs in order to identify racial characteristics in these variations.

Anatomical data on the structure of the uterus require us to conclude that very carefully, as it largely relates to racial linguistics, which is currently in its infancy. However, the data relating to this, although very limited, clearly convince us that, who will begin to scientifically study certain issues in this field, will take on a very difficult task. There, Good and Bamster, based on American military statistics, conclude that the representatives of the

surpassed the natives and Indians in terms of their capacity for survival. This phenomenon is worth considering, as it is associated with the greater efficiency of the exchange of goods and the greater development of the natives.

The intensity of blows is also not the same for different races. The table below provides the average values (blows per minute) in this regard:

in men	77
Indians	76
in black people	75
among non-Indians	74

In some tropical countries, the capacity of the lungs is smaller than in Europe, the breathing rate is higher, the volume of the lungs is smaller, a more pronounced type of abdominal breathing, greater frequency and less tension in the chest. Along with these features, there is a decrease in muscle tone, a decrease in sweating, and an increase in perspiration. However, it is not yet clear whether the phenomena observed by Luzhset depend on the individual and the conditions of the environment, and whether they actually constitute a racial characteristic. The above data from Guida are important for us in terms of understanding racial differences in the functioning of the body, but this data is based on research involving a large number of individuals who were approximately the same age and lived in similar conditions.

As for the important question of the composition of the species, there are no sufficiently convincing observations or studies in this regard. But one of the most prominent authorities in the field of anthropology, Prof. With regard to the racial differences in the nervous system, it is interesting to note that in some peoples, for example the Negroes, the nervous system is characterised by a certain degree of atrophy.

With regard to the racial differences in the nervous system, it is interesting to note that some peoples, such as the Negroes, have a significantly lower sensitivity to pain compared to others. This feature has been established on the basis of extensive research and is well known to surgeons who perform operations on Indians. The latter calmly and painlessly endure even the most difficult operations.

It should also be noted that some non-motor species have less developed vision, hearing and smell.

Many peoples do not recognise certain colours of the spectrum. There,

For example, Arabs use the following words: uery, segeny and brown, which are synonyms. Koreans do not distinguish between segeny and oguby, referring to both with the same word "pehurada". The Bon, who live in Central Alrim, use the words uepno7o, 7ogub7o and seeno7o to refer to the same thing — "Kamakulutsch". The colour spectrum consists of three colours: uepno7o, mrasno7o and be7o.

It is important to note that, despite their similarities, many dimars are characterised by an unusual sharpness of vision and hearing, allowing them to perceive distant objects in detail and hear the slightest noise, completely inaccessible to the European ear; However, harmonious combinations of sounds, rhythms and tones are accessible to the deaf.

Having touched upon the question of anatomical and physiological characteristics in representatives of the same species, I cannot pass over such an interesting and useful topic, namely that significant differences in the structure of individual parts of the body may exist even when these parts appear completely similar to the naked eye. I am referring to the essential racial differences that can be observed in the structure of the two races. Let us take, for example, on the one hand a straight and sharp upper jaw with a monogloss, and on the other hand a straight and sharp lower jaw with a monogloss. The study shows that the transverse cross-section of the monolith is represented by a narrow and wide oval, with the motor diameter of the oval being 80–90:100. 80–90:100. In the case of the monograph, the transverse distribution of the water has an elongated oval shape, the motor diameter of the motor is related to the diameter, 61–71:100. In the branches of the monogous tree, the pigmentation is less pronounced than in the branches of the veignmorussa, and, moreover, the branches of the veignmorussa are on average thinner than the branches of the monogous tree. Let's compare two identical types of hair: red Arab hair and red hair. In red Arab hair, I noticed that where the serrated pigment is located mainly in the central parts of the morphological structure, and in the hair of the Venomorussa, it is located in the peripheral parts of the structure.

Perhaps, similar to what we observe in the eyes, it also exists in other internal organs, i.e., perhaps, despite the external similarity, there is a more or less significant difference in the internal structure. But in this respect, anthropology does not give us a reliable answer and opens up

a wide field for scientific research.

I think it is necessary to note, however, the important role that may be played by the remains of primitive prehistoric settlements in certain parts of the globe, where they are preserved together with the remains of centuries and even millennia of human activity, for example, in caves and mounds. In our opinion, the appearance of moulded objects does not allow us to make conclusions about their original purpose, as the latter can change significantly under the influence of chemical and physical agents; in most cases, it is not the pigment that changes, which is usually very expensive, but the raw substance of the wood, which takes on a yellow, orange and brown colour. Due to this change in the colour of the substance, dark objects may become lighter, and light objects may become darker. A single systematic study of colours on cross-sections allows us to determine with certainty and with greater probability the original colour of the wood, namely its size, shape, location of the serrated edge, and other characteristics. Based on the findings in central Russia, we conclude that the population was dark-skinned. This circumstance contradicts the widespread opinion that our ancestors had light hair, and confirms, on the contrary, the opinion of some anthropologists, including our colleague from the Anthropological Department, Dr. B. B. Borobiev, that the ancient people most likely had dark hair.

Having examined some data on the anatomical and pathological characteristics of racial differences, we can now turn to racial pathology. It should be noted that in this regard we have more data than on the racial distribution. There is no doubt that among different ethnic groups, depending on their racial characteristics, have varying degrees of immunity and predisposition to certain pathological processes, similar to what we observe in the animal world. It is well known that some species of animals are susceptible to certain diseases, while other species have complete or relative immunity to them. The study of racial characteristics in pathology presents many difficulties, firstly, the impossibility of identifying other factors that may play a significant role in the development of the disease, such as living conditions, nutrition, diet, and secondly, — вследствие

The lack of extensive and widespread medical and statistical research. As a result, we often encounter the most contradictory opinions on this issue. For example, some authors consider non-Muslims to be immune to marriage; others argue that non-Muslims are equally vulnerable to this phenomenon as Europeans. However, based on the available data, it should be noted that the truth lies somewhere in the middle, as is often the case when there are two opposing opinions. There is a difference between Russians living in their homeland, i.e. in tropical countries, it is less frequent than among Europeans, and is transferred by them to the same extent as by Europeans. However, when they migrate to more temperate countries, with a complete change in all conditions of life, they gradually lose their immunity. Europeans who find themselves in tropical countries inhabited by natives are incomparably more susceptible to diseases and suffer from more severe forms of them.

It is interesting to note the degree of receptivity of different types of people to different races. According to Bush, the most receptive are the Swedes and Norwegians; less receptive ~~but~~ are Germans and Russians, and least receptive are Anglosaxons, followed by Latins, Jews, Italians and Spaniards.

The Mongolian race seems to be relatively less receptive to marriage and tuberculosis.

According to some statistics, Jews are less likely to suffer from heart disease, stroke and cancer; but it is known that they are particularly prone to nervous and mental disorders and are more likely than others to suffer from diabetes. Statistics show that mortality from diabetes among Jews is 3–6 times higher than mortality from this disease among other races. The data available on the susceptibility of Jews to nervous ~~and~~ mental disorders convince us that that neither special living conditions, nor social status, nor marriages with close relatives can explain the unusually high incidence of these diseases. Even if these and other conditions of Jewish life cannot be explained by the influence of superstitious beliefs, they certainly do not dominate in this respect, and in many cases of suicide, nervous and mental disorders play a greater role. they do not play a dominant role in this regard, and in many cases of nervous ~~and~~ mental disorders, one must first and foremost see the racial characteristics of the Jews. Rimsen, Banshar, and especially Sharom emphasise that no race provides as much material ~~on~~ neuropathology as the Jewish race. Statistical data from various countries

Europeans tell us that the number of Jews suffering from mental illness is 4–6 times higher than that of other races. Among other mental illnesses, mania appears to be prevalent. Tabes is much less common among Jews than among other races (Minor, Stembo, Gaimev).

With regard to mental disorders among European peoples, it has been noted that the peoples belonging to the Scandinavian-Germanic group, i.e. representatives of the light type, are generally affected by depressive forms of psychosis. Among the peoples of the Indo-Romanic group, i.e. those of the dark type, manic forms of psychosis are most common (Bannister and Hermot). Among Germans and Swedes, melancholia is observed more often than mania. In Denmark and Norway, according to Bannister and Hermot, mania occurs in two types, namely mania. In East Germany, where the melancholic type predominates, mania and mania, according to statistics from psychiatric institutions, occur approximately equally in identical populations, with the latter being more common than the former.

In connection with the widespread prevalence of melancholy among the Germanic-Scandinavian group, and among the Meto-Romanians and Slavs, there appears to be a non-uniform incidence of suicide among these peoples. According to James Bayra's statistics, from 1880 to 1893, it is estimated that for every million people in the Germanic-Scandinavian group, i.e. representatives of the light-skinned type, there are 116 suicides per year, while among the Meto-Romans, i.e. representatives of the dark-skinned European race, there are 48 per million, which is, of course, two times less. Khevrom came to similar conclusions. It is known that in those parts of Austria where the German population predominates, suicides are much less common than in areas with a predominantly Slavic and Venetian population. The lowest suicide rate is observed among Southern European nations. For example, in Italy there are 40 suicides per million people, and Spain there are 35 suicides per million people, i.e. significantly less than in Germany, where there are 271 suicides per million people. Similarly, in the southern provinces of Italy

— In Apulia and Calabria, where the rural population predominates, there are 17–33 suicides per million inhabitants, while in the northern provinces, such as Nombardia and Benua, where representatives of the Germanic group live in a mixed population, there are 65–66 suicides, i.e. at least twice as many

than in the southern provinces.

As for the prevalence of nervous and mental disorders among other races, such as Mongols, Neethroves, etc., our information is very limited. There are, for example, indications that Japanese people are predisposed to manic forms of mental disorders.

Among the Ostiaks, Samoyeds, Tungus, Buryats, Yamuts, and Mamadags, there is a tendency toward violent behaviour, accompanied by fits of rage. Among the Mains, according to Pagas, menstrual psychosis is particularly common. There are also indications of peculiar mental disorders among the Mays and the inhabitants of Java and Sumatra, but further verified observations are needed to clarify the connection between such psychoses and racial characteristics.

However, the data on the anatomical, and the immune system and predisposition to disease, this data is still sufficient to convince us that that, in addition to external factors, racial characteristics and the nature of the disease undoubtedly play an important role in the development of disease. These features should be the subject of further observation and research.

Perhaps mto-ŷi bo will now raise the question: is there a need to apply m isyu to the internal structure of the boŷesney with the anthropological type of individuals there, where one has to deal with a homogeneous, apparently material, wh homogeneous anthropological characteristics, for example, wh representatives of a monolithic people who speak one language, profess one faith, and have one historical past? But in reality, the Venetian people, like the Magyars, don't consist of homogeneous units, but have undergone, in the distant past, the assimilation of at least two or three races. Between the Venetians and the Magorians, we find the Brachiates and the Donihotes, the tall and the short, the dark-haired the fair-haired, and these characteristics are distinct from those races, from which the modern Venetian people originated.

In connection with the peculiarities of the climate, 7gas, [ormy uerepa, & they are distinguished, monounu, and other anatomical and physiological characteristics, and together with them — a certain degree of immunity and predisposition to certain pathological processes.

In this regard, it is interesting to note the observation of our compatriot Dr. 3me, who himself that predisposition to marriage varies among different types of people: fair-haired people are less predisposed to marriage than dark-haired people. However, Gemme notes that fair-haired representatives of mixed European races are concentrated in tropical countries and are less often exposed to certain epidemic diseases, such as yellow fever, which is common in Europe.

Perhaps mto-xi bo will ask the following question: does anthropology, apart from scientific knowledge, have any practical application? To this question, I would first like to respond with the words of the well-known anthropologist Topinara: "True science, guided by the most brilliant ideas, does not have practical applications in mind. Its only motive is the need for knowledge, the expansion of the realm of the possible, the satisfaction of self-love. Applications are made in the course of this and appear by themselves..." However, it would be unfair to dismiss the already existing practical application of anthropology. I will focus on some areas of application in forensic medicine.

