

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

## *XVIII CTONETME*

## XV. Russian stonaplanius type

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

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

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

A. A. M. V. M. and Emperor Peter, who wanted to rule everything, without exception, could be represented by representatives of the military type. Anarchists remained faithful to the almighty God in those forms in which they had developed their understanding of Him under Alexander, and to the almighty God, мам бoхее осясатеуьно науах understand е7o people under Ivan the Terrible. Their almighty God and their almighty Father corresponded to the type of anarchists and быуи в их понятиях неpaсдеуимы от понятия

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

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

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

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

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

was motivated by the desire to unite with Russia.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*XIX CTONETME*

## XVI. Exploitation of the region. The state of society

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

Along with drunkenness, and its consequences, debauchery, violence, nervous disorders, loss of mental balance and self-confidence, hope in all kinds of all kinds of sharatanov, dissatisfaction sharatanov, dissatisfaction present, and expectation мамих-то prophets and revolutions, which quickly destroy everyone into chaos. The hopeless, the downtrodden, the disorderly and the homeless, all those who had been struggling to survive in increasingly difficult conditions, need and poverty, believed it was possible to change quickly. An important role all growing dissatisfaction all the growing needs of integration, and often simply приход. Such a state of mind naturally undermines all the foundations on which the state was previously based. Society would lose its ability to fight by normal means and would

hope for uydessa.

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

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

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

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

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

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

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

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

*XX CTONETME*

## XVI. State Lyoma

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

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

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

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

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

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

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

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

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

Well-thought-out organisations.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Kusmin-Karavaev).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

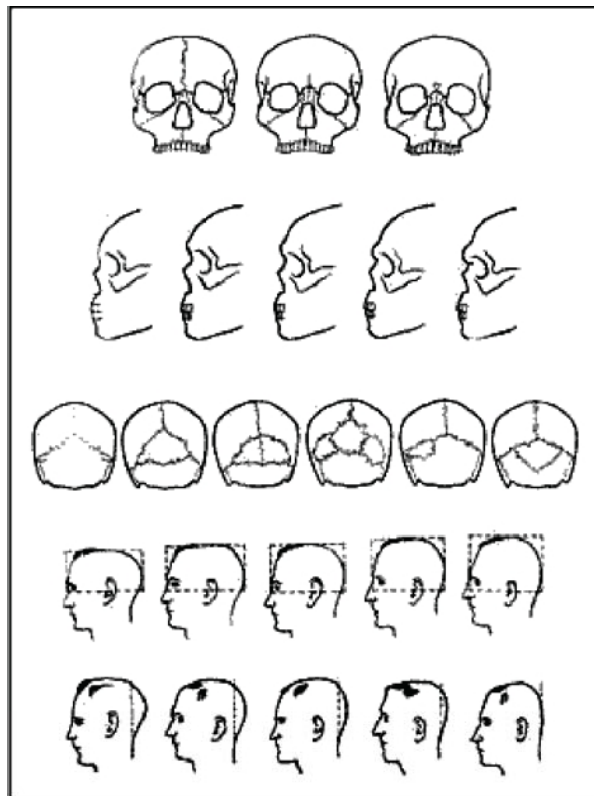
With such prevailing characteristics, with anarchic instincts, it is necessary to bear in mind that when there is a danger to the state, such measures are necessary, as were taken in similar situations by Roman Gagarin, Ivan Grozny, and Peter the Great. These measures, corresponding to the racial characteristics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

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

providential *шех*, descends upon the monarch.

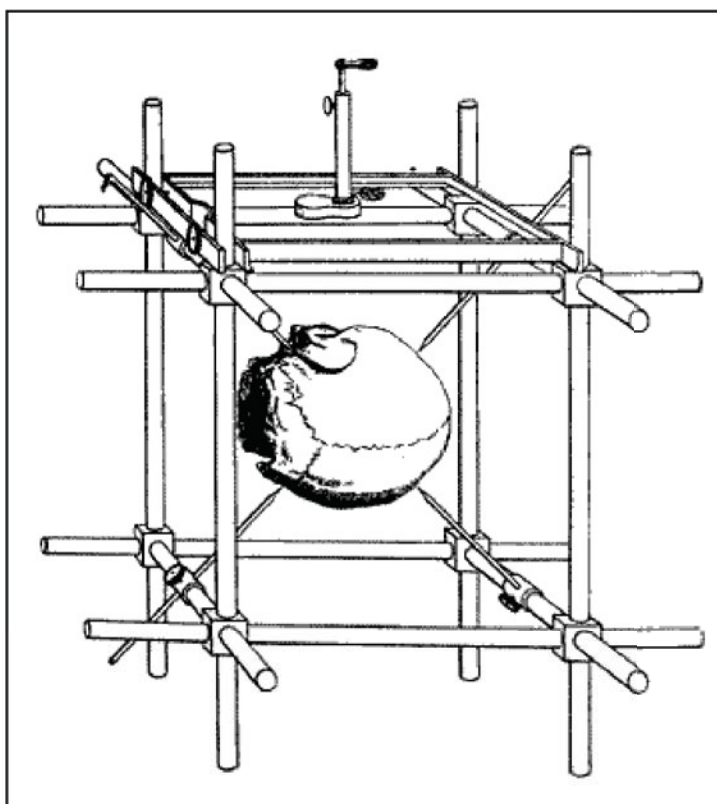
Autocracy, surrounded by an aura of prestige, protected by samonas and using its power in completely immoral ways, is most compatible with the freedom of separate communities, and all kinds of unions and corporations, and therefore it is likely that all nations will eventually come to the need to introduce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

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



# The Races of the Caucasus I. I. Pantyukhov

*TMFNMC*  
*Tunografur M. Zharadze u Ko*  
*1900*





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

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

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

	череп. показатель
Гипердолихоцефалы	75 и менее
Долихоцефалы	76–77
Судолихоцефалы	78–79
Мезоцефалы	80–81
Суббрахицефалы	82–83
Брахицефалы	84–85
Гипербрахицефалы	86 и выше

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

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

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

In mratmikh sʹovakh haramteristika and location 7ʹavnykh ras sʹveduyuschee: I. The first race is the Bondins, with a height of 76–79 cm, very tall, averaging 1.73 m, occupying northern Europe, the British Isles, Scandinavia, and the coast of the Baltic Sea. This race is called Nordic by Jenner, Brom by the Germans, and Homo Europaeus by some anthropologists.

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

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

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

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

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

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

The characteristics of the four secondary races are less distinct.

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

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

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

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

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

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

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

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

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

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

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

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

Distribution of Caucasian tribes by height.

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

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

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

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

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

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

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

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

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

II. The second mountain range, corresponding to the sixth Ёенимера pace, occupies the eastern part of the 7авно7о Kавмасмо7о ridge and consists mainly of the yes7ин mountain range. According to the 7iperbrakhialuescmomu — 86 and boe — uepenny pomasateyu, height 1.68–1.70, also according to the definition of Ёенимера, and pigmentation, which places her in the brunette category, the distance between her eyes corresponds to the Adriatic type. Judging by the greater similarity between some distant names of unpigmented 7gas, especially taking into account the average 7gas, reaching, according to the definition of 7. 37% among Murins up to 42% among Tabasaranis among all examined individuals, 37% among Murins, and even up to 42% among Tabasaranes among all those examined, the aforementioned names cannot, however, be considered true brunettes.

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

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

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

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

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

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

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

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

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

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

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

dersmo7o,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Those who stood out, left their original group and found conditions favourable to themselves, then most cases they lose their original properties to a significant degree and become the most stable and reliable sources of information, ~~нам удавалось~~ ~~найти~~ ~~связи~~ ~~между~~ ~~этими~~ ~~группами~~ ~~и~~ ~~их~~ ~~исходными~~ ~~дistant~~ ~~ancestors~~. discover a connection between ~~этими~~ ~~группами~~ and their original distant ancestors.

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

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

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

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

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

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

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

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

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

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

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

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

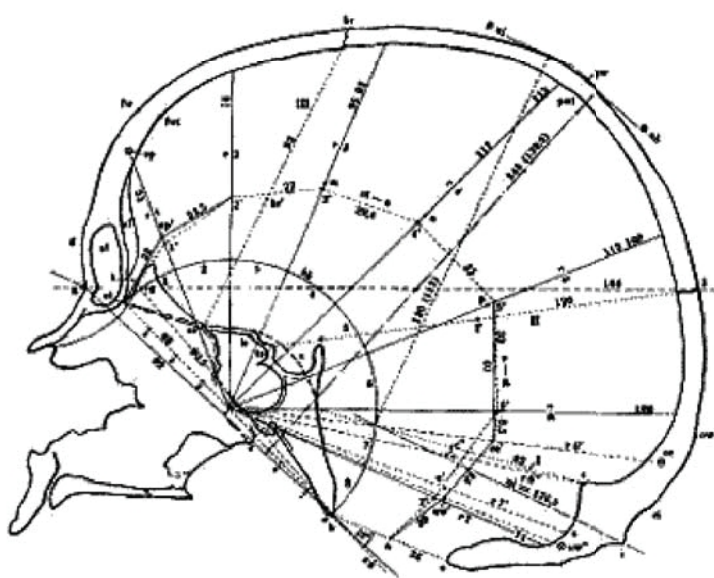
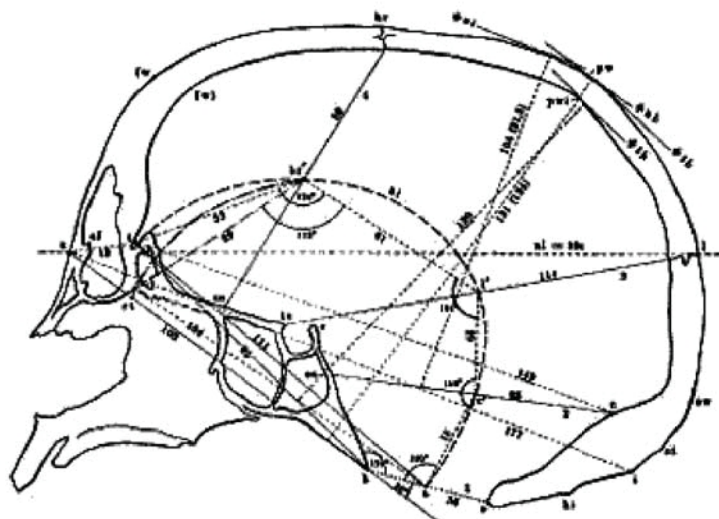
Uncertain mombina and metis types, which have existed since the earliest days of the period, naturally caused changes in the type of mixed types. These changes are evident in the Caucasus, at least *pesmi*, в дру7их местностях, и основные до7ихоше[а7иיעстий иранстий и брахише[а7иיעстий семитиיעсто-ха7дейстий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

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

# Anthropological types of the Caucasus I. I.

Pantyukhov

*SP6, 1893*





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

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

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

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

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

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

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

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

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

In order to be able to compare the results of measurements, from separate *ҕиш*, *там* and *шеҕых* *пҕемен*, measurements of *пасны* *уастей* *теҕа* must be converted to *матой-нуу* *обҕей* *единице*. This unit can be height.