The relative importance of certain aspects of forensic medicine, within the limits of known cases, is determined by anthropologists. These findings can be used in forensic medicine to establish the identity of a corpse. and in some cases, when parts of the body are found, it is necessary to determine the approximate height and age of the subject.

The fact observed by Renier and myself that the right hand is wider than the left hand in right-handed people, and vice versa in left-handed people, may be useful in forensic medical examinations of corpses. For example, a corpse that died under unknown circumstances has a bruised, swollen and unhealed wound. The wound has a position, direction and other properties that could have been caused by an outside hand, or by the victim's own hand, but not by the right hand. Therefore, in order to clarify the question of whether this was a murder or a suicide, it is necessary, among other things, to determine whether it was a violent act or whether he could have inflicted the injury on himself. This question can be answered with greater or lesser certainty by examining the evidence.

Professions are undergoing significant changes, internal, external, and those that are the subject of anthropological, medical, and forensic research. Such changes take place, among other things, in the workplace and are caused by the tools that workers have to use in their work, for example, a hammer for a mason, a chisel and a knife for a tailor, a carpenter's knife and a saw for a carpenter, a pen for a writer, etc. Such tools are used daily and are produced in workshops, smithies, etc. the profession can be determined by the shape and position of the tools, and at the same time the age of the corpse and the living person, which is very important in forensic medical examination of unknown persons.

The application of anthropometry in the science of law is very promising. I am referring to the anthropometric method of identifying repeat offenders proposed by Bertillon. A description of this method has now been included in the curriculum of forensic medicine for doctors and lawyers. Repeat offenders, professional criminals, for whom criminal activity is the main source of income, constitute the most dangerous segment of the criminal world, the most dangerous violators of the law. The fight against them must be given serious attention by all civilised countries in the world, by any means necessary, to make such criminals harmless and safe for society. Therefore, all measures must be taken to identify the past lives of such repeat offenders and their previous convictions. Experience shows that what deters repeat offenders from committing crimes is not so much the prospect of severe punishment for violating the law, i.e. the severity of the punishment, as the fear of the inevitability of punishment, the fear that, if they come into conflict with the law again, their entire past will be revealed and all their crimes will once again be well known to the representatives of justice. The methods that existed before the introduction of Bertillon's method and the methods that exist today for determining the identity of repeat offenders, such as the passport system, criminal records and lotteries, are unsatisfactory in practice. As for passports, criminals can obtain them, as often happens, or they may not have a passport at all. Criminal records are based on official data, but criminals often falsify their own information. Photographic evidence

They did not live up to the expectations placed upon them. Beards, moustaches, hair, mood, lighting, the skill of the photographer — all these things change the image more or less significantly. Unfortunately, maptums are not subject to any mass production, so every time you need to review everything you have in your maptum bureau, even if there are tens of thousands of them, in order to find the one that is needed, it is possible to view it at any time. Bertillon's method is based on numerous anthropometric studies, which showed, first of all, that when a subject reaches the age of 23-25, the proportions of individual body parts cease to grow and remain unchanged for a certain period of time, and secondly, it is impossible to find two people who have reached the same age and whose all body dimensions are the same, i.e. the height and width of the head, the length of the arms, legs, etc. are the same. height, etc. From this it is clear that if measurements of individual parts of the body are taken from a criminal, then ~~on~~ the basis of the recorded data it is possible to identify him even after many years, when re-measuring the same subject, to identify its uniqueness, i.e. to determine that it was measured earlier. Of course, it is also possible to find out what it was measured for.

According to Bertie, the following measurements are taken: 1) height, 2) bust height, 3) arm span width, 4) longitudinal diameter of the head, 5) transverse diameter of the head, 6) length of the middle of the forehead and the middle of the nose, 7) length of the forehead. 8) length of the foot, 9) length and width of the right ear. In addition, the following is noted: 1) colour of the iris of the eye, 2) length ~~of the nose~~, 3) distinctive marks on the body (scars, birthmarks, etc.). All this information is entered into a special anthropometric chart, which is attached to the photograph taken by the forensic doctor. The name, surname and criminal record of the person being measured are also recorded. All existing records are sorted into groups at the anthropometric bureau and distributed into multiple categories. There are four main groups: 1) Group 1: women; 2) Group 2: adolescents up to 17 years of age; 3) Group 3: young men and older men from 17 to 25 years of age and from 45 years of age and older. 4) Group of men aged 25–45, whose physical abilities are characterised by a certain degree of immobility. The cards belonging to the latter group are distributed primarily into three categories (three suits ~~and~~ trump suit) according to the value of the longitudinal diameter of the card, i.e. ~~one~~

One section has small dimensions, the second has medium dimensions, and the third has large dimensions. Each of these three sections is again divided into three parts according to the transverse dimensions. Then there are further subdivisions according to the average size of the head, chest, feet, height, etc. It is clear that with this method of subdivision, it is impossible to determine the average height based on the new measurements of the criminal-repeat offender. In view of this, it is impossible to classify the group of juvenile offenders using the method described above, as the exact measurements of these subjects cannot be established, classification is based on age. In the age group from 17 to 25 and 645 and above, the basis for the distribution of the martum is the height width of the subject, The weight is constant, not subject to change, and is not subject to change.

Anthropometric bureaus exist in many cities in Western Europe and Russia. The Paris bureau identifies thousands of repeat offenders every year.

The examples I have given, of course, do not exhaust the scientific and practical knowledge of anthropometry. The knowledge of anthropometry is necessary for many other fields. For example, a doctor who wants to investigate the influence of the social environment on the development of children with disabilities will not resort to methods of research developed by anthropologists. developed by anthropologists. a doctor who has decided to investigate, the interests of protecting public health, the influence of certain environmental conditions and professions on the human body, will bypass anthropology, and if it does, can the conclusions drawn by him on the basis of his research be considered strictly scientific? How, in our opinion, can a doctor who wants to make a significant contribution to the study of anthropological types of the population of our country do without knowledge of anthropology? This attitude in medicine and scientific understanding of anthropology, мам дисшипѹины, идудей на встречу м 7уавной цмвсех цеуовецестих знаний, а именно «м исуению само7о цеуовеата во все времена и во всех проявѹениях е7о жисни».



I. I. Meunimov

The struggle for existence in a broad sense

I

O6shche began to struggle for existence in the human world. — The struggle for existence in the broadest sense. — An outline of anthropological views on the struggle for existence among people.

Linking his ideas to Malthus' theory, Darwin naturally could not avoid the question of the struggle for existence in the natural world. And here he sees the most essential source of struggle in the inherent diversity of nature. With the population doubling in a twenty-year period, the current population of the globe would already have multiplied to such an extent that people would have to stand close together, unable to sit down or move from their places (G. Fim). It follows from this that the unhindered growth of the population must lead to overpopulation and an intensified struggle for existence, and the establishment of various obstacles to curb reproduction and reduce the number of people born.

The question of "overpopulation" is extremely important, and should be subjected to careful study here, since, according to Larpin, it is the most important, if not the only, source of the struggle for existence. It should be noted, however, that the concept of overpopulation is highly subjective: a condition that is most desirable for one people may be less desirable for another, but it is certainly not completely unacceptable. may be quite tolerable. Many people destroy the natural growth of their offspring, feeling that they are in a state of overpopulation, while Europeans in the same areas find it possible not only to reproduce freely, but also to accept a large number of immigrants. The concept of overpopulation is largely subjective in nature and, in this sense, can be applied to certain phenomena in reality.

The stimuli that provoke the struggle for existence are numerous and varied throughout the organic world, but nowhere do they reach the degree of intensity that is characteristic of the human race. All natural aspirations lead to a struggle for their satisfaction, the very fact that these aspirations are natural usually means that they are reduced to the level of animal instincts. and, until then,

The struggle for true existence is inherent in human nature. The desire for beauty and splendour is one of the earliest and most widespread human desires and is a constant source of various manifestations of struggle. To judge this, it is worth remembering how widespread tattooing and other similar practices are, which always cause significant pain and are sometimes even fatal. An American Indian in the process of becoming a warrior performs hard labour for two weeks in order to be able to acquire the necessary wealth for his initiation ceremony (Gumboht). The desire to dress up in a variety of ways is satisfied by nutrition and the health of the body. The need for reciprocity costs many lives every year, as shown by suicide statistics.

It is not at all necessary to resort to explanations of the causes of the struggle, accepting the intensity of the population and the resulting lack of food and drink. There is no such thing as a social being, and the condition itself already makes life extremely difficult, as has already been mentioned above in the example of the struggle between bees and ants (see "Our life is a struggle!"). In society, we see a struggle between communities and between individuals. The first category includes war, the expression of active struggle, competition between nations in the global trade and industrial market, that is, a struggle that is apparently more peaceful in nature. The second form of the same struggle is the historical side of national and racial life, i.e., the ability of different social groups to endure certain hardships, misfortunes, and other natural changes. Social struggle has a wide range of degrees and subdivisions. It encompasses the struggle between races, nations, political parties, and, in general, between all groups united in the name of a single common principle.

The same is true of individual struggle. Here we also encounter active, muscular struggle, then monomania in its most diverse forms and, finally, somatic struggle. The struggle takes place between more or less homogeneous groups, which, of course, significantly affects its course.

Those who participate in the struggle, even if not always equally, are not equal, and therefore do not maintain a balance, but rather one side prevails over the other. This is true, applicable to the organised world,

This is particularly applicable to measurements. Usually, the more complex an organism is, the more individual characteristics it exhibits. This conclusion alone is sufficient to suggest that the differences between humans should be more pronounced than those between other animals. Numerous measurements of human races have shown that individual differences are generally greater in higher races than in lower races, greater in men than in women, and more pronounced in adults than in children. Individual differences are evident not only in external characteristics, but also in internal organs. Professor Eernov studied the sto mos7ov, belonging mainly to elderly men, natives of central Russia, and came to the conclusion that "the pattern of beards in the Russian army is subject to a multitude of individual variations." The opinions are quite clear, but another author, Beichbach, accepted them as an expression of permanent differences. They are, of course, hidden in the depths of the organism and are subject to greater changes. Garton himself (and can confirm the accuracy of this observation) states that businesses that are similar in appearance to the point of indistinguishability can be distinguished by their power. Despite their external similarity and unbroken connection, these businesses nevertheless represent very different characters.

The differences between the seven major groups, peoples and races are so great and obvious that I even hesitate to dwell on them here. The influence of nature on the development of individual differences is undoubtedly the same in the world of domestic animals. The influence of genetics depends at least in part on the same reason mentioned above to explain the comparative uniformity of domestic animals. Civilised peoples use all their efforts to protect people from those dangers that would inevitably destroy them in primitive conditions. The high mortality rate among the children of primitive peoples is perhaps the most striking example of the struggle for existence in the human race and is the result of the selection of the weakest individuals. "There is reason to believe," says Warvin, "that vaccination has saved thousands of people who would have died prematurely from smallpox due to the weakness of their constitution." The same applies to many other diseases and dangerous conditions. Vaccinated states not only protect the lives of their most vulnerable citizens, but also give them the opportunity

It is not uncommon to marry and produce offspring; consequently, they allow the transmission of their characteristics and the limitation of their own organisation. To illustrate this point, I will cite an example that is somewhat unusual, but nevertheless quite characteristic. In Bavaria, there is a village called Bigingen, with a population of 356, which is considered to be materially prosperous; but since it professes a strictly Protestant faith among a largely Catholic population, all the inhabitants of the village are more or less related to each other. Most of them suffer from poverty, which is passed down from generation to generation; yet the population of Bigingen, that is, with the exception of the Mataphims, "Hio, Sabao and Maroposho". There are even known cases of marriages between the two groups. According to the Württemberg law of 1687, if a person is old enough to enter into marriage and understands "the nature of the marital state," then he cannot be denied marriage.

At that time, the relentless struggle for survival in primitive conditions provided ample opportunity for natural selection to eliminate weak individuals and thus level the remaining ones. The theory, which set as its goal the preservation of as many individuals as possible, regardless of their shortcomings, on the contrary, it moves in the opposite direction and thereby encourages the growth of more and more individual differences, that is, in general, it reinforces inequality.

The above considerations may, I believe, serve to clarify the very important question of "natural inequality," which has played an important role in economic science and has therefore been brought to the forefront in the well-known dispute between Trayume and Schmoger. At that time, the former attempts to reduce all manifestations of social inequality to the basic natural difference between people, while Schmoberger tried to completely dismiss the latter and place most of the blame on natural influences.

"You say," he turns to Trey, "that you believe inequality as a fact of nature. You know that anyone who does not want to distort history must admit that nature makes all beings unequal." "It is the same teaching," he continues, "that denies the unity of the human race." "But in general, we can conclude that the persistent and logical movement, continuing since for thousands of years, has stood upon

impossible, and the latest direction in science, based on Darwin's theory of gradual and gradual transformation of individual species, returns to the idea of the unity of the human species and in no way doubts the unity and equality of the human species in terms of intellectual ability" (Grundfragen, p. 21). Here, Schmoeger mixes two completely different ideas, which leads to obvious misunderstandings. The first position, which he puts into Treymue's mouth, is that "nature makes all beings unequal," is not only not in the slightest contradiction with Darwin's conception of the unity of the human race, but, on the contrary, constitutes one of the fundamental principles of Darwinism, the essence of which consists in "the survival of the fittest individuals in the struggle for existence," which already implies that all individuals are naturally unequal, and that some of them are more, and others less adapted to the given conditions. The unity of the human race is a theory according to which all human races originate from a single common ancestor, although the races themselves have diverged that is, they have become different in many respects.

Itam, natural inequality between individuals, nations and races is a common phenomenon in the organised world. This inequality can, of course, be subject to random influences and therefore shift in one direction or another. We have already seen that man can intensify natural differences and even create greater diversity among the members of a given society, however, nevertheless, at the root of it all lies a primitive, albeit lesser, inequality. It should be borne in mind that the recognition of natural inequality can be the result of directly opposing aspirations. No more than the provision of equal rights to all individuals, including the mentally disabled, the elderly, chronically ill people, etc., equal rights to life and its benefits, the more it tends to limit natural, hereditary, and acquired abilities. On the other hand, it also contributes to the reinforcement of inherent inequality, which is often associated with natural, by granting special rights and privileges that enable those who are naturally less gifted to prevail over those who are more gifted.

Three types of inequality (firstly, primitive natural inequality, secondly, reinforced by

natural, and, on the other hand, мучительное обусловленное мучительной в расхождении с естественной неравенством) are often confused by the disputing parties and therefore lead to the impossibility of reconciliation. I will have to return to the old subject, but now I will start with the fact that natural inequality between individuals and groups is inherent in human nature, and that in the competition between the former, there must be a preponderance on one side or the other, and in the end there must (by the very nature of the game) be winners and losers.

Now, naturally, the question arises: is it possible to find any objective criteria that would allow us to distinguish the victors from the vanquished and, on that basis, predict the outcome of the struggle? Naturalists who have written about this are generally quite clear and definite on this point, although they mostly decide the question in the affirmative, without making any preliminary assumptions about the actual positions. For example, here is a summary of the conclusions reached by the well-known German linguist Preyer: "The weak," he says, "that is, the less capable of life, perishes, while the strong, that is, the more capable, that is, the more perfect, prevails and survives." In relation to us, this position is applied and developed by him in the following way: "The more we penetrate the consequences of rivalry between people, the more favourable they will appear to us." "In the struggle for existence, the good and the more perfect triumph over the worse and the less perfect, but it constantly turns into a struggle for the most beautiful and noble existence and gradually brings us closer to perfection, although in the existing order of nature we cannot achieve it immediately. But even that has a significant meaning, because competition teaches us that by rejecting the bad, we harm ourselves, and that immoral actions bring pleasure. Thus, we come to the conclusion that the weapons with which we fight for our existence are none other than acts of good morality, honesty and justice. Thinking like a philosopher, Preyer concludes: "The idea of a natural process, of an unstoppable, inexorable development, observation and improvement, does not present us with anything incomparably more valuable than the wonder we feel at the harmony of nature, the motor in activity at all not

Does it exist? Is there harmony, balance between hostile forces of nature, the immutability of natural laws, the victory of good over evil, not boundlessly sublime, but rather, where there are no such things, where we are forced to invent them artificially, where, on the contrary, everything is done in accordance with reason and necessity?

By replacing one idealism with another, Preyer does not remain consistent and moderate. A renowned naturalist, anatomist and anthropologist, Mmper, born in 1871, that is, during the Franco-Prussian War, in his work he essentially expresses the same ideas as his predecessors, but perhaps in a more concise and precise form. "Just as," he says, "trade and industry, victory is achieved, so too in the higher sphere, no matter how separate the causes may be, good triumphs, truth prevails, and right remains right. And if the laws of nature are immutable, then there is natural selection in society, that is, the replacement of the weak by the strong, acquired in the struggle for existence. This conclusion applies in particular to the struggle between races and peoples.

Among similar idealists and naturalists, we must mention Professor Bemtov, who first published his views in public forums (see "Bestni Europe," 1873, October, especially p. 7), as well as his predecessors, Preyer and Merr. But not only among naturalists, that is, scientists, who are far removed from the realities of life and judge them with greater a priori certainty, but also among representatives of science who are familiar with the realities of life, there are no less optimistic views. At this point, it is worth mentioning, for example, Shlomo, one of the prominent contemporary economists. In an attempt to derive the foundations of morality and law from the struggle for existence and natural selection, he puts forward the following axioms: "The most moral societies are at the same time the most powerful." "Natural selection is not only an instrument of social improvement, but also a court, the only spiritually comprehensible judge of the moral structure of nature, which elevates the more perfect and eliminates the more inferior," etc.

It is understandable that, following an a priori path, one can arrive at such conclusions; but in order to understand the subject, inductive reasoning is also necessary. Many writers, says Mamiawegi,

The images of states and republics are so vivid that it is impossible to imagine them in reality. But what is the purpose of such images? Meanwhile, people live, and the distance between them is immeasurable. Let us try, in fact, to turn first of all to reality and draw from it information for resolving questions about the course of the struggle for existence among people.

II

The origins of competition in human society. — The strength of the moment of cooperation, following the determination of the moment of cooperation. — The role of the individual in the formation of the individual.

Competition between people is an inevitable consequence of the mismatch between needs and the means to satisfy them. The greater the discrepancy, the more numerous the needs and the greater the number of people who feel them, the stronger the competition must be. Culture, with its amazing discoveries, constantly provides new means of satisfying human needs, but at the same time, by significantly raising the level of development, it also significantly increases the number and variety of needs. Hence, there is an intensified clash of interests and an intensified struggle for an incomparably more demanding existence. From this point of view, it is easy to understand that the phenomenon of universal monomania among the members of a large and diverse society is extremely significant and essential, and to a certain extent similar to inevitable natural phenomena. The opinion that monogamy is not inherent in human nature and is therefore impossible to eliminate is clearly unfounded. "It is well known," says Adolphe Baner, — the modern system of free monomurenia is a product of recent history, and it is not at all clear why it should represent a monomaniacal view of historical development in its current form. As a living history, depending on the circumstances of space and time, it, on the contrary, has the meaning of a certain stage of development and is necessarily transient. In my opinion, it is not necessary to attribute to the meaning of восприятия против the concept of the inevitability of monomureni, and it can be understood in relation to the features of the "modern system of free monomureni". But even according to the most ardent supporters of this system, it is not something that already exists, but rather an ideal to strive for. "In a well-organised system of world economy," says Smirnov, "monopoly would be insurmountable, constant, and its actions would be

be defined, similar to the actions of nature itself. We can see this clearly in the social sphere, where we can observe both positive and negative aspects in the current situation, as well as the consequences of past actions.

Competition in the animal world, as in the world of all other social animals, is a phenomenon that is extremely common. Every society consists of different groups that come into conflict with each other; but at the same time, we also see competition between members of the same group. In trade, for example, "first, there is a struggle between buyers and sellers; the former want to acquire the required goods at the lowest possible price; the latter strive to sell them at the highest possible price. Secondly, buyers compete with buyers and, of course, sellers with sellers. In any such struggle, the strongest side wins" (3min7sec7aus). Of all the theories of struggle, the most important, in my opinion, is the one that represents competition between the most homogeneous entities. It is this theory that we will mainly focus on.

Competition requires the exertion of all one's strength and therefore contributes to a significant degree to the advancement of useful activity. This position can be accepted as obvious, as it is confirmed by daily observation. The elimination of competition usually leads to the elimination of energy.

"But," says Roscher, "free monarchy liberates all people, both good and bad." Therefore, it promotes not only knowledge, enterprise, diligence, honesty and virtue, but also eliminates cunning, deceit and other aspects of the intellectual nature that are generally considered immoral. which are usually considered immoral. At the same time, active struggle contributes to the strengthening of the positive aspects of the human character, that is the strength of the muscles, the flexibility of the mind and the agility of movement, peaceful monomania contributes, in particular, to the development of all aspects of mental activity.

The influence of monomania is especially noticeable in the modern European world, where, due to the above-mentioned motives, there is a constant struggle for existence. On the one hand, there is a significant increase in intelligence, knowledge and diligence, and on the other, there is a disregard for moral principles. Those who are committed to the freedom of monomania admit that "a broad conscience helps to achieve

victory in monomania; the same great uncertainty is reflected in harmful trade (3min7sec). Herbert Spencer, in his rather lengthy article "Trade Morality" (Essays, Vol. II), provides sufficient data to judge the influence of commercial morality on morality and, more importantly, shows us a process by which people, who are not themselves motivated by moral considerations, are compelled to commit acts that are clearly immoral. Herbert Spencer describes a number of tricks used by merchants to achieve their goals, tricks that go as far as deliberately simulating honesty and integrity. "He explains this subtle deception to us," writes G. Spencer, "as someone who himself resorts to it, who was involved in wholesale trade and had become so accustomed to it ~~he~~ often resorted to subterfuge, he could not help himself, despite all the efforts of his fellow merchants. The point is that he wanted to appear simple and honest; at first, he would gain their trust by pointing ~~at~~ the shortcomings of the goods they were selling, and then, having gained their trust, he would sell them bad goods at high prices. Various tricks, more or less cunning and unacceptably immoral, have spread throughout the modern world, so they must be eliminated, starting with the most basic ones. "The greater the pressure, the more we succumb to it," says Spencer, "and the more widespread the pressure becomes, the more difficult it is for others to resist. The pressure is becoming more and more intense. Honest people have to fight an unequal war: they are deprived of one source of income, which their opponents use to their advantage, and they are forced to follow in the footsteps of others. The following passage from the same article is extremely important: "We know the story of one merchant who wanted to give his conscience the right to speak in his heart and distance himself from all the deceit that was common in his industry..." "Since his goods were not selling and remained unsold and unprofitable, he decided to give up. The person who told us about the circumstances of the case assured us that the merchant had caused more harm to his neighbours by his bankruptcy than he could have caused by ordinary commercial fraud. However, the issue is somewhat complicated, and it is difficult to determine the criminality of the act in question.

similar situations. He always has to deal with two extremes. If he conducts his business with strict honesty, sells only genuine goods, and takes only reasonable measures, then his competitors, deceiving the public, have the opportunity to sell cheaper: his shop will become empty, and his customers will leave, and he will not be able to fulfil his obligations and support his family. What should he do? "...Follow the example of the moneylenders and resort to fraud... seems to be the most reasonable solution not only for him, but also for other people. How can he support himself and his family in his attempts to live differently, when others are not doing so? And he decides to do what others are doing." It is worth noting that economists of the modern school of thought are divided on the issue of the influence of monetary policy on morality. "With free competition," says one of the most prominent representatives of this school of thought, Adolphe Banner, "It is not the most capable who win, but the most cunning and unscrupulous, who are able to take advantage of the circumstances that are favourable to them." "But even the honest ones are influenced by the success of others, and are directly forced by circumstance to act just as unscrupulously. In this way, the overall level of industrial and commercial morality inevitably deteriorates." Shmoghner, another representative of the same school of thought, says: "No one who has had the opportunity to get to know the most honest entrepreneurs will deny that they themselves are beside themselves with everything they have to see and what they themselves have to endure in this monstrosity."