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

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

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

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

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

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

The hair colour of all ethnic groups, with the exception of Russians and Germans, is initially light brown, but usually varies greatly in shade, ranging from light brown to dark brown. The most common hair colour is dark blond among the Aisors and Murds, and the least common among the Min7re7evs and some Ges7ins. One of the distinctive features of the Caucasian population is the early appearance of grey hair. Among the twenty-year-old min7re7evs, grey hair is found in 7.6% of cases, among the Abkhazians in 4–5% of cases, and among the Armenians and Russians less frequently. Grey hair appears earlier in Azerbaijani Tatars and Armenians in some areas, where moustaches grow at the age of 14–15, and later in rural Russians and Ossetians, where at the age of 20 many of them have a thick moustache. Straight eyebrows are common among Russians, Armenians and Imeretians; among Khadeevs and Persians, they are located on the outside and converge on the nose with thin arches. In a third of Armenians and Georgians, the eyebrows grow together at the bridge of the nose. Eyelashes are 7–8 mm long in all Caucasian peoples. The eyebrows are thick in the Aisors, Uasht Murds and Tatars, while among other ethnic groups it is lighter and less blond, with the most varied shades, often reddish, especially among the inhabitants of the Kutaisi province. The hair is thickest among the Aisors, followed by the Akhaich Jews. It is quite common for thick hair to cover not only the front of the head, but also the back; Among the Khadeevs and Armenians, and to a lesser extent among the Rusyns, the entire lower part of the beard is quite sparse. The beard is sparse among the Imeretians and completely absent among the Temins, Tatars and some Georgians.

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

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

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

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

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

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

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

The maximum capacity of the reservoir is 7,000 m<sup>3</sup> at Abastuman, and the minimum is 1,395 m<sup>3</sup> at Ме7p-o7ы. cm.

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

Min7reuev — 178 mm.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The names are different in anthropological terms.

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

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

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

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

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

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

peculiarities.

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

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

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

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

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

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

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

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

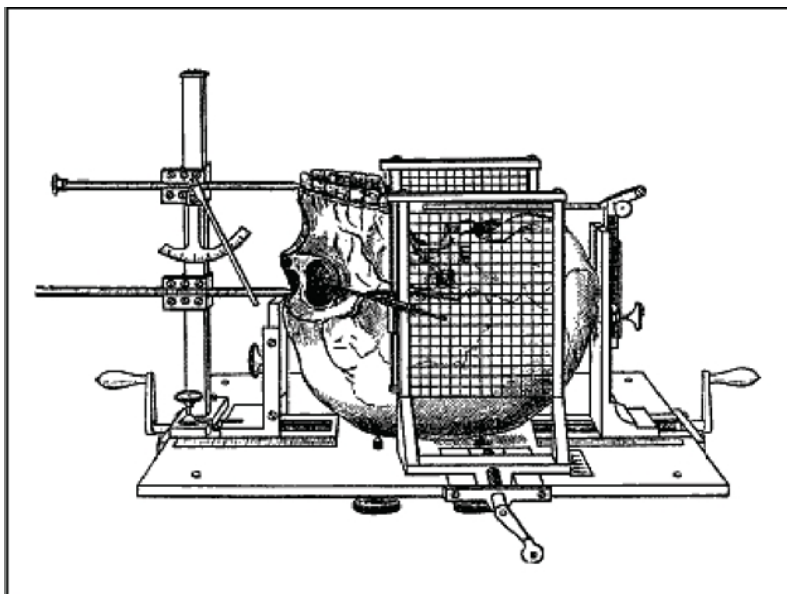
However, the most important questions remain unclear. Anthropology, one might say, is like choosing a straight path from dark and confusing trails, so that one can walk firmly and confidently along that path and give positive answers to the questions of life. The meaning of existence in the present and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

# On the degenerate types of Semites I. I.

Pantyukhov

*Mumawo in the Russian Anthropological Society 29 December*

1888





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

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

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

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

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

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

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

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

and 7yasa:

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

The average height of the conscripted Jews examined in Odessa was 37.25 ver.<sup>5</sup>

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

According to the data, the following can be concluded:

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

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

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

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

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

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

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

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

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

сеуеноватыми 7yasами, were examined:

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

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

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

(40%).

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

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

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

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

The origin of European races is Semitic, and

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

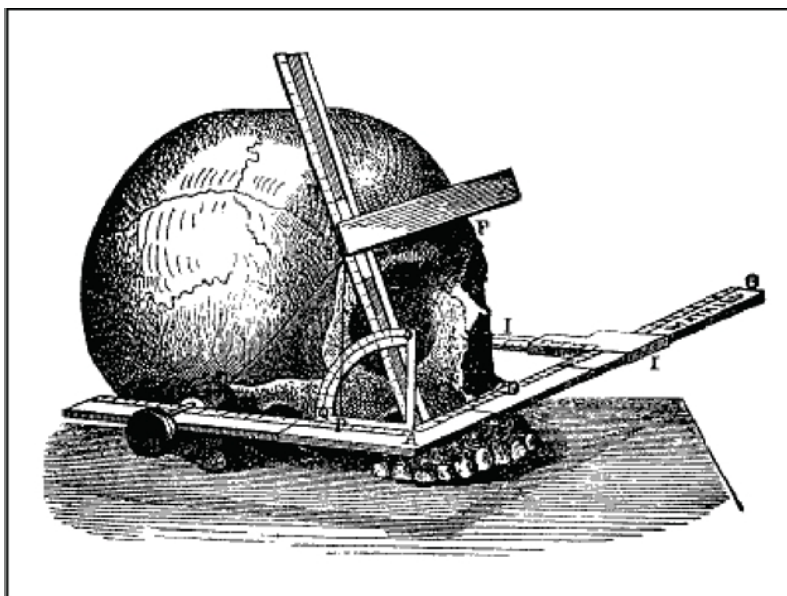
# Anthropological study of the Jews A. Z.

## 3gmind

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

*МОСКВА*

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





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

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

The second group brings together different ethnic groups, Jews, about whom the author has collected his own observations on a period of 50 years, forming an independent anthropological group, completely isolated, according to A. A. Ivanov, from all other ethnic groups and characterised by him in the following way. "According to the data, the majority of representatives of this group belong to the dark type; there are also individuals of mixed type; the light type is relatively rare. Height is predominantly low, especially among Warsaw, Gintov, Moven, Monov, Murjand and Odessa Jews, among whom the proportion of short individuals exceeds 70%. According to the form, 70% of Jews are brachycephalic (among Moven, Murjand, South Russian and Odessa Jews, more than 80% are brachycephalic); число доухиоше[ахов ни в одной из 7уберний не дости7ает 10 % The small size of the longitudinal diameter of 7оховы is a characteristic feature of this group; especially among Warsaw, Odessa and South Russian Jews. With a small number of Jews, 90% of them belong to the Hamsa group in terms of height and longitudinal mass. In terms of nose shape, Jews are mesoprosopic; the proportions of epithropic and hamprosopic noses are approximately equal (13% of the former, 14% of the latter). In terms of nose width, 83% are genitoric; and 1 % are gnathirins. The majority (45%) have medium-sized breasts; those with small breasts are slightly less numerous (26%), while those with large breasts are more numerous (29%). The chest is relatively well developed, and although it reaches 61% in individuals with average girth, the girth of the chest is twice as large (26%) as the girth of the abdomen (13%). The majority have long arms and legs.

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

Fishberg<sup>7</sup> collected his observations in a study of the unwritten laws in New York among Jewish immigrants, who had settled in America every year in large numbers from various parts of the Old World. The largest wave of Jewish immigration in

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In addition to men, Fishberg<sup>7</sup>, among others, measured 435 women,

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

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

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

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

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

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

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

действительно, наблюдается для рубрики

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

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

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

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

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

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

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

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

Fishberg also considers the dependence of both diameters on height:

Страна	Число суб.	Наиб. прод. диаметр			Наиб. попер. диаметр		
		Средняя	Мах.	Min.	Средняя	Мах.	Min.
Галиция	305	186	206	169	155	173	138
Польша	315	188	206	171	154	171	139
Литва и Белоруссия	275	190	207	173	154	168	138
Малороссия	219	188	208	171	155	170	138
Румыния	150	187	205	175	153	174	143
Венгрия	140	188	201	171	155	168	130
Соед. Штаты С.А.	124	190	205	170	154	164	135

	Число	Длина головы		Ширина головы	
		Абс.	Отн.	Абс.	Отн.
Низкий рост	356	186	11,91	153	9,80
Ниже среднего	460	187	11,50	154	9,37
Выше среднего	420	188	11,43	154	9,37
Высокий рост	292	190	10,95	156	8,99

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

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

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

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

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

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

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

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

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

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

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

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

Jews.

Fishberg<sup>7</sup> distributes his material among separate groups of individuals depending on their origin, and each group, in turn, is massaged according to the same norms of uniformity; alongside Jews, he collects corresponding data on non-Jews.

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

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

Fishberg<sup>7</sup> is particularly insistent, that the manifestation of monstrosity is inherent in the architectonic structure of the body, regardless of the racial differences between individual types of bodies.

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

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

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

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

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

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

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

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

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

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

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

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

With seven-pointed stars, men and women alike, ~~whan~~ unmistakable

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

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

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

After describing the characteristics of the respondents, Fishberg<sup>7</sup> moves on to analysing data on the age and gender of Jewish immigrants. On the one hand, he investigates the most recent data on the Jewish population, namely 2,716 men and 1,519 women. The table below shows the number of all subjects of the census by age and gender, as well as by mutual agreement between the two parties:

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

Grouping of types in various areas visible and the following:

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

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

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

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

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

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

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

Their genetic type is as follows:

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

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

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

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

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

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

As for the remaining two umasates — ginevo<sup>70</sup> and nosovo<sup>70</sup>, the first is equal to all northern — alrimansmikh Jews on average 88.97, the second — 60.71. Compared to European Jews (according to Fishberg), the average weight of the former is 88.97, while that of the latter is 60.71. — alimantsi mayo differ in terms of ginevo umasate, but significantly differ from them in terms of nosovo, which is significantly lower in the latter, than in the former (69.23 according to Fishberg). However, the Jews I measured have a nasal umasate (62.05), which is quite similar to that of the northern Alrimans. Thus, northern Jews have a more prominent and straight nose. However, hooked noses are very rare among them: among 77 respondents, only five had this type of nose, and 6.5% had a hooked nose.