This is the opinion of knowledgeable and, at the same time, scientifically educated people. Of course, we cannot expect that the other side of the coin will be subjected to thorough, statistical analysis, but in all cases, there is a tendency to raise the bar for moral behaviour, and we have to observe actions that do not correspond to the standards of morality accepted in Europe. The recent years have been marked by a number of processes that have contributed to the clarification of this phenomenon. Of particular interest in this regard is the case of Baron Olensky, a prominent railway entrepreneur in Austria, who, the former minister-president, who was on trial, received "the highest praise," and the other former minister did not notice "the obvious and reasonable action." The court found that such reckless actions are extremely common in the business world, but

evident, among other things, from the excerpt from Oleneyma's letter. "We want to run our business honestly, fairly and straightforwardly. If we do not meet with attitude on their part (that is, on the part of the wealthy and powerful), they will force us to resort to fraud and deception, and perhaps surpass the local authorities in this regard.

Shmogher satisfactory metmo, although and it is impossible exaggerated, characterise the victors in the modern industrial struggle.

"Three people," he says, "believe in money and the stock market, the only virtue is respectability, that is, the usual customs of the external life of a good society; the success of enterprises is the only thing they respect, and material possessions are the only thing they strive for." This last statement is not entirely accurate, but the rest is true. It is especially important are us the following the Herbert Spencer: "People of the most diverse occupations and positions, people who are by nature extremely conscientious, unwilling to submit to the humiliation they are forced to endure — all of them express to us in one voice conviction that in industrial there there is no possibility of maintaining strict integrity. The opinion of all and each of them is that a highly principled person should not work here. "Life in our world," he says, "requires us to accept a moral model, to stand no higher and no lower than it, to be no more and no less honest than everyone else. Those who fall below the established standard are lost; those who rise above it are knocked down to a safe height and brought back into line." These words, written more than three hundred years ago, are obviously applicable to our time. "It is impossible," says Mamiaev, "to be in every respect honest and upright in our days, to remain in the midst of a vast and senseless majority. It follows that anyone who wants to hold on may not be virtuous, but must certainly acquire the ability to be flexible and not to be rigid, depending on the circumstances.

If our society is based on the principle of contradiction, in my opinion, there are a priori conclusions of theorists about the struggle with the existence of lamtiue's action, then one could be guided by the above considerations. But since the answers to the questions that concern us are insufficient, we should try to penetrate as deeply as possible into the causes

of the struggle between people.

Why is it that people often and quite inevitably resort to means in their struggle with others that they themselves consider immoral? In a frequently cited article by Herbert Spencer, we find a consideration that will help us resolve this question. "Compassion," he says, "is strong enough to prevent actions that immediately harm a known person, but it may not be strong enough to prevent actions that cause remote harm to an unknown person. It is assumed that the conclusions confirmed in this case are that moral obstacles to such actions vary according to the clarity and comprehensibility of the concept of the consequences of a known action. A person who would ~~not~~ dream of stealing anything from a friend's house, ~~with~~ thinking twice, steals goods from a shop; the one who would never dream of spending a single penny, takes part in the activities of the millionaire banks.

The more complex this society is, the more confused the relationships are, and the consequences of this action become more and more complex and lose their original clarity. Madness in one place can turn into madness in another, and vice versa. The murder of one person can save the lives of dozens of others who might have suffered and died from the consequences of the first. The suppression of one nation is often carried out in the name of the supposed good of the whole community; on the contrary, the interests of the community, which are the most distant ~~and~~ unclear, are often sacrificed to the interests of more powerful social groups. "The impossibility of a civilised life," says L. S. Migue, "is to blame for the fact that it is impossible to establish rules of conduct that would not require exceptions" (Vtitarianism, p. 58).

Hence, on the one hand, there is a general uncertainty in all judgements and, consequently, a lack of clarity in the perception of all the consequences of a given action, and, on the other hand, the extensive scope for conscience and justification of one's behaviour. "There is nothing more unusual," says Nemmi, "than the fact that people who represent the image of honesty in public life excuse ~~and~~ even justify the most outrageous manifestations of political dishonesty and violence." "This is a surprising moral paradox," adds he says, " it is not uncommon for political

crimes are linked to national virtues" (I, 135). The more widespread the crime, and the more it affects larger and larger groups of people, the more difficult it is to determine the severity and harmfulness of the actions. However difficult (and indeed impossible) it may be to form a clear concept of the "nature of evil" of a nation and the vastness of a state, but it is immeasurably more difficult to determine the essence of a state, present and future, and on the basis of which to evaluate the actions of the state. On the contrary, it is incomparably easier to take into account the interests of the smallest groups, namely: the family and something similar and defined society with clear boundaries, such as a monastic brotherhood. In the case of a conflict between the common and undefined interests of a large community and the interests of a small but specific group, victory must be on the side of the latter. We have already seen in the example given by G. Spencer that a man who wants to act in accordance ~~the~~ the rules of strict honesty, but gives in, not wanting to ruin "himself and his family". The family and every other protected group, providing ample scope for activities inspired by self-sacrifice and other high moral motives, thus detracting from the actions of larger groups. This explains the apparent inconsistency of many people and the discrepancy between their moral standards when judging the actions of "real life," which is reflected mainly ~~with~~ the family, and actions related to broader social activities. Therefore, in order to form a correct judgement about this family feeling, at least in European societies, it is necessary to recall the struggle that had to be endured against matriarchy, with the most specific rules ~~and~~ organisation, and the prejudice associated with its excessive rigidity and liveliness. "As soon as I took this step," says Goguenard, "I encountered fierce opposition from the clergy and the clergy themselves, and the suppression of marriage by the clergy. At all times," he adds, "violent interference in family life has been one of the most difficult tasks." The economists of the past obviously had in mind the inequality of the conditions of struggle between the aspirations of the family and the aspirations of a large social group. Hence their main focus on the common interest (which does not apply to

Not only the immediate interests of this community, but also the interests of the whole family are the main driving force behind our activities. For example, this is clearly expressed by Magtus: "Our current situation requires that everyone keep in mind, first and foremost, their own needs." With regard to children, who have an undeniable right to the care and attention of their parents, it is obvious that the attachment that motivates the latter to fulfil their sacred duty is equivalent to love for themselves. ~~We~~ We have every right to assert that, with the exception of a few rare cases, this love will be divided equally between them. The evidence of this instinct is that even the most ignorant people work for the common good, even if it is not their main motivation. In order for creation to be the main and continuous motivation for our actions, and in order for it to be the unchanging basis of our behaviour, it is necessary that we be familiar ~~the~~ with the causes and their consequences. "Such a well-informed person, I believe, would be destroyed if it were governed solely by them, and everything would be thrown into disorder: abundance would give way to want. And the cultivated fields would be left fallow" (Experience of the People, II, 359). This position is justified by numerous examples of harmful consequences, actions, at the root of which lies the most sincere desire for good. It is well known that, instead of alleviating real suffering, indifference leads to the accumulation of sins and punishment. In view of the circumstances, I have come to a paradoxical conclusion, at first glance, that "by rejecting virtue, you restrain yourself," and build your well-known teaching about the impossibility of morality in the historical process.

The representatives of the Manchester School adhere ~~the~~ to the same principle. "The promotion of the economic well-being of the people as a whole," says Smith, "is the sole object of this work." Smith, the writer sees only one possible way, namely the freedom of each individual to contribute to their own welfare as best they can. Everyone understands the promotion of their own good, their friends, their good, and all their friends. This is the basis of the previous situation. It is based precisely on the position that "the common good" in itself is vague and indefinite, while "the particular good" is, on the contrary, clear and definite. The new non-material ~~smo~~ ~~smo~~

economists, calling themselves "strict" and asserting that "Moral activity is subject to moral judgement," he argues against stoicism. But in order to fight with equal weapons, it would be necessary to engage in direct and thorough research into theoretical positions, and practical aspects of the theory and establish some kind of guiding principle. However, one can consider one of the most prominent representatives of the school of economists, who put forward the following requirement: "We already know enough about the actions of the system, but we do not know the consequences of morality. we do not know, then we cannot achieve a truly democratic society, because we will not have a scientific theory of morality, and we will not have a scientific basis for progress in the social sciences." Success in everything is impossible given such uncertainty and instability in the foundations of science, which is encountered by the representatives of scientific economists. Shmogher, a motor7o repeatedly cited composition, is recognised as "the most objective basis for the modern state of the national economy" (A. Banner, 1, p. 3), and motorists' views are shared by supporters of this view, never directly raises the question of the nature of the moral principle that could serve as the basis for a new political monarchy. Incidentally, arguing against the five fundamental rights recognised by Treyume, he concludes that "the most important principle of modern society can be attributed to Scheiermacher: no one should be a means to an end for another; on the contrary, although it fulfils the role of a means for others, it must at the same time be recognised as having its own role, recognised as a monad" (1, p. 121). The meaning of this is unclear, but it does not even fit the meaning that Shmogher gives it. Neither Treyume nor anyone else asserts that the unity of the whole is determined by the sum of its parts, they may be outside of its boundaries; the degree of its existence is determined by the above-mentioned interpretation. It is therefore clear that Shmogher did not rely on it to establish his theoretical views. At the same time, he does not even touch upon the fundamental questions. The moral principle to which he refers in his argument is summarised by him in the following way:

The essence is and always will be that we are moving forward in the direction of sustainable development, that we

The more we produce, the more correctly we distribute what is produced, the more our consumption will be directed towards satisfying the most noble and highest needs, as well as the lowest needs, so that we become more educated, more knowledgeable, more intelligent ~~th~~ore just people" (p. 51). Here, of course, we are referring ~~to~~ concepts that are common in everyday life, but which are subject to the most diverse and often contradictory definitions. The logical conclusion, which is not surprising in any way, is precisely the result of this uncertainty and accessibility to diverse interpretations. The supreme principle put forward by Nan7e is, in all respects, incomparably more significant ~~an~~ definite. "A decision, once made," he says, "must be kept." Nan7e's position is based on the principle of universal validity, and therefore he intends to base his rule on it, or at least the elimination of the struggle ~~for~~ existence in the social species.

One of the main principles of the state is ~~to~~ protect free competition, and from this point of view, it is of particular interest to us. But on this issue, as on the fundamental moral principles, the school does not give us a clear and definite answer. Its main representative, Shmoger, clearly recognises the beneficial effect of monomania, at least in some cases and within certain limits. There, he talks about its positive effects in the competition between developed representatives of large trade. The same ~~is~~ is evident in ~~and~~ and ~~and~~ and 7o7o ~~and~~ 7o7o ~~с~~чов:

"I believe that inequality is fair, because it is caused by the distribution of talents; but the difference explains why Bank X has earned only one in the last seven years, ~~Un~~anir Y has earned twenty million, and that is why worker A has become an apprentice with an annual salary of six hundred, while worker B has remained a porter with two or three hundred." Here, of course, the fairness of the victory of one rival over the other is evident; the same is true in the following cases: "Everyone should be judged ~~on~~ of their merits, but not on the basis of their wealth ~~or~~ birth." The very theory of "distributive justice" (Vertheilende Gerechtigkeit), that is, the distribution of goods according to need, obliges us to give more to those who are most in need.

"I am not sure," says Shmogher, "that virtue is born ~~on~~ on ~~stom~~ stom in the light, that ~~attachment~~ attachment, ~~great~~ great

activity and great tension will not be in vain, the more all the strings of the instrument are stretched.