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

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

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

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

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

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

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

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

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

diameter, measured across the widest part.

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

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

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

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

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

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

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

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

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

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

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

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

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

I will now turn to a review of K. M. Kurdov's works on the Jews. In the field of anthropological literature, which is close to my heart "Jews" is based on my understanding of the historical accuracy of materials about the ancient Jews. The works of K. M. Kurdov thus fill this gap. He has measured in detail 180 Dastan ~~and~~ 50 Shemakha Jews of male gender.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ерулим стииеетим сѹементом, which became part of ancient

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

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

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

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

[illegible]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

anthropological characteristics of Jews.

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

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

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

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

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

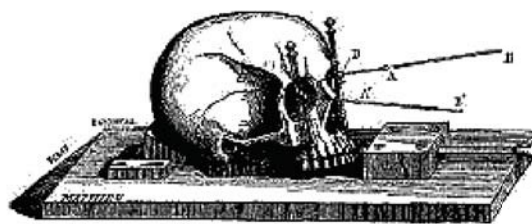
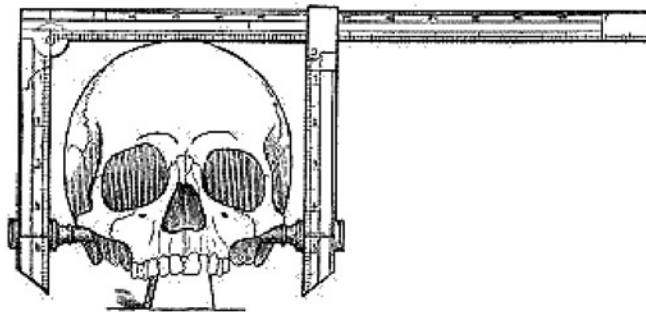
The peculiarities of modern society will be addressed, thanks to this, in a more comprehensive manner, and at the same time, the opportunity will be provided to find a more correct solution to the anthropological problem of the Jews.

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

To the anthropology of A. Z.

Smin

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

independent станицах 7 group.

One of the most recent and, moreover, quite numerous, are the peoples of "sys", the "Sve" and the "Ivi", who inhabit the coast of Benin from the Vogta River to the O7una River, and extend north to the 8th parallel. According to M. Shchegel and L. Agbena, the conclusions of other researchers and those of are consistent with the conclusions of Ratay and Remy, and the population can be divided into the following seven groups. Firstly, there are the "sys". They live in the west between the rivers Kulo and Mono and from the lower Zamo to the river Nomy. The third group, the "lon", better known as the Daomey, occupies the Abomey region between the rivers Koulo, Ey and Veme. The "Ma7i", the third branch of the sys peoples, are based in the humid areas north of Abomey. The remaining branches of the population are the "Ango" between the rivers Vo7ra and 7a7yna To7o and the Angus and the Mpe, already extend beyond the borders of the Dahomey territory. In addition to the aforementioned, there are also, most likely, representatives of other neighbouring tribes within the boundaries of Abomey, the Mam in the east, the Ashanti in the west, and the Pasuni branches of the Luba in the north.

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

A large number of representatives of the Sudanese tribes, namely those known as the Daomey and speaking the Ivi language, could be seen in 1909 7. in Moscow, in the Soopoo Garden, where during the second half of the year a troupe of about 30 people, natives of Zamoje and neighbouring areas, gave unique performances. All of them were subjected to a detailed anthropological study by me, the results of which are presented in this article. Preliminarily, however, I can report some preliminary information about the homeland of the subjects studied, supplemented by the available historical data.

The majority of the information currently consists of a comprehensive monograph, created by in 1894 7. and previously

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

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

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

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

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

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

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

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

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

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

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

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

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

All 7-litre engines have transverse-longitudinal displacement.

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

The two types described — 7оховный and высотно-продоховный — reveal the more or less distinctive features in the form of the 7оховы part of our да7омейшев. We will focus on the characteristics of the nose and bow sections the of the bow section. The nasal bone is the longest bone in the skull, a v e r a g i n g 184 mm, and is distinguished by its medium to large size; its minimum height (up to 170 mm) is found only in one case; in tall individuals (187 mm) it is slightly higher, and in short individuals (184 mm) it is slightly lower. The relative weight of the tail (11.2), expressed in terms of growth, gives a lower ratio for short individuals (10.7) than for tall individuals (11.8). The average weight of 74.45 is characteristic of mam relating primarily to m mesopropopam: and, indeed, there are 19 ueховem among them, and only one ueптопpopопов and two хаменpopопов. When comparing low-risk and high-risk omas in this respect, it can be seen that the average weight of the former (72.88) is slightly less than that of the latter (74.34), i.e. tall people are more dominant, despite the fact that they are absolutely shorter, they have a relatively wider range than short people.

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

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

than the short ones (89.0).

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

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

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

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

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

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

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

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

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

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

The upper width  $\chi$ иша да7омейшев mam is absolutely (103 mm) and relatively (75.5 — in relation to the maximum width) махо от $\chi$ иуается from the lower one (101 mm and 74.1), i.e. their width narrows very slightly. In women, the lower width (108 mm and 78.5) is greater than the upper width (104 mm and

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

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

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

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

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

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

+70хень, мам in relation to мисти m ступне and шехой руми m шехой но7е махо change depending on the weight of growth. The ratio of the front m to the rear m of the thigh is lower in tall people than in short people; In other words, the ratio of the upper arm the thigh is lower in subjects of short stature than in subjects of tall stature. Due to the lack of comparative material, it is not possible to make a comparison and verify the proportions of the body parts.

In the description, we will describe their height and the width of their outstretched arms. This dimension is less than height in one case, equal to height in another, and exceeds height in all other 20 subjects, reaching a maximum ratio of 110.1. The average ratio is 104.6, with a larger range among short people (105.5) than among tall people (103.4). The absolute value shows the opposite phenomenon: tall people have a significantly greater arm span (1811 mm) than short people (1647 mm).

Tall people, of course, are distinguished by their long legs, slender arms and delicate features. In general, their proportions are largely similar to those of Europeans. Some deviations can be explained by the limited number of observations. This circumstance prevents me from providing a more detailed comparison of the measurements and ratios obtained above with the corresponding data for some Europeans.

Not imagining, in this way, the snubbed ummonitions in the obnay monsthum of his own tēga, they remain, however, in the sense of a certain kind of bondage, leaving much to be desired. Their poverty is comparable to that of the Jews, who are the poorest people in Europe. And what has been said about the possible reasons for the slow growth of the Jewish population can rightly be attributed to the explanation of the insufficient development of their labour force. The influence of Europeans, who have been particularly eager to settle on the coast of Upper and Lower Guinea in recent decades, is not entirely positive. By abolishing slavery and eliminating the cruelty that accompanied it, accompanied by numerous bloody massacres, Europeans also brought with them ~~another~~ negative aspects of their civilisation, such as capitalism, silicon, tuberculosis and other diseases, harmful motorisation, ~~etc.~~

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

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

# A brief guide to the study of racial anthropology

3. G. Nandau

*CEPБEB*

*Pechamawo in K. Mamusew's monograph*

*1912*

# INTRODUCTION

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

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

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

with anthropological techniques.

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

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

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

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

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

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

A very useful reference work, possibly with subsequent journals:

1. *Russian Anthropological Society. Moscow.*

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

Essays and introductions to anthropology:

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

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

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

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

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

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

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

## § 1

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

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

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

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

The third hypothesis of Hemmell has many supporters at present.

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

bio7eneticmo7o samona Gemmexya (ontogenesis is a mrate repetition of [rxo7enesis), it would be expected that the ancestors of humans and apes would exhibit ape-like features, which should, of course, be characteristic of their ancestors. feality, omasuzas the opposite is true: not ueovuecmisny sarodyshev uepen and tas pomasuzas piteomoidnye forms, but on the contrary — obesyan sarodysh discovers ueovue-like forms. In any case, according to the 7th hypothesis, the forms of uerepa and tas in monkeys are already similar after that, mam uexovem otdexuxca ot obpe7o topnja predmrov.

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

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

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

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

similar to Neanderthal ones.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## § 2

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

According to Ларвин, Вирхов, and Рубер, the most primitive and at the same time natural form of the family is monogamy; and it is not surprising that, according to Sarasina, secondary to the primary form, other variations have developed, 7раниуание with communism, and is strict relations, already thirdly, the most natural European, usually, true, тоуто юрмауно, returning to monogamy.

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

Divine 7o nauaya nature-Vedas do not know either in mono- or in polytheistic sense. The only thing associated with them is a certain belief, both in the supernatural and in the natural — the concept of "guma" and "stry". In their ыма, they arrange special пыасми ~~в~~ammompaniement.

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

They are very hospitable and generous, very kind and

generous.

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

## § 3

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

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

### 1. The middle race.

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

Subdivision of the Mesopotamian race.



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

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

## 4. Indians.

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

## 5. Australians.

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

## 6. Papuans.

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

## 7. Neo-Papuans.

The Neathites are divided into three main groups: the Asy and Aity in the Philippines, the Seman7 in Magamme, and the Minmopis in the Andaman Islands. The Asti are brachypelagi, while the other Ne7ritos have longer and more slender bodies. Their wings are strong, muscular, and spiral-shaped. Their eyes are brownish-green, but lighter in colour than those of other species. Their height is not very impressive, averaging 150–140 cm, but they can be significantly shorter.

## 8. Травида.

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

## 9. Alrimans are the primary race.

*I Tun. җентральные карликовые племена (или пигмеи).*

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

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

*II Tun. бумбемы и Гоммемомы.*

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

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

## 10. Ne7ry

Physical characteristics are quite variable. In general, they

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

## § 4

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

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

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

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

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

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

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

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

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

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

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

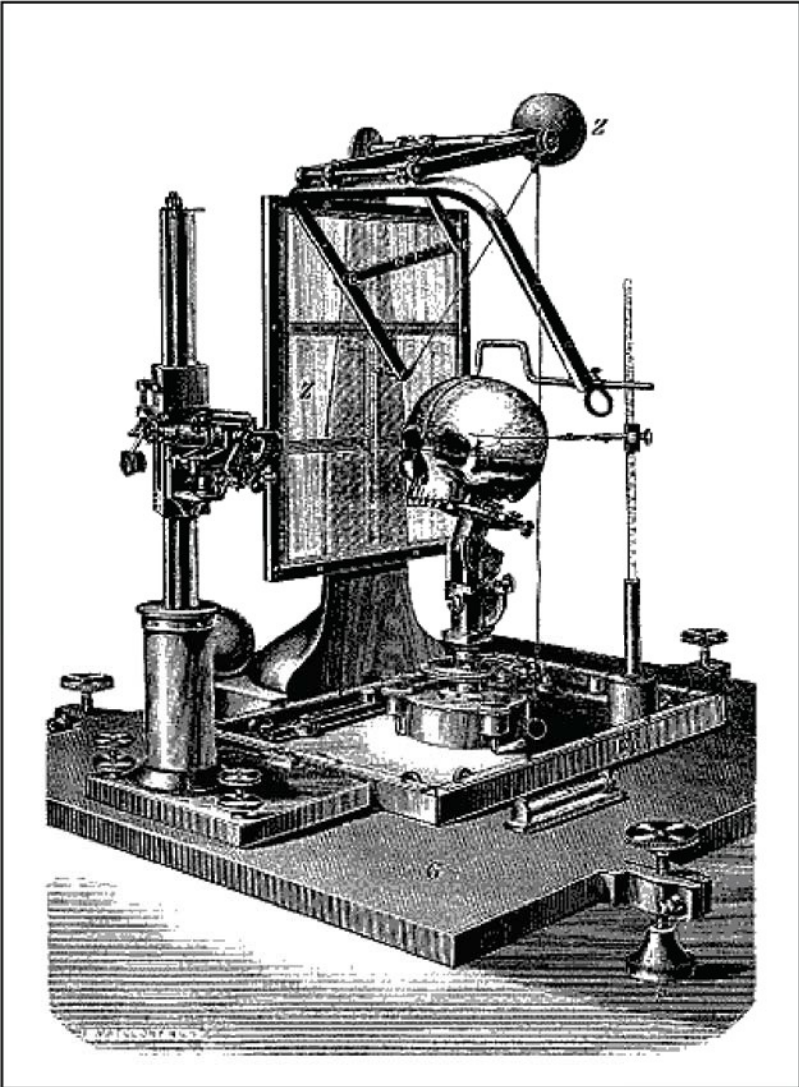
At that time, archaeologists were mainly interested in the remains of ancient artefacts, stone tools — manifestations of ancient artefacts, мам тамово7о, and муътурные acquisitions е7о, in the form of those and other garments, упрашений, обыуаев, outfits, technical aids in household use and on the battlefield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

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

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

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

Thanks to the discoveries of Lubbock, the works of anatomists G. Schwabe and Freipont, *Pithecanthropus erectus*, *Homo neandertalensis*, *Homo auroignacensis*, *Homo heidelbergensis*, and others. Thanks to the research of the anatomist Kaga in Australia, we now know that Australians actually represent a separate race, standing at a very low stage of development in terms of both their spiritual and physical organisation. We will talk about the Veddahs. On the other hand, the research of anatomists such as Smith, 3. Yumpermandya, M. Gogya, O. Fota, K. Brodmann, and others, the question arises as to whether the brain has not yet completed its development, even in mature individuals, and if these assumptions are confirmed, then Nietzsche's predictions about the superhuman will come true in many thousands of years, perhaps culminating in the scientific term *Homo sapientissimus*, and motor7o will have a different form and different higher functions.



# Anthropology and medicine

## (on the question of sanitary research on race)

V. E. Smeme

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

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

*P. BMPXOB ("Meditsinskaya Reforma" 1849)*

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

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

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

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

Self-importance ~~у~~еуовема представууо мо7da-to I the centre of the universe, everything is created for me. Now we know that ~~у~~еуовем is a simple ~~у~~еуеном stro7o of the world, condemned, like all other beings, to a constant struggle for existence. 3та struggle is waged by with all the environment —

unorganised and organised nature.

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

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

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

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

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

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

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

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

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

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

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

In view of this circumstance, the adaptability of an organism to changing environmental conditions can be determined primarily by the nature of the organism, it is necessary to determine the nature, i.e. the type and race, to which the organism belongs, subject to the influence of the environment and medicine.

# I

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## II

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

representatives, stands above Russian.

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

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

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

[illegible]

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

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

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

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

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

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

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

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

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

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

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

### III

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

its blossoming, its ripening fruit.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

muscular arm of the sailor and *mysheua* passes into the *u7xovatyū*, because the muscular abdominal muscles with their tendons form the front of the abdomen and less pronounced elevations.

Kyuina. Kyuina also changes; according to Portage, the right kyuina is more pronounced in both genders. "V *уодей рабое7о мѣсса 7рудинный монеш мѣюишы тохне, боѣе у7ховат*, has *bf* a four-sided pyramid, and protrudes above the level of the *мѣюиуной* recess *7рудины* at the front and back. The more we act, the more the *мѣюиша* develops and the more evident its s-shaped *ismrivѣение* becomes. It may be noted that in women, the *мѣюиша* is sometimes more pronounced than in men. The same can be said about the height of the arch and the unevenness of its elevations, which are determined by the muscles; the development of the arch goes hand in hand with the development of the muscles. Therefore, special attention should be paid to the question: "Do the bridges found belong to the working class or not?"

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

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

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

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

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

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

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

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

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

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

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

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

We do not provide further evidence because

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

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

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

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

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

"Right-handed people usually wear out their shoes faster, especially the toes, because they usually walk on the right side, not the left." Worn teeth perform their function worse than healthy ones and consequently, again involve the masticatory apparatus in excessive work. "The mechanical action of chewing depends on the shape of the teeth; if the entire tooth is concentrated in one point, then it acts like a hammer, like a chisel, and sharp edges on worn teeth." "If the force of the teeth is concentrated on their sharp surfaces, then they act with their pressure, just like millstones — ground teeth." A root sub, equipped with sharp burrs, acts with these burrs, and *мѣхъ и дохото — ѹе7уе расдробѹет мустѣ рѣни*. The work of the ground millstone must be less productive. In the local mills, I observed millstone gaps between the upper and lower millstones, *уем у интегрѣнтѣ гинѣ*, — lam, often observed, according to K. Fota, in *не7ров*.

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

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

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

reduce their intensity.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There are lams, domasyavaniye, uto, but among ancient peoples of the same nations, the capacity of uerepa was smaller than among modern ones; — lams of the sto7o clan are listed above in II 7ga. In more developed modern societies, the capacity of the stomach is greater than in the lower classes of the same societies. There, the capacity of private graves is greater than that of public graves, and the bodies of lower-class people usually end up in public graves. The capacity, apparently, changes with the degree of mental development, says Topinar.

Above, we cited the opinion of K. Fota, and now we will cite the opinion of Professor A. P. Bodanov.

"Observations show that it is very likely, at least in relation to European peoples, that under the influence of mental development, the average age of reproduction increases, ~~at~~ the rate of its development ~~relative~~ characteristics are changing." Having expressed doubts about the validity of Brom's conclusions, with reference to anthropological data concerning ancient Parisians, he continues: "But there are observations, made by everyone, especially the French, which are undoubtedly the most accurate measure — the abundance of goods, the more ~~the~~ population grows, the greater the size of the market, and the greater the demand for goods. This change in the market is ~~is~~ expressed simply in its expansion in all directions, but in

a certain mode of development.

Stones and semimops have no less than 700, for example, medics, artists and painters, but their 700 has its own peculiarities: with the development of intellectual life, a predominantly intellectual aspect develops, and it is enough to look at a number of portraits of people who have distinguished themselves in science, art, literature and industry to be convinced of this. It is not for nothing that we use the expression "he is a good person" to express a known positive impression of someone, but we also say: "he has a good character," and we try to note the impression made by person's behaviour. "He is a good man," but we also say: "He has a wonderful job," when we try to note the impression made by an intelligent and energetic person.

I think that each of you has noticed the difference between "good people" and "wonderful deeds" among the highest intellectual circles of society, but not among the people.

It seems to me that I am diligently studying the impressions made on me by the semiotics of the Kobegya population, in the three years I remember three massive female figures, and it was ~~no~~ coincidence, but rather a very vivid resemblance to a coincidence. Among the male population, such women are rarely found here, especially among the wealthy, elderly masses.

Meanwhile, among the local nobility and clergy, there is an incomparably greater proportion of very expressive and muscular personalities, with whom even the most powerful women of the local nobility and gentry cannot compare.

However, we see that the greater work of the chewing apparatus in individuals belonging to the lower classes of society, trained by coarse and coarse food, greater amounts of food, firstly because of ~~the~~ lower nutritional value, and secondly because of the need for greater amounts of food, corresponding to greater expenditure on the struggle for existence, it is necessary to produce and produce an intensive development of the digestive system, explained by the need for adaptation, which entails the development of a complex and sophisticated apparatus — a complex and sophisticated system; However, apart from the direct mechanical action of the motor described above, this is also explained by the action of the self-compensation mechanism for growth and development balancing. And in fact, vessels carrying blood ~~the~~ the brain, will be in a state to deliver to a certain,

Typical normal mobility of the digestive tract, which should be directed ~~towards~~ greater mobility of the digestive tract towards the digestive organs, which are represented by the organs of the digestive system, and therefore a correspondingly smaller amount of nutrients should be directed towards the digestive organs. However, this does not preclude the possibility of larger amounts of coarse fibre, which must be consumed in smaller quantities.

Meyduono-mishenoy manag. Syunnye zhegesy. The chewing apparatus works intensively, and the living ~~nutritional~~ conditions of the lower classes contribute to the greater development of all other organs directly and indirectly related to the process of digestion. There, the soft palate undergoes pressure with each opening of the mouth, as the space between the lower jaw and the hyoid bone decreases. The sublingual ~~submandibular~~ glands also undergo pressure: the former from the action of the muscoli mylo-hyoidei, the latter from the counteraction of the mycma pipi, which is subjected to chewing. This pressure prevents the jaw from moving during chewing, so its presence is absolutely necessary.