Summing up, it is necessary to come to the conclusion that Shmogher recognises the existence of moral values, consisting in the rivalry of individuals, and moreover, those who are considered moral masters, but he rebels against it when immoral means are used, that is, cunning, deceit, and so on, - and the advantages conferred by birth and wealth. True, he does not express a materialistic view of life anywhere, and often contradicts it. For example, he rebels against the freedom of monarchy "in all areas where the rich rule over the poor, can wait, with another who must hurry, the intelligent with the stupid, the strong with the weak." The first two can be reconciled with the theory summarised above, but can we reconcile the recognition of the advantages of talent and the restoration of justice with the victory of the intelligent over the stupid and the strong over the weak? How can we reconcile the theory of fair distribution and monomania, based on the recognition of the primacy of talent and education, with the right of inheritance recognised by Shmogher? "I recognise the right of inheritance," he says, "because it is natural, both in economic and moral terms." The absence of a clearly formulated concept and the inconsistency of Shmogher's basic principles make it impossible to recognise his statements about monarchy as a positive phenomenon. Constant references to moral principles ("virtue must decide" questions of distribution, the participation of restored virtue in the tension of economic activity, the recognition of hereditary rights, whether it is morally acceptable, etc.) and the introduction of the basic principles of economic science leave us no less satisfied, as it would be possible to find in Schopenhauer a clear formulation and development of these principles.

Всё же, similar to the one the one we have already mentioned by Shmogher, but distinguished by incomparably greater clarity, precision and consistency, was conceived ten years before the appearance of Grundfragen by the well-known populariser and public figure Büchner. He considers the struggle for existence to be unavoidable and therefore raises the question of equalising the means of that struggle. "Let them take away the form," he says, "but the motor that drives it will remain."

At least, to a certain extent, the inequality of social struggle will be reduced, and social and labour issues will be resolved, at least to some extent. "This form has been found," he continues. "We have no reason to reject it, since it is a convenient means that does not directly contradict the current conditions, and at the same time, a means that, with gradual implementation, becomes increasingly effective, that significantly helps the poor without directly harming the rich, and, moreover, a means that, that reduces social inequalities and, moreover, does not dull, but, on the contrary, strengthens the stimulus and motivation that leads to the whole. The means consists in the gradual, step-by-step transformation of hereditary rights into universal rights. The essence of this understanding, as it relates to our question, is quite clear: Büchner stands for competition based on natural inequality and, conversely, rebels against participation in the struggle for the existence of the moment of historical inequality.

Maurus' opinion is incomparably less radical. Like Büchner, he also does not consider it possible to eliminate the struggle for existence. "In contrast to the common opinion ~~the~~ necessity of eliminating all monarchy and abolishing capitalist production in general, he says, "together with bourgeois economics, we consider poverty to be an economic necessity and think it would be a mistake to think that society is a mere economic entity, a mere product of the division of labour and the exchange of goods, and to replace it with another, with a less monistic organisation of production. The inequality of the conditions of struggle Maurus, like many other monists, reduces, in his own words, to natural inequality. "The desire to establish material equality between people," he says, "will always remain a dream, because it will suffer defeat due to the influence of individual human nature. All attempts, even those of the most perfect systems based on material equality and common ownership, have failed and will continue to fail" (p. 11). In view of the inevitability of inequality, Maurus proposes measures to eliminate some of its harmful consequences and, with this in mind, advocates the intervention of the state, which should determine the nature of "subject

The device is subject to state control, guided by the law and the interests of the people, and thus protects them from poverty, etc.

Adolphe Banner takes a completely different view. "It is true," he says, "people are by nature unequal, and this is a natural and individual inequality, just as all members of the same species and type are equal, so too are they equal in terms of their nature. From this, one could deduce that this applies to all other creatures, but not to humans, the necessity desire for victory of the unrivalled, the more gifted by nature. I assert this on the basis that, at least in part, it is possible to equalise natural inequality through education and training and through protection, which society can ~~and~~ must provide to its most deserving members. Natural inequality inevitably leads to the demand that not all rights be granted to the monarchy without distinction, and that the people not be sacrificed to it. It is from this that the further protection of free monarchy should be derived, which in recent times has been increasingly implemented in practice (measures to protect children, the elderly, etc.). (l.c. 200).

The above statements can be grouped into two categories. The first category includes the opinions of scientists who recognise the struggle for existence as a phenomenon that is inherent in nature and therefore inevitable, and therefore unavoidable, and, in view of this, those who seek to eliminate historical inequality and restore harmony to its natural state. This view implies a struggle, the success of which depends on some kind of natural privilege, for example, the victory of a rich fool over a poor but intelligent rival, and, conversely, it recognises as legitimate competition between people who are equal in terms of social status ~~and~~ material circumstances, but different in terms of natural abilities. In this form, this view can be reconciled with the views of some representatives of the Manchester school. One of its staunchest supporters and, at the same time, a fierce opponent of the existing social order, he advocates immediate change. He argues that "the natural differences in social status do not justify other inequalities, and inequalities in social status do not justify other inequalities," and that inequalities in participation are unjust.

"Is inequality not present everywhere in society, he asks, and indeed throughout the world? Is it not

Can natural social monarchy eliminate inequality? — You may think is there an antagonism between Pop Art and ordinary painting, because the former consists of original creations, while the latter consists of mediocre copies, and therefore the former is preferred to the latter? If you wish, you may also antagonism, the struggle production, and consumption, and distribution, — the struggle between the conscious and the unconscious, but, but conscience, distribution you can impute her natural to the natural order of things? — And do you, my friend, believe in it?.

Warvin can also be attributed to this category. Analysing the question of the influence of the military on the struggle for existence, he emphasises the intensified competition and the majorat's influence on circumstances, which distort the natural course of the process in a harmful way; he does not attach particular importance to the first obstacle, since the wealth of the rich is never particularly great and, moreover, they often squander their entire fortune through incompetence. The relationship between parties is possible, of course, on the basis of not the current form "freedom monmurenii", committed on the basis of privilege and other moments of historical inequality, but that form of struggle with existence, which would most closely approximate the conditions of unhindered natural selection. At the same time, as Büchner rightly points out, the incentive to struggle will not diminish, but rather increase, and to the greatest extent possible, all forces, "both good and evil," will be liberated. At the same time, it is possible to achieve the same degree of natural equality that is observed in the unhindered course of selection in living nature, where, in a struggle based on natural inequality, the victors will remain the "adapted to the struggle", while competitors who do not possess these qualities will be defeated. In the process of struggle, all participants are perceived as equal, and between them and the "strong", They should gradually become more and more developed.

A. B. Bener's view is completely different. He does not want unhindered competition between people who are naturally gifted; he rebels against the acceptance of natural inequality and, consequently, stands for the elimination of inequality as a means of preserving natural differences. He demands that nature give everyone the means to withstand the struggle with a stronger rival, and therefore wants to expand the existing privileges with help

Protection of the weak. Bossrenie is directly derived from the moral principle that all living beings are equal, and that "life, ~~one~~ produced, should be preserved," a principle that Warpin considers "the most noble part of our nature." Taking this position, Banner naturally refers to the charitable system, which is supposed to compensate for the consequences of natural inequality. However, when discussing the application of this system, he cannot help but see many sources of abuse. After running through some of them, he comes to the following conclusion. "True," he says, "but all these problems can be eliminated with proper application."

The "maritime" system, especially if it adheres to the principle of cautious individualisation in meeting the needs permitted by the system. But from the outset it is clear, and all experience confirms, that mistakes in this regard cannot always be eliminated, and with the passage of time they become more certain, more numerous, etc. (1. p. 222). We do not find in Banger's work how to establish the "correct" application of the maritime system, nor do we find the elimination of the impressions first made by English scholars. Warpin summarises these objections as follows: "In the dimarae, the body and spirit are eliminated, and those who survive are usually blessed with good health. We, the civilised nations, are doing everything possible to prevent the process of destruction: we are building shelters for the homeless, the poor and the sick; we publish books for the poor, and our enemies use every possible means to prolong life to the last possible. There is reason to believe that vaccination has saved thousands of people who, given their current state of health, would have died of smallpox. In this way, even those who are not vaccinated can spread the disease to their families. No one familiar with the breeding of domestic animals will have the slightest doubt that this circumstance is extremely unfavourable for the breed. We are struck by how quickly insufficient care and improper care lead to the degeneration of domestic breeds; and with the exception of a few, who are themselves ~~неУовема~~, едва ~~Уи~~ найдется ~~стоУъ~~ невежественный саводиит, ~~утобы~~ допустить ~~т~~ размножению худших животных». "We would not be able," he adds, "to restrain

Our conscience, following the dictates of reason, without destroying the most noble qualities of our nature... and we must unquestioningly endure the undoubtedly harmful consequences of experiencing and propagating evil.

Gemme emphasises that the most important thing is to protect the most vulnerable

"medical selection" and, emphasising its harmful consequences, even suggests means of eliminating it. The most moderate of the possible means is to prevent people suffering from chronic diseases from entering into marriage. This measure is in no way inconsistent with the modern moral order, that is, the desire to preserve life, ~~and~~ it is accompanied by the most severe suffering. "But there is no poison more terrible than the one that can be injected into a person's heart, the accusation of hopeless love," asks Dr. Gartsen, who is concerned about the current status quo of medical selection.

In all cases, it is evident that that by giving free rein to our compassion, that is, by acting contrary to natural selection, we thereby weaken our species in the struggle for existence, just as we weaken it in the animals protected in our domestic households. Even if we could limit the manifestation of our compassion to certain limits and balance it with the conditions of the struggle at a given moment, then with the intensification of the struggle, due to overpopulation, and other factors, this balance could be disrupted. There are two paths to choose from. Following one of them, guided by "the noblest qualities of our nature," we can "not restrain our feelings" and submit to natural selection with all our might, but in that case "we must unquestioningly endure the undoubtedly harmful consequences" of that system and fearlessly go to defeat in the struggle for existence. By "following reason," that is, by choosing the other path and striving to suppress and protect our conscience, we can be more confident of victory. But we must not resign ourselves to the present situation, which is the result of the humiliation of the noblest side of our nature. At the same time, we are faced with the same question, which, as we have seen, inevitably arises for everyone involved in industrial and commercial competition: to uphold the demands of high morality and win, or to act in accordance with those demands and remain defeated. The choice between these two alternatives depends on a purely subjective factor, on that

The mixture, the motor, constitutes the essence of the character.

Everything we have achieved so far is the result of a struggle between the desire to win ~~the~~ satisfaction of broad moral aspirations. The importance and relevance of the interests of an individual and the small group closely associated with him constitute the main reason why ~~in~~ practical life, these interests prevail over all others, that is, the interests of larger groups, whose well-being (i.e., their highest moral aspirations) is presented as being extremely important and impervious to both scientific research and the resolution of immediate feelings. Therefore, any theory based on the interests of the individual and the family (Selbstinteresse) has a better chance of finding practical application, than theories based on scientific research, since the latter are not yet firmly established.

III

The complexity of the relationship between human beings. — The blurring of boundaries. — The role of the emotional and the rational moment. — Omcmunleu with the aim of proving the possibility of objective revaluation of the value of the company's assets. — Verification of the correctness of the conclusions in the model numbers for the existence of small waves in America. — Kumatsi as a cultural phenomenon in the context of the existence of small countries. — Conclusion.

Like other social animals, the connection within the community has a significant impact on the process of struggle for existence. Under certain conditions of sociality, competition between individuals may be significantly reduced or even disappear altogether, but then it is directed entirely ~~and~~ competition between social groups. In fact, there is a social essence in everything, it must, in ~~ay~~case, unite into larger and smaller communities, develop a certain flexibility, and the ability to sacrifice its own interests to a certain extent for the sake of the community. In this sense, there is nothing uniquely human about it, Shlush believes. In many animals, sociality is developed to an incomparably greater degree. Not to mention insects, which have developed special organs for social purposes and whose individuals are often sacrificed for the sake of the community, there are many lower animals where the individual is sacrificed for the sake of the community and reduced to the status of a mere organ. In the current situation and in the ideals of the future, the individual always retains its individuality and, to a certain extent, submits to society. But, at the same time, all animals

"Social instincts never extend to all individuals of a given species" (Darwin), but humans have at least a desire to unite all humanity into one large society.