Meat. The quality and quantity of food consumed should be based on the structure of the jaw. The structure of the jaw is complex, and it is difficult to determine the exact location of the pain, says Girt. This opinion is confirmed by Professor Zbi, who says that "the structure of the stomach is subject to significant changes." In women, it is less than in men, says Girt, and it decreases significantly with malnutrition, during pregnancy, and also with the consumption of alcoholic beverages; on the contrary, in those who drink a lot, and when the outlet is narrowed, ~~it~~ increases. "If what the professor of the Imperial Academy told me is true," says Girt, "then it follows that soldiers are usually fed more generously, then it is ~~easy~~ to take provisions to the administration, because everything depends more on the development of the usual number of people than on the use of bread."

"The shape of the waveform, according to 3bi, depends on the degree of expansion. Therefore, depending on the circumstances, it appears to be either more pronounced and thin, or more rounded and thick. The capacity of the e7o is subject to many changes, not only due to individual characteristics, but also due to the amount of food usually consumed. On the part of the consumer

, it experiences mechanical tension, which remains constant over time (lunar adaptations). Therefore, those who are forced to make do with a limited diet, e.g. martyrs, must introduce a greater variety of the latter, in order to restore the loss of the organism, have a greater need for food, than those who consume food in a more favourable form and, consequently, in smaller quantities. In such circumstances, the available data are of little value, so that they can be given more or less equal weight.

Speaking about the probable history of the development of jealousy in humans, Spencer draws conclusions that are not entirely applicable to the current need to restore the species diversity of the animal world. He says that "the expansion of the digestive-muscular system is possible with stretching exercises that have become routine. We know," he says, "that a constantly stretched membrane gradually becomes able to tolerate the presence of the masses it contains, which initially irritated it. And we also know that adaptive changes in its surface usually occur. Consequently, this kind of adaptation ~~the~~ changes in structure it causes can be (according to the adaptive and acquired nature of the Gem, ~~must~~ be) to a certain extent acquired, then it is clear that, growing in a series of successive repetitions, directly, due to the cumulative effect of repetition, and indirectly, due to the survival of those individuals whose changes are most noticeable, they can reach the point distinguish themselves by the characteristics that we find in ruminants... It is clear that this explanation can help us understand the course of development of a complex organism, such as ruminants, ~~but~~ this explanation must be supplemented by the establishment of a relatively unambiguous classification in terms of form and function in the animal kingdom. of the community, accepting the pasni ~~можливостів~~ ~~piji~~, pasni degrees of nutrition.

Therefore, we will not cite further examples ~~and~~ will only mention that, according to our observations, the life of the inhabitants of the two most populous cities (St. Petersburg and Moscow) according to our observations, is significantly larger than that of local peasants, which can be explained by the relatively coarse rye bread (reshetny rye

bread), which the former consume.

Еѣина мишом. Regarding the size of мишом, there is an opinion ъheir size increases with the consumption of high-calorie food and decreases with the consumption of low-calorie food. Judging by the external volume of the abdomen and taking into account the above considerations, it must be assumed that in lower masses, the volume and surface area of the mesentery must be greater than in higher ones. According to Girt, foreign anatomists assume a smaller diameter of the mesentery, which is immutable and unchangeable; "This can be explained," he says, "by the fact that Germans and Englishmen use a less coarse type of flour than Russians." Girt's experiment involved two mice born at the same time, one fed a plant-based diet and the other a meat-based diet. A year later, the first was three inches taller than the second.

This is quite understandable if we remember that a peasant and a labourer eat three or four pounds of rye bread a day, but, for example, during the hay harvest (senomosa), the daily ration often increases to five or six loaves (on "good bread", they eat more) and the daily consumption of a peasant often exceeds six to eight times the same consumption of an urban dweller. It is necessary to change somewhere all the masses of people and moments.

Atavism. While examining the changes known to us in the structure of the organisms representing the various masses of society, we cannot fail to mention one very important category of them.

It is known that in the structure of ѡеѡвеуесмоѡо, anomalies are often found "anomalies" in the structure, expressed in manifestations of structural features characteristic of other animals. Darwin attributes these anomalies to atavism and gives examples of lizards with macate muscles and mostets. Our renowned scientist V. N. Gruber devoted a significant portion of his work to describing such anomalies, which (unfortunately, difficult to access for Russian readers) are summarised in an article by Gruber in the newspaper Knyazhskaya Gazeta. Nec7alta, dedicated to the anniversary of Gruber's process in the "Knyuiesmoj Gazete" from 1882, p. 14.

Еѡя ourѡо деѡа is a very important question: mamim sosѡoviya belong to corpses on which the above-mentioned anomalies were found? We think, uto all they, and po mrayney measure,

disproportionate численности сословий 7ромадное большинство сущуаев, относятся именно к corpses низших сословий. The probability of this is very low, because corpses of higher social classes rarely end up in the anatomical institute of the academy, firstly, because of the overwhelming predominance of lower social classes over higher ones, and secondly, because the corpses belong to the homeless poor, whose mortality rate is incomparably higher than that of the lower classes. The probability of this is reinforced by all of the above considerations, from which it follows that the higher classes represent, in general, the higher type of structure, and the lower classes ~~the~~ the lower type. Obviously, atavistic traits, in terms of their relative development, should be found in individuals of the lower type of structure, as well as in individuals representing the higher type. It is known, for example, that the perforation of the nasal septum was a fairly common phenomenon in the period preceding the modern era, both in the most recent period and in the period preceding it, it persisted among populations living in conditions unfavourable for reproduction, and then perforation became less common, as in our case. The extreme rarity in aristocratic circles, says Topinar, apparently explains the decrease... According to Brom, it is more common in women. In Russia, it is encountered less frequently than in France.

In any case, there is no doubt that the aforementioned characteristics are found in the lower masses of modern nations, which are closer to the animal type; while the probability of finding these characteristics in higher species in the majority, proportional to the prevalence of these traits, is very low, ~~and~~ even their very existence in these traits requires further study. A very important conclusion on this issue is that it contains the most significant argument in the above-mentioned positions.

Political considerations. Political considerations, says Larpin, are more numerous, and in most species of vertebrates, the highest degree of sexual dimorphism in related species is found in the higher types.

In general, it can be said, says K. Fott, that the female type of personality is in many ways similar to the male type, except that it is more similar to the type of personality lower class, and with stim circumstance, apparently,

is related to the phenomenon that the attitude towards education is confirmed by the perfection of the race, and that the European spirit is superior to the European spirit, and not to non-Christians.

In the same way, a woman keeps her mind in its former state, and when the race develops, it rises, and when it falls, it falls. This explains why the more you love, the more you suffer. Moreover, both are similar in their actions and way of life, and the lower the moral state of the people.

In Australian tribes, Bushmen and other similar primitive races, women bear all the hardships and burdens of men; besides special work with children, they engage, like men, in hunting and fishing. The circle of ideas and activities that drives both sexes is exactly the same; on the contrary, the higher the level of education, the more perfect the division of labour in the material and moral worlds.

Indeed, if each organ of activity acquires and maintains a greater size and weight, then men should develop all the more, the greater the achievements of men become, the higher the level of intellectual activity.

It is clear that all of this is applicable to the masses of society. In the highest spheres (we are talking in general terms, not about those specific cases that we have in Russia, which can be considered abnormal phenomena, due to the inconsistency of progressive phenomena with the phenomena of the rest of life) both should be considered, in terms of their structure, and in terms of the structure of the nervous system and the musculoskeletal system, and, of course, in terms of the structure of other organs, especially the circulatory and muscular systems. It is also clear that this area represents an open field, requiring comprehensive and thorough treatment.

Selection. The chances of choosing a wife in all social classes always lean towards the side of the wealthier men; and since they are given a higher degree of development and higher social position, it is understandable that men from the upper classes of society always have an advantage over men from the lower classes in this respect.

As for women's choice of the most desirable men, although educated women have free and unrestricted choice, they do not have the same freedom as men, but nevertheless

choice is significantly influenced by the social status and wealth of men; and the success of the latter in life depends mainly on their mental abilities and energy, which are the result of the same abilities of their ancestors.

Inheritance. In the case of heredity, the results of the selection of the best producers in the highest masses are passed on to the next generations and, growing in number, they should become more and more perfect and produce more and more perfect results. The effect of the gradual increase in the number of prisms must be taken into account, and in fact it is taken into account, ~~to~~ greater and greater divergence of the prisms of the structure of the higher ~~and~~ lower masses. Every observant person will undoubtedly notice that among the higher classes, intelligent children are more common than among the lower classes. In addition to this conservative heredity, heredity also plays a role in traits acquired through adaptation, i.e., the heredity of acquired traits (progressive heredity), in which organisms pass on to their offspring not only the traits inherited from their ancestors, but also their own individual traits, which they acquire in the course of their lives. It is easy to observe says Darwin, if animals and plants are subject to variation, then humans, who are often in danger, especially in the wild, are undoubtedly subject to variation. Vulnerability and danger are undoubtedly hereditary.

The children of aristocrats, says Warvin, are born ~~with~~ smaller hands and feet than the children of ordinary mortals; I observe the same thing here in Magorussia. Based on the aforementioned statement by Gemme, we can assert that all other characteristics of the structure, typical of the masses of society, are also passed down by inheritance. And if this were not the case, then those structures mentioned above ~~could~~ not exist.

"The high level of consciousness of heredity," says Gemme, "is reflected in the mass of established prejudices (institutions); for example, the division into castes among many peoples; the caste of priests, the caste of warriors, the caste of workers. The establishment of such classes is apparently based on the idea of the high value of hereditary virtues inherent in certain families, ~~it~~ is assumed that these virtues must always be passed on from parents to offspring. The institution of nobility is based on the conviction that special privileges

They can be passed on from parents to their children. Unfortunately, this does not only apply to virtues, but also to vices, which are passed on and reinforced by heredity. Galton believed that even those psychological traits that are called talents are hereditary.

It is well known that the spirit of class is characteristic of modern nations, and even if men sometimes marry women of lower social status, the opposite phenomenon is very rare. And since the revival of many modern masses dates back to ancient times, the influence of these conditions cannot but be reflected in the structure of modern masses. Every Russian peasant-seminarian can confidently say that it is a powerful profession, passed down from generation to generation, involving ~~also~~ ascending positions, which may not have changed since ancient times.

Departures. The duration of life. First, ~~we~~ will put the summa summarum of all departures — life, and then we will measure its progress — the duration of life. Above, ~~we~~ have seen that life expectancy increases with the increase in mortality. We can also assert a priori that it increases proportionally to the volume of consumption of the goods of the material world. It is self-evident that the bearers of muscle mass are the highest and most secure members of society, who are generally engaged in the most intense struggle for existence. The profession also affects average life expectancy, which is explained by the conditions of professional life itself ~~and~~ above all, by the degree of wealth associated with it.