When considering the struggle for existence between different societies, we naturally focus our attention on anthropological and sociological groups about which science has the most data. Thus, we move on to the question of rivalry between nations and the displacement of

one by another.

In his treatise on the struggle for existence in the animal kingdom, Darwin extends his observations to the struggle between nations.

"Whatever our regret may be (regarding the most recent races), — he says — we must nevertheless recognise the law of nature, applied with romantic necessity, according to which the race with the highest intellectual capacity, in the struggle for existence, prevails and displaces the inferior race." He expresses this in the following words: "The recent (Prussian-Prussian) war shows us that the history of nations is also based on natural laws and consists of a series of inevitable necessities, a series in which moral and intellectual progress always prevails. Thus, one cannot deny the existence of a moral system in the fate of nations." Here are two quotations that succinctly and concisely express the view held by many who have pondered the question that concerns us. The same is stated in the following words of Shlomo, the most recent author on this subject. "Progressive civilisation," he says, "provides the highest degree of self-preservation, as well as victory in the struggle against nature and the enemies of the environment of the species itself."

Warwin, who was deeply involved in the issue of the struggle for the existence of races and peoples, came to the conclusion that that "the degree of civilisation is, apparently, the most important factor in the success of civilised nations." As for the content of the statement itself, he emphasises the following: "And though the path of progress is dark, we can nevertheless see that the nations that have developed the most in terms of intellectual development, brave, patriotic and virtuous people, will inevitably prevail over less gifted nations." He expresses this idea in the following way: "The superiority of well-endowed people and the progress in morality undoubtedly give one nation an undeniable advantage over another." From this it follows that "at all times and in all places, one nation has supplanted another, and that morality has played an essential role in the success of nations, then the standard of morality everywhere tends to rise, and the well-endowed must gradually become more confident."

Along with these psychological motives, Warvin recognises the influence of the somatic moment and therefore explains the extinction of many primitive peoples mainly by a decrease in fertility and an increase in infant mortality, due to changes in the surrounding living conditions — even those cases where the latter are not harmful in themselves.

Gevard, who agrees with Yarvin regarding the somatic moment, does not accept either the idea of reincarnation or the idea of 3mmera (he is particularly opposed to motorisation) on the part of intellectual and moral forces in the struggle. "Indeed, he says, "the superior race is indeed the one that is higher in spiritual terms, but this does not constitute an inevitable rule, as Professor 3mmper thinks." In confirmation of this observation, he refers to the fact that the Indians of Central and South America defeated the Spanish conquerors, that in Belgium the Germans are undoubtedly inferior to the Dutch, etc. "Thus," he concludes, "in the struggle for existence, it is not always the spiritually superior race that prevails, but the one is always better adapted to the struggle, and the decision is sometimes made by other, less obvious qualities."

Therefore, in order to resolve the main questions ~~the~~ struggle for existence of living species, it is necessary to strictly distinguish the decisive moments of this struggle, which in most cases are presented as being very similar.

It can be safely asserted that somatic phenomena played a very important role in the victory of Europeans over many primitive peoples. In many places, it is clear that Europeans are constantly plagued by epidemic diseases, even in those areas where they themselves do not live. Here, of course, Europeans are unwilling to tolerate the spread of disease, just as they are unwilling to tolerate it in smaller communities. In the most developed countries, there is a firm belief that the arrival of foreign workers contributes to the spread of disease. Smallpox plays a particularly important role in epidemics, taking a huge toll on many unvaccinated populations. In America, it killed ~~a~~ least half of the entire population. It was ~~and~~ devastating for the peoples of the Pacific and Australia. ~~On~~ the Sandwich Islands, between 1853 and 1854, between five and six thousand people died from it. On the Pacific island of Pohnpei, smallpox

It was brought by a single sailor, and in a short time carried off three-fifths of the entire population. It is known that it raged terribly on the islands of Fiji not long ago. The extinction of the Mamuadag people can be explained to a large extent by their mortality from the same disease. The outbreak of a smallpox epidemic often causes panic among the unvaccinated population. There, for example, the patients are scattered, abandoning the sick, in front of whom they place water and food; but despite this, the disease continues to spread. The same thing happened with the Mamluks, who left most of the sick without any supervision. Some attribute the high mortality rate among the Mamys to smallpox. But apart from this reason, there are others, perhaps even more significant, in the same vein. During my stay among the Mamys, I often heard the assertion that they are incomparably more susceptible to infection and mortality from smallpox than Russians under the same conditions. Neither vaccination, which they often resort to, nor care for the sick, which is usually provided by those who have already had the disease, offer any serious guarantee. To get an idea of the intensity of the epidemic, let's imagine in one place, in the nearby steppe (in the Khoshout district), in the summer of 1874, out of fifty families, only one remained alive. Some people assure me that in one hundred years (1874) a third of the entire population died. This statement is somewhat exaggerated in relation to the population of the steppe, but it may be true in relation to the where poverty, due to proximity to the Russians, is usually most severe, especially in the steppe. There is reason to believe that the very organisation of the Mamys (and other peoples equally susceptible to smallpox) is more sensitive to the perception of smallpox, than that of their neighbours, who lead a lifestyle quite similar to theirs, but are incomparably closer to the Mamazmo race, smallpox does not cause such devastating destruction there.

When their way of life changes, primitive peoples are extremely vulnerable to disease. Most people who transition from a primitive way of life to European customs die prematurely, for example, the Māori (Noyonov), the Ua'u, and the Prou. The mortality rate of the latter, under the same conditions, is estimated at 164 Australian prisoners held at in according to Tremehda, "one and of the first

somatic phenomena on the course of the struggle for existence, it is necessary to pay attention to their participation in the spread of European peoples, which were particularly resilient and also had at their disposal extensive resources, delivered by the military, to protect themselves from harmful external conditions. In Madagascar and Senegal, for example, no European people showed any ability to assimilate. In Rwanda, and indeed on the islands of the Manga archipelago, despite all the efforts of the colonists, they have been able to adapt to local conditions. Similarly, in Algeria, despite its striking resemblance to southern Europe, most Europeans are dying out, and yet some, such as the Portuguese and Spanish, manage to assimilate.

When discussing the displacement and extinction of peoples, it is necessary to bear in mind, first and foremost, the historical moment in all its diverse manifestations. This explains, first, the extinction of those peoples who, unlike others, display a strong vitality, such as the Maori, a people distinguished by their unique ability to perceive the universe and adapt to circumstances. On the other hand, the same point can help us explain the often paradoxical experiences of peoples. Bejot draws attention to the fact that in ancient times, the Dimari did not die out, despite their numerous relations with the Massic peoples. Both he and Warvin see in this a sign of the current degree of civilisation, while Mam explains it by the fact that the peoples who came into contact with the ancient civilised peoples belonged to the same anthropological group as them, and were therefore less susceptible to violent attacks. The same (at least in part) may explain the absence of extinction among the peoples of the Caucasus, despite their dependent position and, in some places, extreme poverty and generally poor, often primitive living conditions. Meanwhile, some peoples, such as the Mam, are steadily dying out due to their contact with the Russians.

Now everyone is convinced that such a significant and important phenomenon as the extinction of peoples does not depend on a single cause or even on a single set of causes (

For example, the aforementioned moment), but from the sum of immutable, often very diverse circumstances. We can observe the painful disposition of many peoples and their ability to remain unchanged when external conditions change, but these phenomena are not immutable in themselves. Thus, a people that is not subject to other causes of extinction may recover and subsequently prosper. In this way, some primitive peoples, such as the Tonkhan, are not dying out, while others, although they continue to die out, do so at a slower rate than before, which gives Garand reason to express the most optimistic hopes for the future of the indigenous peoples. European peoples quickly recovered from the most severe and widespread epidemics. Perhaps the endurance of the Slavs, Magyars and other peoples, who had long been in contact with numerous other peoples, was acquired by them not suddenly, but gradually and at the cost of great sacrifices.

In addition to the ideological struggle, there is another struggle between nations, one that is being waged on a more subtle level. In this case, one nation seeks to completely displace the other and make it more or less dependent on itself. The more similar two peoples are, the more likely the former is to occur; the less similar they are, the more likely the latter is to occur. The result which stems from the rivalry between primitive and civilised peoples, is well expressed in Mishen's dissertation "On Gviana and its penitentiary institutions". "The mind and life," he says, "are fundamentally incompatible with each other, but at the same time they cannot exist on the same plane, and in their struggle, victory is not in doubt. This is the struggle between the adult and the child." The immaturity and impracticality of primitive people, in fact, bear a childish character and constitute a phenomenon so widespread that it cannot be ignored even in the most remote areas. It is clear that this characteristic of theirs is a common reason for their interaction with more civilised and educated peoples. This is clearly evident, judging by the words of one of the mythical creatures addressed to the missionary traveller Gyum: "Don't you realise that all children are the same? When they want to go to the city, they have a desire to buy everything they can get their hands on. But usually they don't have any money, so we help them; we

We sell them goods at a discount and then, in fairness, charge them more. Since the goods are cheap, we don't have to make a huge profit — from thirty to forty per cent. This, of course, is the case with our goods, but in China it is regulated by imperial decree. But we, forced to constantly travel through the "land of grass", can demand profits for profits. Isn't that right? After all, it's completely fair, isn't it? Monopoly ~~is~~ goes away; it passes from one form to another. Every year we send out proten, which are replaced by sheep, goats, lambs, calves, etc. This is incomparably more profitable, day after day. Monopoly is cheap for us, but we sell it very expensively on the market. Oh, monogamy, what a wonderful thing! ~~It~~ is the true source of happiness. I have chosen this one example from among many examples of the very similar practices of non-monogamous peoples. In the same way, the Maori are robbed by the Russians, and the same thing happens to the Bashkirs and many other peoples by the Russians, the Mari ~~and~~ the Pomors by the Jews, and so on. The same capable people, the Mamoris, in their early relations with the Anguanians, deceived themselves by signing contracts and agreements, the meaning of which was completely incomprehensible to the "dimary".

Thus, ignorance and injustice are among the seven main causes of poverty in the struggle for existence. In general, it can be said that the intellectual qualities of a people play a primary role in this matter. What Paul Brom said (during the famous debates in the Paris Anthropological Society on the question of the extinction and improvement of races) about Australians can be accepted as correct, with some reservations. "There is no connection," he says, "between kindness, gentleness, gratitude, love for family ~~and~~ other moral virtues on the one hand, and foresight, order, inventiveness, perseverance, resourcefulness, abilities that are not strictly intellectual in the narrow sense, that is, abilities that enable one to live in a properly organised society — in working with others to reap ~~the~~ their labour, not to sacrifice one's own freedom for the sake of others, to live ~~in~~ properly organised society — in working with others to reap the benefits ~~off~~ organisation, and, moreover, in submitting to its organisation in order to in order to benefit from their protection. Races, ~~u n d e r s t a n d i n g~~ the foundations of society, can be divided into

To a greater or lesser extent; some can act independently, while others act through imitation, persuasion, and coercion, depending on the nature and degree of their intellect; races that do not understand this principle remain in a state of darkness. This does not mean, however, that they are deprived of moral qualities ~~and~~ even mental abilities; it means that they do not have certain intellectual qualities at all. The conclusion, however, should not lead to the denial of all knowledge ~~in~~ the struggle for existence, and especially of all moral qualities. Some of them, for example, such as a certain degree of solidarity between the members of the fighting side, independent of race, often play an important role in achieving victory. The same applies to courage, which is considered by Warvin to be one of the essential elements of victory, but its importance should be pushed to the very back of the mind. Undoubtedly, in some situations it plays a significant role. But in general, by fostering a particularly belligerent spirit among the people, it is a source of danger. The peaceful form of struggle gives much more promising results ~~in~~ military success. The well-known bravery, inseparably linked, as is usually the case, with the spirit of independence, has a strong influence on the extermination of anti-Christian Indians and the extinction of many peoples. The Maoris, the most warlike and freedom-loving of the indigenous peoples, rebelled against English rule, putting forward the slogan, "Better to die than live under English rule." than live under oppression." Of course, this decision, which did not prompt the Maoris to open hostilities, led to a decrease in their wealth and, consequently, to their decline and extinction. "A warlike ~~and~~ stubborn people, unwilling to submit to national slavery ~~in~~ their homeland," — says Voghech about the Papuans of New Guinea — must inevitably face the ~~same~~ fate, mam воѳm and тп7p." One must consider that the renowned bravery and spirit of independence of many peoples of the Caucasus has brought them more harm than good; one can imagine (if one can decide to imagine such things) that the majority will lead them to mutual destruction, Meanwhile, the more peaceful, although, generally speaking, not at all more moral peoples of the East (mainly the Armenians) will suffer incomparably more. Even peoples who have achieved a high degree of civilisation, such as the Romans and the Greeks, are cruel to ~~themselves~~

Militarism, — маѳество, closely linked to снайтеѳнаѳа bravery. Among the current European peoples, some nations are showing signs of decline and, perhaps, even extinction, signs that are undoubtedly linked to their excessive belligerence.

He refers to "spirit" and "virtue," but in reality, the development of motor skills should contribute to the struggle for the existence of nations. If we consider the first of these properties, it implies the moral character of the individual, since the spirit is directed not at the individual, but at the community. In all cases, it is an important factor in victory and survival, but only under the condition that it is used wisely and sparingly. The same applies to virtue, which is the condition for victory in the struggle for the existence of nations, but is highly questionable. As we saw in the previous chapter, Warvin himself emphasises the "undoubted harm" caused to the state of the race by the exercise of virtuous feelings. If we imagine the highest degree of protection of the weak, we will see that the results may be quite different. In addition, it should be added that the exercise of sympathy, developing sensitivity, makes people more prone to participation in the struggle for existence, which, even in its highest form, is connected with the infliction of suffering. It is well known that sympathy is generally more characteristic of women, ~~his~~, of those who stand aside and do not take direct part in the people's struggle for existence. Herbert Spencer draws attention to this psychological moment, coming to the following conclusion: "The indifference of the upper classes ~~the~~ external manifestations of poverty and misery," he says, "necessarily produces (and, supports) a proportionate indifference; and since indifference is an inevitable companion of the endless struggle between the members of each separate society, then it is also an inevitable companion of the bloody struggle between different societies.

In the unequal struggle between Europeans ~~p~~ primitive peoples, the former, for the most part, displayed not only immoral but often cruel feelings. It is well known that it is necessary to dwell on this point. Gerand makes the following statement on this subject: "Let them not say that the vices discovered by Europeans originate from individual cases, and ~~h~~

Therefore, they must bear responsibility: such actions are committed, to the same degree, by all members of society and, in every respect, receive the highest degree of approval from them. "It follows from these considerations," says the same author, "that moral perfection is achieved unusually slowly and is accompanied by intellectual development." "Everywhere, whether it be Oran7-Putti (that is, a white Christian) or not," said one Javanese in a conversation with a Dutch official, "Loyalty и trust are disappearing, and drunkenness, на7уость, immorality, greed, 7иШемерие and наси7ие follow him everywhere, striving to establish themselves wherever he stops" (Bastian). This is a harsh judgement, but there is a grain of truth in it. "Honesty, loyalty, decency, hospitality, reliability, genuine generosity, and moral integrity are found more often not among Europeans (i.e., European monarchists), but among the oppressed primitive peoples," says Gerrand, one of the most prominent contemporary writers. Even in those cases where the government and certain missions did everything possible to improve the situation of the oppressed peoples, they did not succeed, due to the diametrically opposed aspirations of the monarchists and the revolutionaries, i.e. those who were in direct contact with the "dimars". In the most primitive parts of the world, for example, there is a ban on the import of alcoholic beverages into areas inhabited by primitive peoples, which are hostile to them; but nowhere is this rule observed by local European settlers. Having conquered New Eegandia, the British government, in its attempts to support and develop the local population, encountered a major obstacle in the form of the "New Eegandia Company", i.e. a society formed under the leadership of wealthy and influential Anglians, which ruthlessly exploited the completely inexperienced Maori. One could cite a large number of similar examples. Our government, in view of the welfare of the people, has decided on a series of measures to bring them into the fold and into a more proper social order. It was decided to cross the entire length of the country by road and to build settlements along the way. Since it was not possible to build many roads, all the processes fell into Russian hands, and thus a fairly large Russian population appeared in the regions, hostile in all respects.

Mothers, who, in their own way, have lost the most important part of their lives and have been forced to adapt to a new reality.

Having touched upon this aspect of the question of relations between the Slavic and Germanic peoples in their struggle for existence, I cannot help but make a brief digression, which is not directly related to the issue now under discussion about the positive aspects of this struggle, but I can illustrate the general position expressed in the previous chapter. Opinions on the actions of governments in relation to the indigenous peoples in question are very diverse. They can be divided into two categories. Some believe that it is necessary to support these peoples, regardless of the cost, in order to raise and educate them. Those who are most familiar with primitive peoples tend to hold this view. For example, Mam expresses himself on this subject in the opening lines of his work "On the Extinction of Primitive Peoples." "Let that which can be preserved of these peoples be preserved. The development of civilisation in this respect depends on natural selection. The struggle for existence, in which the strongest wins, is most evident in this regard. The dominant races spread with force and (unlike irrational nature) with pleasure, without any need, destroying the races they conquer. But man is capable of reasoning and loving; and it is precisely in this that the most powerful of the intelligent species must exercise its power, striving with love to raise up to itself the beings it has conquered. Then there would be freedom of spirit and moral choice, and humanity would take a great step forward on the path it must follow, that is, the path of liberating the spirit from the shackles of external nature. Gerand and, in general, the whole theory of opinions, which he expresses, refers, in many ways, to the fact that, for the sake of the spirit, it is necessary to protect and support the entire human race. The suppression of that great part, the primitive peoples, is inevitable, because it inevitably leads to the destruction of the most precious, truly universal values.

The opinions of the other category, which are completely opposite in character, also have a lot in common. But with their views, it is impossible to help him with the help of those who are standing by.

Measures to protect indigenous peoples. Many representatives of these peoples may rise to the level of modern civilization, but this is not yet the case and in some cases is highly doubtful. Meanwhile, by leaving the most gifted individuals in the homes of primitive peoples and restraining the influence of European missionaries there, we are contributing to the destruction of the former by the latter. It is obvious that these tribes are capable of producing incomparably greater wealth than the civilised Europeans, who often have not even reached the stage of civilisation of primitive peoples. It follows from this that the deliberate preservation of the current disparities can be achieved not only by the living and future Europeans, but also by the preservation of the minority by the majority; and therefore it is necessary to leave the struggle for existence to its natural course and not to hinder the displacement of primitive peoples by civilised Europeans. Among contemporary scientific writers, this view is held, for example, by Gevard, as can be seen from his recent statement on the extinction of Native Americans in the United States:

"The statement of the idea that is so obvious, —he says — does not imply any criticism of the actions taken and does not constitute a call for their reversal, but, on the contrary, emphasises that the extinction of free nations is now only a matter of time and offers the most fundamental and most favourable of all possible outcomes. Meanwhile, my union will be freed forever from the burden of "true brothers," and the mujtahid will celebrate a victory that is forever linked to the extinction of the foreign element.

A definitive answer to the question under consideration cannot be given due to the considerable complexity and uncertainty of the factors involved and the vagueness of the definition of "objective basis". Should we take account the interests of those who are alive today, or should we also consider the interests of future generations? How can we weigh the material and moral costs of the displacement of Europeans against the moral costs of the inevitable violence that accompanies it? Bearing in mind the oppression and cruelty of the persecution directly involved in the process of displacement, and also take into account the possible mitigation of the rights of future generations, who will no longer be witnesses to the process of racial struggle? Can we take into account the protection of primitive peoples for the sake of science, which is now

Should we take them seriously, and should we neglect them for the sake of immediate economic interests of the population? There are many similar questions that are difficult to answer objectively. After all, when making a decision that requires the expertise of state policy, there remains a wide scope for subjective choice, the direction of which can be, at least in part, predetermined. In all cases, it will be influenced by the character of the greater good on both sides of the issue. The economist, who is most familiar with the interests and needs of the people, will insist on their protection and will be biased in their favour. The monologist, who is most familiar with the interests and needs of monologists, who are burdened by the harsh conditions of monomania in their densely populated homeland, will be more inclined to grant freedom of worship and advocate for the expulsion of those who are ignorant of the truth. The missionary will be more inclined to agree with the opinion of the state, while the practical man will side with the economist. The naturalist, I think, will completely remove himself from the decision on this difficult question, just as the pathologist and the surgeon, with their greater expertise, refrain from judging the sick. The predominance of this and other sentiments in the government may significantly influence the measures it takes; action will be taken on their behalf and will bypass them, depending on the need, and the struggle for existence by direct and indirect means will lead to the domination of the strongest over the weak, and the peoples who are unable to withstand the onslaught will perish.

Returning once again to the question of the decisive moments in the struggle for existence, I consider it necessary to remind everyone of the law of all living nature, according to which victory is measured by adaptability to the given conditions of struggle. "If we can," says Mamiawengi, "change our course of action in accordance with the times and circumstances, then nothing will change for us." At the same time, the first step is to understand the circumstances and be able to adapt to them and take advantage of them. This is true both in the struggle between individuals and the rivalry between nations and races. Therefore, it can be assumed that the groups most affected by internal strife will be the most powerful when competing with other groups. If this is true, then the conclusions drawn in the previous chapter regarding individual rivalry

should be extended to the struggle between nations and races.

Let us examine the provisions set forth above and consider the specific circumstances of such conflicts.

Friedrich M \ddot{u} ger, in his statement, suggests that the struggle for existence will result in the victors being cruel, monstrous and unchristian. He overlooks the fact that there is only one race, distinguished by its greater capacity for suffering; I am referring to the so-called Magical Race (i.e. Magical in the broadest sense, including, of course, non-magical and semi-magical peoples). The very extent of its spread — from the Magammi and Eondsmich Islands to Formosa and Madagaskar — demonstrates its capacity. Encountering other peoples, it sometimes displaced them, sometimes merged with them, and sometimes was itself subjugated, but in any case, it remained more or less intact, which in itself is very important, considering that it had to deal with the most powerful nations of the Old World. On the vast Macarena archipelago, moving from north to south and east, pushing back the powerful race more and more, which Vogues identifies as the Papuan race. Pesheg gives us a description of the characteristics of the Papuan race, which allows us to judge its strength in the struggle for existence. "The Asian race (under the name Pesheg, he means exactly what we call the race), he says, "with its self-importance and arrogance, its servile attitude towards those above and its strictness towards those below, its harshness, vindictiveness and resentfulness, does not make a pleasant impression, but he wins us over with his kindness towards children and his ability to conduct himself with dignity and respect." This characteristic also evokes in us an idea of the endurance and adaptability of the Indian race, which is confirmed by the testimony of travellers and historical data. The Mayas were initially influenced by Indian mythology and Brahmanism, but later converted to Islam. The Dutch government forbade missionaries from preaching Christianity, probably fearing that it too would be adopted by the Javanese. The character that is applied and accepted is especially prominent among the Javanese, who are themselves a very diverse and cosmopolitan people; This property and composition are the source of the fact that уерпают 7оѰандшы. One

The traveller is struck by the sight of the slave-like conditions in which the Javanese and Europeans live. "It seems strange," says Spal Bovar, "that everyone sits down on the motorbike out of respect and reverence. On the busy road, we drive at full speed, and not a single person remains standing. As our horses raised their hooves, the Javanese on both sides of the road fell down, and were surrounded by soldiers. The famous monarchy system of the Oghuz is based precisely on the ability of the Oghuz to obey. The government exploits them, imposes compulsory labour on them, determines their wages, and monopolises the trade in the products they produce. The local population, under these conditions, shows a steady increase. From three million in the 18th century, it reached 4,168,416 in 1865 and 17,882,396 in 1874 (Bismarck and Banger); Over the course of twenty-six years, the population doubled (Vogets).