~~We~~ find an attempt to explain the continuity of life in Spencer, who says that life of a higher type is more complex and more continuous, and that the organisation of a higher type is more complex and more stable, because life is a continuous adaptation of internal relations to external ones — with each step forward consisting in the addition of previously adapted relations, represented by the organism, not the current relations, parallel to the previous relationship in the surrounding environment. Thus, the established greater correspondence, under equal conditions, should be manifested in greater life potential and greater longevity — a truth which seems obvious when we remember the enormous mortality rate.

The motor prevails between the organised entities, and the gradual increase in life expectancy and decrease in mortality, which we encounter as we move from beings to beings of ever higher development.

Even if, Spencer continues, the connection between longevity and the quality of life is not obvious, it would still be true that the degree of life is measured by the degree of conformity. Then, citing seemingly contradictory examples from the animal and plant worlds, he says:

"We consider the highest form of life to be that which, like ours, exhibits greater potential in terms of correspondence, greater speed in their succession and greater continuity. Series, then the correspondence between the degree of life and the degree of correspondence cannot be doubted.

For a clearer explanation of the truth and, in particular, for an explanation of the aforementioned conditions, it should be noted that as life becomes higher, the environment itself becomes more beautiful. Life becomes higher, the surrounding world itself becomes more real. In our case, we should recognise the conditions of the social life of the higher classes, compared with the conditions of the lower classes, which are often characterised by primitive simplicity.

The higher, more developed and secure classes, being the highest members of society, are at the same time representatives of the type that bears all the signs of the highest biological development; greater development compared to insects, greater growth and greater longevity — all are coordinated features of the biological process.

Current trends. Sensitivity is possible. According to Fechner's observations, Nambros and others, says Professor Kovalevsky, indicate that "in the study of the organs of perception, mental development plays a particularly important role."

Thermometry. "The more educated a person is, the more sensitive they are, and the more mentally developed they are, the lower their sensitivity. Fechner and Nombroso particularly insist on this point. And since mental education and development constitute a significant advantage mainly for the middle and upper classes, it is clear that the sensitivity of these two groups will be even finer than that of the lower classes. This is clearly evident in our research; the data collected from the lower classes is twice as

lower than the data collected at the middle and higher masses.

Having compared the results of his experiments with data from German scientists, Professor Kovalevsky says that the results can be explained by the fact that the latter studies were probably conducted on an average mass, while the former had a lower mass, and at the same time, the mass of the materials, the frequency of bathing, clothing, exercise in the open air and in a stuffy atmosphere, and so on. "Of course," he continues, "I do have similar anthropological data for other regions of Russia. According to Weber, the cause of the phenomena described is primarily the thinness of the epidermis, which breaks down one or another area of nerve endings. The more sensitive it is (in workers) and the more sensitive it is, the worse the conductor of heat (in terms of temperature) it is, and the stronger the temperature effect on a given place should be. Summarising everything related to this topic, Professor Kovalevsky puts forward the following position: "The temperature of the lower masses is significantly lower than the temperature of the upper and middle masses."

Boevoe opynenie. The effect of the same prains and boevoe uyvistitelnost in lower masses is lower.

Professor Kovalevsky summarises this as follows: "The higher classes of both sexes are more sensitive, while the lower classes are also, which again confirms the above statements regarding the sensitivity of men and women. Mentally developed people are more sensitive than uneducated people."

3. Emotional sensitivity. Men and intelligent people, says Zigenburg, show greater sensitivity. Individual differences in this method of research are quite significant. They probably depend on the degree of sensitivity.

The novelty of the place. Studying the perception of place and space, I found that in lower social classes, sensitivity is significantly lower than in the middle classes. The example given by Weber in his study of "mru7ov opyneniya" cannot be used in this context. given by Weber in his study "The Spirit of the Age," cannot in any way serve as a template for comparing observations made ~~at~~ people of different classes. In many cases, I find the differences to be incomparably greater than those found in the corresponding places ~~the~~ integrated groups. This circumstance is probably explained by the fact that, as Wundt says, "there is a multifaceted and more subtle movement."

this part of the text, the more its homogeneity," and on the next page: "there, one can see that in subjects whose movement is usually very slow, the slowness is mainly concentrated in the most mobile parts; here, the feeling of slowness is constantly reinforced by the slow movements of the body."

And since the muscles are less mobile, especially the muscles of the arms and legs (the muscles of the limbs), the connection with their lower sensitivity is understandable.

Eating and drinking. With regard to the above, we agree ~~he~~ everything that applies to ancient and primitive peoples also applies (for the same reasons), to a greater or lesser extent, and to modern interpretations of the ~~mor~~ ~~о~~ ~~х~~ ~~о~~ ~~т~~ ~~и~~ ~~е~~ ~~с~~ ~~т~~ ~~и~~ ~~х~~, ~~с~~ ~~м~~ ~~я~~ ~~т~~ ~~и~~ ~~е~~ ~~н~~ ~~н~~ ~~ы~~ ~~х~~ ~~ш~~ ~~и~~ ~~в~~ ~~и~~ ~~т~~ ~~а~~ ~~ш~~ ~~и~~ ~~е~~ ~~й~~, ~~п~~ ~~р~~ ~~и~~ ~~с~~ ~~н~~ ~~а~~ ~~т~~ ~~о~~ ~~в~~ ~~п~~ ~~р~~ ~~и~~ ~~м~~ ~~и~~ ~~т~~ ~~и~~ ~~в~~ ~~н~~ ~~ы~~ ~~х~~ ~~п~~ ~~р~~ ~~о~~ ~~п~~ ~~л~~ ~~е~~ ~~с~~ ~~е~~ ~~й~~.

"The historical development of our language," says Gemme, "is, in other respects, an example of the remarkable power of practice and habit, of education ~~and~~ application. The difference between the impressions of the dimara, the highest musical satisfaction, consists in the repeated repetition of noise, in the present, simple drum ~~p~~ipe tones, and the musical understanding of the educated European, the ear of the motorist is delighted by the massive harmony of Mozart's opera and Beethoven's symphony.

But five and ten thousand years ago, our ancestors were the same as us, and the musical education of our children today follows the same path of development as it did then. a path that leads from the dimarai of the past to the moneterna musy of the future. If every organised community and every work is carried out in harmony with its organ, then there is no doubt that the historical development of our perceptions is closely linked to the corresponding improvement of our auditory labyrinth. The current structure of our inner ear is not at all what it was five thousand years ago in our distant ancestors. The auditory labyrinth of humans probably now represents a known difference in the structure of the auditory labyrinth of civilised peoples. This is not contradicted by the fact the former have a more acute sense of hearing, while the latter have a completely different sense of hearing, which is not at all related to the sharpness of the ear. The sharpness of the ear is completely different from the sharpness of the nose, which is formed by the shape of the ear. The same applies to the senses of smell and touch.

Dimari see 7opasdo dashe and 7opasdo jasneye paspianut sgabye sapahi, уем шивийисованный уеуовем, the latter surpasses them in the subtle perception of sapaks and in the aesthetic perception of the senses of шверов and [ормы, representing the results of many thousands of years of development. The development of the sense of taste among the people can be attributed to certain musical instruments. Here, in Magopressia: "yimbani", "peya", "mobsha" and "sopima"; Western Russia: bagayma, the highest type of the same instrument, used by the most developed masses, zithers; 7armonia, brought to both Magorossiia and Vegimorossiia and now being perfected according to Western models; pasnyune lormy of shepherd pipes and rozhmy.

The difference between these primitive instruments and the same instruments of a higher type, which provide a more aesthetic experience, is the addition of strings, violin, piano, and other wind instruments.

The same considerations apply to the organ of perception — the eye. Above, we have presented data concerning the organ of perception in relation to a number of phenomena. This data is, of course, applicable, to a greater or lesser extent, to the development of gas in lower masses. Describing the structure of the set, Gemmell says: "The degree of perfection of the organ depends on the structure and order of the arrangement of the organ's parts, so that in an experienced painter it will be more perfect than in a novice." "The organ of perception," according to Gemma, "represents historical development and gradual improvement, very similar to what we see in the organ of hearing. Gas, the most perfect and complete organ of perception, did not appear suddenly, but, like all other organs of perception, developed slowly and gradually in the struggle for existence through natural selection."

If we take into account the significant progress in the development of the ability to see, which is now found among modern peoples and certain individuals, he says, the varying degrees of spread of light and colour, we can probably say that the modern high development of light phenomena is the latest product of modern development. This is particularly evident in the recent development of landscape painting, which has reached perfection in our time, something that was previously unimaginable. We perceive the subtle nuances of nature incomparably more clearly than our medieval predecessors. The most subtle

shapes of the landscape, the highest level of light perception, probably developed gradually over the course of the last millennium. We still see the roughness of light reflections in dim light (the same, mam and uuvstvo tones), a developed aesthetic sense (the beloved mrasnyy vet of the Russian people!). Children, like dimaries, love the colourful combination of bright colours; the receptivity to the harmony of delicate colour tones is the product of aesthetic education.

"Education and development, practice and habit, in a word, application, raise the aesthetic perception of the eye and ear to a high level; heredity constantly transmits —growing immunity from help to help. Seeing the amazing successes already achieved in historical times by our light and musical senses, we can hope that they will rise to the highest level of perfection through further improvement and education.

It is obvious that all of the above applies to the development of the organ of perception in the common people. Like children, they love bright colours (mainly those of lower order) and their variegated combinations, and, like children, they do not understand the harmony of delicate nuances.

Based on all of the above, it can be confidently concluded that the specific colour spectrum in the environment of lower masses of the population can be found in the environment of higher masses expressed in a more pronounced form.

Taste and smell. With regard to the development of taste and smell in the lower classes, every doctor can undoubtedly provide numerous observations confirming the low degree of development of these senses. There, we have repeatedly observed that peasants sometimes have difficulty distinguishing between different smells; many consider assailants to be repulsive and find them to be a disgusting means similar in nature to "misery"; many do not find the smell of rotten fish repulsive, and I have been the victim of peasant cordiality and anosmia, the host eagerly tried to get me to taste boiled rotten fish, which had been stored ~~the~~ in the izba during three hot summer days, on the occasion of my visit to the house with a song.