Magical peoples, who are able to communicate with each other, and themselves that, made them available. In their relations with the primitive tribes of the island of Borneo, the Malays considered themselves deceivers, and the Malays considered themselves slaves. In many places, they suppressed and displaced the Papuan race in the struggle for existence. The comparative characteristics of both races of the Malay Archipelago, presented by Vogues, are interesting. I quote the following from it: "The moral character of the Papuans is very different from that of the Malays and Chinese. It is alive and expressed in speech and actions. He expresses his feelings and passions with gestures, laughter, cries and wild leaps. Men and children take part in all conversations and seem to be confused at the sight of foreigners and Europeans. It is difficult to judge the mental abilities of the people, but I am inclined to think that in this respect they are superior to the Maori, despite the fact that to date the Papuans have not made a single attempt at civilisation. However, it should not be forgotten that the Mayans were influenced by immigrants from India, China and Arabia, while the Papuans were subjected to the very harsh and cruel rule of the European traders. The Papuans are more inclined towards a life of leisure, which undoubtedly helps them on their path to intellectual development. "Papuans love art, not money. They decorate their gardens, houses and even household utensils.

They are usually very rare among people of the same race. Passions and moral feelings, on the contrary, seem to be well developed among the Papuans. They are often cruel in their treatment of children, but at the same time, they are always gentle and affectionate. They hardly ever interfere in their children's activities and games, giving them complete freedom, as long as they do not go too far. But the peaceful relations between children and parents to a large extent stem from the carelessness and apathy of the character of the race, so that the younger ones never seriously oppose their elders. Meanwhile, the harsh discipline of the Papuans is mainly due to the fact that they are naturally strong-willed and quick-tempered, which often leads to the father rebels against the son, the people against their rulers, the slave against his master, the child against his parents. It is clear that the Papuans are more inclined towards Vogues, who are more like them, because they are more compatible with the highest spiritual manifestations (art, love of independence); but, despite this, they are less strong in the struggle for existence and must yield to the Mayays. The same, to a greater extent, follows from the comparison of mayas with dayas, i.e. one of the most significant in the struggle for existence with the most insignificant in this respect of the peoples of the Mayan race. "It is impossible," says Vogets, "to place the Dayams above the Mayans in intellectual terms, but in moral terms they undoubtedly surpass them." Based on twenty years of observation, Shogun asserts that the Dayas are distinguished by their loyalty and honesty in their relations with each other, and says that in this respect they can be held up as an example to all nations (Bastian). However, although the Mayans are not particularly distinguished in intellectual terms, it is by no means true since mental abilities are not of paramount importance in their struggle for survival with the Dayaks and Papuans, having adopted the existing military forms from more advanced peoples, and thus possessed a powerful weapon for their struggle. At the same time, it is obvious that when speaking of mental abilities, Vogets has in mind primarily their highest manifestations, which have no direct application in struggle. The same applies to practicality, i.e. a property that is particularly important in this regard, then there is no doubt that the Mayans, with their momentary abilities, are superior to the Mam , the , the and the Papuans. The same applies to

From a moral point of view, in the example given, it does not appear to be an outstanding weapon of victory. I am confident that the adaptability and ability of the Javanese to submit to slavery will not be attributed to the current moral values.

Compared to primitive peoples, the Mayans themselves have, in many areas (for example, in the Philippine Islands), ceded their position in all respects to the more powerful Mayans, which have recently become firmly established throughout the territory occupied by the Mayan race.

An example of intense and fierce struggle for existence can be found in the widely publicised struggle in America. Originally a relatively homogeneous nation, America has become a theatre of intense ethnic conflict, the results of which are unclear. The common race was insufficiently strong at that time, and although it remained in some areas, it disappeared from others with surprising speed. Since the arrival of Europeans in America, there has been a struggle between the newcomers and the indigenous peoples — in some places, a war — but ultimately it was closely linked to the arrival of new settlers; for the most part, it was a result of the Europeans' desire for domination. It is known that in the course of the struggle, somatic influences were mixed in, such as, for example, epidemics introduced and spread by Europeans; but there is no doubt that their role was secondary (Bay). At first glance, the superiority of Europeans in the preparation and conduct of war was evident, a superiority that was perhaps not so much a matter of intelligence as of the nature of external conditions (domestic animals, etc.). The moral factor, as we know, did not determine victory in any of the wars. Generally speaking, the level of morality of the victorious Spaniards and the defeated Tusemues was not particularly high, but in this respect, the latter should be given the upper hand. This is the opinion of Inman, who says that "in mutual relations between the Spaniards and the Peruvians, the Americans surpassed the former in terms of brotherly love, and in terms of mutual respect, mutual assistance, education and good governance," and may be supported by some evidence, there is no doubt that the Indians did not display such behaviour.

Those who would destroy their enlightenment, entangled in the most treacherous intrigues. The character of Tusemuev, with his courage and military skill, with all his virtues and vices (a character diametrically opposed to the one we see in the Javanese), made them incapable of adapting to their new circumstances and prevented them from enduring their new status. Many Indians preferred death to slavery. The inhabitants of the Antilles, unable to allow their offspring to be enslaved and humiliated, resorted to extreme measures, and then took their own lives. An epidemic of suicide spread throughout Cuba, and it was not uncommon for entire families and even entire villages to gather together to take their own lives (Peshe).

It is impossible to say, those who did not adhere to high moral standards in their relations with each other, defeated those who were hostile to them according to rules that could not be approved of from the point of view of the moral concepts of that time. This is evident from the actions of the Spanish government and the missionary priests, who sought, albeit unsuccessfully, to introduce a peaceful coexistence with the defeated tribes. The ingenuity of the Europeans in their desire to convert the Indians can be judged, for example, by the fact that not so long ago, the Portuguese distributed clothing taken from those who had died of smallpox, in order to prevent the spread of the epidemic among the Indians (Bai).

It is not surprising that, under all circumstances, the extinction of the Amerindians occurred with a speed that had no parallel. In Haiti, the second generation at the arrival of the Europeans died out completely; the same fate befell other Antilleans. The most isolated and, consequently, the most tested in internal struggles, the Indians of Central and South America remained the most viable. They have not died out, but in some places they have even been displaced by the local population, mainly due to their insufficient ability to adapt to the tropical climate. However, the moral aspect does not seem to be of any significant help to them, as it is already widely believed that since the European invasion, the morality of the natives has deteriorated. "Everywhere," says Bai about the Indians in general, "we encounter a rapidly spreading demoralisation and

the time of their appearance, under their influence; and we even encounter traces that the later character of the Indians bears no resemblance to the former. Not only in moral terms, but also in material terms, the level of "civilised" Indians is currently very low, and despite the fact that they have successfully endured a difficult struggle for existence, this does not bode well for their future survival. Although in some places (for example, in North America) they show considerable skill in industrial activities, they are generally poor, ignorant, and are easily exploited and given over to more enterprising people. The relatively high status of the Indian Mam people in Guatemala, who are ignorant and uneducated, are dependent on the gadi (mixed race), in whose hands all enterprises and trade are concentrated. "Although the gadi — says Morgan — are superior to Indians in intellectual terms, but their diligence and even morality are lower than those of Indians, with whom the Gadians have no relations and whom they treat with utter contempt."

Restrained in tropical America due to their greater adaptability to local climatic conditions, Indians will naturally have to yield to the pressure of another race, which will be able to combine physical endurance with a sufficient level of mental and moral development. The Indians are obviously incapable of fulfilling this role. Having been transported to America in the sixteenth century, they have sufficiently demonstrated their ability to cope with difficult physical and moral conditions; but at the same time they proved themselves incapable of leading an independent political life and maintaining the level of material well-being necessary to survive. Indeed, their addition to America, which took place amid great calamities, was the result of one of the few measures taken for purely moral reasons. Nas-Kasas, concerned about the fate of the Indians, proposed to transfer them to his own country, a people especially capable of the hardest work. But then, perhaps too late, he saw that the position of the Indians was not going to change, and that they would remain in a state of slavery. And at the end of his life, he repented, excusing his actions by saying that it was impossible to foresee the violence and

The oppression of life, discovered by the merchants of slavery. No matter how difficult the situation of slaves may be, many cases it is less painful for them than the degree of independence and freedom they enjoy. This is demonstrated by examples of independent non-Christian states, such as the Republic of Haiti. By protecting them, it is possible, Europeans, by taking away their right to citizenship and family, Haitians could gain a certain degree of independence, but at the same time they would be reduced to the most vulnerable position. According to the findings of a commission appointed by the government of the United States of America to investigate the question of the annexation of San Marino, there is no manual labour in the Republic of Haiti, and the government is bankrupt; roads and bridges are destroyed, the population is overwhelmed by poverty, men live off the labour of their wives, and they are in their original homeland, Alrime. It is also known that the freed slaves of the southern states found themselves in a similar situation. Reports of their extinction are confirmed by many authors and cannot be doubted.

Everything that has been said indicates that the future of the New World is not secure, especially since it cannot sufficiently adapt to the conditions of many parts of tropical America. For example, there is evidence of the extinction of birds on the Antilles (Buden). The most likely assumption, already made by people who are well acquainted with the subject, is that in the future history of tropical America, the most prominent place will be taken by the Mayans. The ability of the people to adapt to life in the New World is achieved by numerous workers who migrate there every year in search of a better life. In 1861, there were 35,000 of them in Cuba.

"The Chinese would have been created for that purpose, to live here," says Rae, author of a book on the subject of migration.

The situation of racial struggle in North America is well known, so there is no need to discuss it in detail in this article. The Europeans who settled there were undoubtedly more numerous than the Spanish, but the indigenous population, on the contrary, was incomparably larger than that of Spanish America. The third part of it has not yet shown any ability to settle down, and since it occupies fertile lands, attracting numerous settlers, its fate can already be considered sealed; the name

Indian (there are more than 80,000 of them) must be completely eradicated. Whatever measures are taken from above, it has already been hundreds of years, and the struggle for survival cannot be sustained artificially against the most unreasonable and often harsh measures taken by the authorities. Missionary work, introduced with the most humane intentions, is still unable to establish contact with the Indian tribes and do everything possible to bring them peace. But these peace-loving people immediately encountered an insurmountable obstacle on the part of the locals, who were determined to maintain their quarrels with the Turks, as this gave them the opportunity to supply the enemy & deceive the government. By these and other means, in every way incompatible with the rules of even the most lenient morality, the population of the United States is rapidly moving to the East, displacing and destroying the unyielding forces of the old regime, and increasingly consolidating its position on the continent of the New World.

The remarkably rapid development of the United States may serve as a striking and most recent example of the discrepancy between the successes of practical, material prosperity and the success of the highest manifestations of the creative spirit. Alongside the unparalleled progress in agriculture, industry and trade, the United States represents a relatively insignificant movement in the field of art and theoretical science. According to many people who are well acquainted with the country, the morality of Americans is also at a very high level. I will not quote here the well-known sensational statistics about the prevalence of actual and suspected drug abuse, prostitution, etc., but I find it necessary to mention the following, well-documented facts, which may shed some light on the question at hand. According to the latest estimates, in the decade from 1860 to 1870, the population of the United States grew by 22.5%; Looking at the growth by type of occupation, we see a very uneven distribution. The share of agriculture is 18% industry — 2.8%, trade and delivery of goods — 44%, and so-called free professions, such as lawyers and accountants — 5.5% Here, the high concentration of people engaged in trade and transport of goods is particularly noticeable, i.e. precisely those who