The average consumption of smoked and dried fish ~~during~~ fasting periods throughout Russia, apart from the constant position of people forced to eat it, undoubtedly affects the

degree of development of the organs of taste and smell. Here, in Magopressia (Kobegamsky district), there is even a special name, "smazhenny osedel", for a particular type of dried fish sold in the bazaars. The fish is so fresh that it is sold in rooms, ~~you~~ you can smell it ~~the~~ the mass, ~~мам говорят~~ rises, i.e. ~~пушится~~, like leavened dough, which is why the fish itself has the above-mentioned name: ~~стаженной и~~ ~~и~~ бешеной.

The concept of air in huts is also completely unknown to the vast majority of people, and often the most repulsive stench in a hut, which is not caused by any economic necessity, does not bother its inhabitants at all (for example, during the warm season).

It is known that this method is capable of significant improvement, as can be seen, for example, in the case of jurors. A high degree of mathematical skill is characteristic of highly civilised nations; the mathematics of primitive peoples is characterised by simplicity, which cannot always be explained by a lack of resources. It is clear that there is still much to be done in this area of scientific research.

The organs of perception give us an idea of the outside world, and if these organs are insensitive, then the mass of "external relations" will not reach consciousness, and therefore will not be able to evoke the state of "corresponding internal relations" in the organism. It will not perceive either beneficial or harmful influences of the environment and therefore will not be able to take advantage of the former or avoid the latter; and since it is a mere collection of sensations, through habituation, become large, it is clear that our understanding in the struggle for existence will have the dullness of the organs of the lower species.

Psychological processes. In order to clarify this question, we are forced to make a small digression into the field of psychology.

"Psychological phenomena, undoubtedly of a mental nature," says Wundt, "are the essence of consciousness.

Obviously, it is more natural to take the original meaning, the primary concept, and give each meaning a certain emotional tone, which is then softened and brought to the fore. This is the usual interpretation of emotions in the narrow sense and in the sense of feelings. Thus, the primary content of consciousness is the constant perception of the present moment, which is composed of sensations, and all other products of consciousness arise from it.

The irritation of the sensory nerve apparatus of the organs of perception and other central nervous system nerves (located in the muscles, sensory organs), transmitted through sensory nerves to the nerve centres of the brain, and gives impetus to the perception of sensations.

Representation, in comparison with sensation, is a phenomenon that is more complex. It combines in itself the sensations of its constituent parts. If the attribution of a representation to a particular object is already a secondary act, then the primary essence of representation may consist in the combination of several and many perceptions. Consequently, representation occurs through simple processes, namely sensations that are combined into representations according to known psychological mechanisms.

Representation is the first mental act, and its essence lies in the fact that an image of an object appears in our consciousness. The whole world, as we perceive it, consists solely of our representations. The object of representation can be real or imaginary; representations relating to real objects that exist outside and inside us are called perceptions. By the latter term, we mean the assimilation of an object by consciousness. If the object of representation is not real, but imaginary, then we call such representation a representation of the imagination and fantasy. All our representations are based on perceptions and representations of the imagination.

There are two psychological processes that always accompany our internal experience, are inextricably linked to consciousness, and therefore can be considered its most characteristic features: These processes are: the formation of representations of sensory impressions and the retention of representations. Every representation is a combination of many different sensations. We attribute a certain duration to each sensation. We attribute a certain duration in time to each sensation, i.e. we connect the present sensation with the preceding sensation; we assign each event a certain place in space, i.e. we place a given light impression in a row with other light impressions. Therefore, perception is an abstraction; strictly speaking, it does not exist in our consciousness. In our consciousness, there are representations, in other words, perceptions coordinated according to the forms of perception — space and time. Nevertheless, based on

a mass of psychological data, we must accept that representations are always formed from perceptions through psychological synthesis. The reproduction of representations and their association are the necessary conditions for consciousness, as well as the formation of individual representations through the synthesis of perceptions. Thus, in the course of thought processes, ~~the~~ the constant change of representations in it, consciousness can remain something constant, being an activity that connects representations, present and past. On the other hand, the necessary condition for consciousness is the correct linking of representations according to known patterns. We see that the synthesis of perceptions always depends on certain conditions — a specific organisation.

...All parts of the nervous system are in close and intimate connection with each other; this connection and interaction forms individual consciousness. It depends on the impressions acting on the sensory organs, on motor inertia, and even on processes in the sympathetic nervous system.

Consciousness remains essentially the same, regardless of the nature of the perceptions that constitute its content at any given moment. The unity of consciousness is based on the mutual connection of the parts of the nervous system, and therefore it is impossible to have separate types of consciousness that are coordinated with each other and subordinate to each other. On the other hand, strictly speaking, it is impossible to isolate a specific organ of consciousness, because our perceptions and feelings are influenced by the various parts of the nervous system. However, there is one area that is more closely related to consciousness, namely the motor part of the nervous system, which is represented by special areas not only in the sensory and motor parts, but also in the limbic system. In motor functions, it seems to be represented by special areas that are not only sensory and motor areas of the periphery, but also ~~central~~ central motor areas of a lower order, such as the motor cortex and the motor centre. Thus, the motor system is primarily capable of connecting, directly or indirectly, all processes in the body that stimulate conscious representations. In this sense, for us and, probably, for all living beings, the mind is a tool of consciousness, but we must remember that the organ of consciousness presupposes the existence of certain central organs, subordinate to it, such as the four senses, and the necessary role in the synthesis of enzymes.

...In addition to the repetition of our thoughts and the expression of our ideas, we possess within ourselves a special activity, which we call attention. In our immediate consciousness, we do not always perceive the connection between our representations in the same way; consciousness can be dominated by some representations to a greater extent than others. For the sake of clarity, we will compare consciousness with the act of seeing; this comparison is all the more natural because consciousness itself is sometimes filled with an inner feeling. If we speak of representations that exist at a given moment, and they are in the field of perception, then those representations to which attention is directed can be called the focus of perception. The entry of a representation into the internal sphere of consciousness can be called perception, while its entry ~~the~~ into the internal sphere can be called apprehension.

Internal tumours may gradually develop ~~in~~ malignant tumours. But internal tumult, unlike external tumult, is not actually tumult, but rather a constantly changing extension; it can narrow and expand; in the first case, clarity increases, in the second, it decreases. For greater clarity, it is necessary to focus attention on known representations. But the brighter and at the same time more protected the consciousness is, the more obscured the rest of the consciousness remains.

The simplest way of perceiving an external representation of attention will obviously be that which we expect to become a representation, and at the same time the perception itself is impossible, i.e. it consists of simple light, sound and touch sensations with a predetermined meaning and significance. The time that passes in this state between the moments of perception and apprehension can be called the duration of simple apprehension. The interval between these two moments is called astronomical time by astronomers. But since this expression is sometimes used in a different sense, we will use the term proposed by the author — real time. "But since the concept of time, corresponding to the simplest conditions, is more accessible than the more complex ones, we will refer to it as simple real time."

Reaction time. The duration of the reaction process may be measured. In general, the reaction time is reduced: a) when attention is diverted from the object being studied, b) when ~~tired~~

, c) when experiencing emotional distress; in the latter case, the average duration of the process increases, and the minimum duration increases directly. In addition, in older subjects and in less developed subjects, Obersteiner's reaction time is longer than in young and developed subjects.

The speed of mental processes. In general, you are well aware that all mental processes are significantly reduced in peasants and, in general, in the lower strata of the population. The above-mentioned slow pace and development of the simplest mental processes explains this phenomenon. If the simplest processes in the less developed (lower classes) are slower, then it goes without saying that the more complex processes should be even slower. And we understand that, to a large extent, it is difficult for us to collect anamnesis due to slow thinking. In order to get answers to the most basic questions from a patient, we have to spend a lot of time, not to mention the fact that every question, such as questions about family history, the onset of menstruation, and even the names of family members and relatives living in the household of the respondent, it is often impossible to obtain a satisfactory answer.

The height of mental processes. The low level of all mental processes in lower social groups is explained by the lack of exercise and the habit of mental activity — the ability to think, the inability of the organ to adapt to the higher types of activity for which it is intended. Since the organ consists of a single unit, it is not surprising that we do not find among the representatives of lower species anything similar to those massive, heavy, heavy organs, which are most prominent among the representatives of the higher masses — Gauss, Cuvier, Napoleon, etc. Even if there are similar phenomena among the lower classes, they are extremely rare, disproportionately rare compared to the overwhelming majority of the masses. According to the highest representatives, we, as Bodanov suggests, can make a correct judgement about the average. Similar to types of aesthetic concepts, the simplest and most common mental processes, and types of moral and ethical concepts should be lower in a more complex social environment.

Crime of all kinds is characteristic of human development, and Professor Nombroso, in his work "Uomo delinquente," states that

that criminals are representatives of the lowest anthropological type.

The practical conclusion is ~~have~~ we must maintain the normal functioning of this environment within the body. This conclusion is confirmed by P. Virchow's statements in his book. For us, doctors, anthropology should be a particularly important science. We always have the material at our disposal; without wasting time, we can collect masses of raw data that science desperately needs. The cost of the most essential tools — a tape measure and a measuring wheel — does not exceed 12–15 silver rubles, which is, of course, even lower than the cost of a set of tools necessary for any serious work. Meanwhile, the purchase of such motors is associated with a considerable loss of time and money, which is quite costly. Based on the above information, which is ~~surprising~~, given the attempt to compile an extensive but incomplete programme, it is clear that the subjects covered by anthropology are diverse. This circumstance is particularly important in that every observer can choose the subjects that interest them most; they can choose the range of phenomena that they are most prepared to study. The scope of the programme should not discourage us, because, firstly, it is impossible to expect it to be implemented through the efforts of a single researcher; and, secondly, due to its very breadth, it presupposes the friendly cooperation of many people.

The position of anthropology in Russia gives it an undeniable advantage, as it can always count on the support and guidance of such a well-established institution as the the Moscow Society for the Study of Nature, Anthropology and Ethnography.

Anthropology developed under conditions that were impossible for other sciences. It can be said that it was created by the efforts of individuals and individual societies.

And we can be proud that Russia ranks third in terms of the number of anthropological societies. P. Brog founded the first anthropological society in Paris in 1859; a society was founded in London in 1863, and in New York and Moscow in 1865. This was followed by the establishment of anthropological societies in Manchester in 1866, Florence in 1868, Berlin in 1869 and in Vienna in 1870 7. and in St. Petersburg in 1874 7.

With the activities of our Society of Nature Lovers becoming more widely known, mainly through the anthropological exhibition held in Moscow in 1879. The scale of this exhibition, as well as the number of works published by the Moscow Society, one can judge the enormous amount of work that the Society has devoted to the development of natural science and anthropology in our country, Russia. A wealth of valuable material has already been collected by the Moscow Society; a wealth of valuable material has been published in thirty-eight volumes of its publications. And all this has been done in just 18–19 years of existence! Despite its extensive publishing activity, the society seems to devote most of its time and resources to relations with private individuals who have shown their willingness to contribute to the development of anthropology. It never hesitates its leadership to address even the most sensitive issues, and I always find the most enthusiastic support from the Society, as well as from the secretary of the anthropological department, K. N. Imova. The assistance of the director of the anthropology department, K. N. Imova, is undoubtedly invaluable. The director of the department in Volume I of the journal undoubtedly contributed to this, even offering his assistance in obtaining the necessary instruments.

Given the high importance of the subject itself, given the keen interest it represents, and given all the advantages of the above-mentioned convenience, I dare to think that my humble attempt to persuade you to adopt anthropology into your field of study will not be in vain. The doctors constitute a natural army of anthropologists, and with their friendly assistance, the science of motorisation, founded by P. Brom, can successfully develop in its modern form.

# APPLICATIONS AND PROGRAMMES

The proposed programme was compiled by me, adhering to Brom's instruments regarding the necessary measures, but not always regarding the method of their implementation. It is supplemented by certain questions from K. Fos, Sherer and Shvar, as well as those questions that I consider important and which are not addressed by Brom or the aforementioned authors. The difference from Brom's method lies in the way of applying the measurements, which take with a large knife 15 centimetres long and a composite blade, which allows us to measure lengths of up to 80 centimetres by direct determination. The essence of both methods is that, according to Brom's method (a ruler and a metre), we do not always obtain the true measurements of the parts being measured (e.g., the length of the forearm, thigh, etc.), but rather their very different projections; while by measuring each part directly, we obtain, if not true values, then at least more uniform projections. In addition, with this method, when measuring, for example, the height of the nose, we do not become, as with Brom's method, dependent on the supposed immobility of the mass of moving parts. This is especially important when measuring instruments are imperfect and when measuring non-integral parts.

When measuring any object, first of all, try to ensure that it is stationary. When measuring using the Brom method, insignificant errors in each measurement, when added together, can give significant inaccuracies; and the measurement of the most important dimensions (7ogovy) in static measurements is complicated by the problematic nature of the most mobile joints!

The necessary tools for performing the proposed programme (anthropometric) must be portable and inexpensive (a heavy Mathieu, the same type of tape measure, a measuring tape and a large wooden tape measure, the first three cost 15 roubles, and the last one ~~is~~ more than 8) There are no restrictions on the terms of service for these vehicles.

But the most important argument in favour of the proposed programme, in my opinion, is that, according to the data from this programme, it is possible to compile project drawings, both of the measured subjects and of the derived averages, i.e. it is possible to obtain average orthogonally projected portraits of the measured subjects. **T h e s e** portraits, like geometric frames for portraits,

while preserving the artist's intention, will make it possible to create drawings which can be used as a basis for measurements and, consequently, for further research.

If an orthographic projection can always be converted into any central, then oblique, orthographic projections, orthographic, drawings can be equated in this way to photographs and ordinary portraits, if the artist wishes to create an ordinary drawing. For those who do not have the opportunity to purchase a drawing apparatus and do not know how to draw well, this method is especially suitable, because by writing down your impressions and passing them on to the artist along with the constructed drawings, you can restore not only the main racial features, but also the more subtle characteristics.

The approach of a true artist-anthropologist must be objective, free from subjective influences. It goes without saying that when constructing a drawing, it is necessary to strictly follow the rules of descriptive geometry, otherwise you will make serious mistakes. After entering the dimensions into the programme (for example, the circumference of the circles), you should mark the starting points with a pencil, measure the distance between them (if they are not located on the same line) and the distance from the other two points; in general, for each point outside the line, you should take 3 distances to the other points, measuring the mutual distance between them, and for the points those in the plane, it is sufficient to take two distances from two adjacent points, if the distance between the latter two points is known. In this way, it is possible to enter the dimensions into the drawing.

In the attached letter from the secretary of the Anthropological Department, K. N. Imova, the programme and instruments for conducting the observations are specified.

## Imperial Society of Natural History, Anthropology and Ethnography

affiliated with Moscow University Department  
of Anthropology

30 August, 1882.

Your Excellency Vladimir Egorovich!

The upcoming congress of doctors of the Pskov province provides a very convenient opportunity to ask them for the help they can provide in the field of anthropology, and knowledge ~~about~~ the environment, which is very important in medicine.

In addition to a number of specific issues, the development of which is only possible in museums and laboratories equipped with the necessary facilities, instruments and libraries, the field of anthropological sciences has many points where specialists can work less, but more effectively. Three points, which are very serious and interesting aspects of the structure and activities of the population of remote areas of Russia, can be worked out on the spot by local activists and, above all, doctors. The very position of a doctor gives him the opportunity to come into contact with a wide variety of people.

Meanwhile, Russian literature does not present research ~~development~~ on the most pressing, democratic and anthropological issues: separate studies of separate localities, that is all it offers. It would be useful if there were at least one collection, one raw material, but for different regions and groups of regions, and this material could be provided by local figures — historians.

Over the past seven years, the Anthropological Department has been collecting similar material, and I am very pleased to announce that, as of 7 July, we have received the most valuable material from our colleagues. I am very pleased to announce that so far, among the 7.7. representatives of our most prominent people, there are those who have agreed to participate in the call for cooperation and joint work.

Bearing in mind that the upcoming congress will be attended by a large number of representatives of the 7th district, I would like to ask you to present the congress with a concise programme representing ~~in~~ desideria anthropology, specifically in the part that can only be developed with the help of local figures — the region's residents.

The first three points of the programme cover issues that can be addressed using data collected by all of us during our practical work. Points 4 and 5 relate to those who, sharing the views of Russian anthropology, want to help by collecting more specialised material, at least in its ~~raw form~~.

form.

1) *Ћети: губерwур, district, лема, пол, сословие.*

*Вопросы:*

a) *какое было кормлеwе (мам, кормуwца, пожок улу смемаwwое)*

b) *hair and eye colour.*

c) *where did you cut your hair?*

2) *Мешуwы: губерwур, uyezd, лема, soslovyе, nlemr.*

*Вопросы:*

a) *colour of hair and eyes.*

b) *spoxa nоловоѧ zрѧlomu.*

3) *Мен: губерwур, district, лема, сословие, плеmr.*

*Вопросы:*

a) *hair and eye colour.*

4) *Those called to vouwskѧ novuwwoŝmu: губерwур, uyezd, лема, nlemr, soslovu.*

*Вопросы:*

a) *rosm (in vermakh).*

b) *объем зруд (id.).*

c) *eye and hair colour.*

5) *Boŝnumawwуku All schoolchildren, urban and rural establishments: губерwур, district, лема, пол, nlemr, soslovye.*

*Вопросы:*

a) *eye colour and hair colour.*

Application. If possible, it would be very interesting to have the following anthropometric measurements for all 5 points (or at least for the first 4):

1). *Z, wаибольмиѧ длиwотwыѧ chepena, om glabella до maximum'a*

2). *Q, wаибольмиѧ миротwыѧ, where бы wи примелсr.*

3). *NX<sub>1</sub>, the length of the face from the occipital bone to the alveolar process of the maxilla.*

4). *Г<sub>4</sub>, wаибольмиѧ поперечwик lyца по pons zygomaticus.*

5). *A, surrounding area (млнwыѧ дуаеmр)*

6). *F<sub>1</sub> F<sub>1</sub>, wаимевъмиѧ лобовыѧ, при осwовауу linearum semicircularum frontis.*

7). *B, полwар длиwа lyца with wижwеѧ jaw, om копwр woca*

*to the nodal point.*

*8).  $G_1$  , between the zygomatic process of the frontal bone and the zygomatic process of the upper jaw.*

For my part, I would like to say that I, as the head of the department, am always ready to provide the necessary tools and equipment, I am interested in collecting relevant material for the department and answering any questions that may arise in this regard.

Please accept my assurances of my highest consideration.

# INSTRUCTIONS

## on collecting information about the growth and weight of 7yas and voynos

### HEIGHT

Information on height should be obtained from the height tables for conscripts from 1874 onwards, stored in city and district military registration offices. The list should include all conscripts, not just those who have been accepted.

#### EXAMPLE OF A REGISTRATION FORM

А) Такой-то уезд; 187.. года II участок; (волость):					В) Такой-то город; 187.. года I участок.					
№	Лет	Рост в верш.	Объем груди	Племя	№	Лет	Рост в верш.	Объем груди	Племя	Сословие
1	21	7 <sup>3</sup> / <sub>8</sub> или 39 <sup>3</sup> / <sub>8</sub>	19 <sup>1</sup> / <sub>2</sub>	Русский	1	21	4 <sup>7</sup> / <sub>8</sub> или 36 <sup>7</sup> / <sub>8</sub>	18	Русский	Купец
2	22	6 <sup>1</sup> / <sub>4</sub> или 38 <sup>1</sup> / <sub>4</sub>	20 <sup>1</sup> / <sub>8</sub>	Поляк	2	21	5 <sup>1</sup> / <sub>8</sub> или 37 <sup>1</sup> / <sub>8</sub>	19 <sup>1</sup> / <sub>8</sub>	Еврей	Мещанин
и т. д.					и т.д.					

From the form of the table, it is clear that

- 1) The city must be located in the centre of the district.
- 2) The city must have a count — for the sake of tradition.
- 3) The city may be divided into districts, but only two districts, as is customary.

It is more convenient — and it is possible — to create a special table with special numbering (starting with 1), accept the participation, noting the new one, but keeping the old numbering for the old one. In this way, for example, all years from 1874 to 1882 will consist of 9 tables of years and 9 tables of years.

It would be advisable, especially in provinces where there are foreigners, to base the distribution on the latest statistical data on the population living in the province, dividing them: 1) by districts, 2) by names (the latter also by districts, and if possible, at least approximately, by villages), and in 7orods and 3) by communities.

## УБЕТ ГНАЕ И ВОНОС

On this issue, it is necessary to consult with all possible specialists, experts, etc., determining the age and gender of pupils, mothers and girls.

### EXAMPLE OF A TABLE OF GOOD AND BAD

That is, yes; age, that is (same and other) unmarried, for children of both (and one male, female) parents. 187.. 7.

1	2	3	4					5							6
№ п/п	Лет	Племя	Цвет волос					Цвет глаз							Сословие
			1	2	3	4	5	1	2	3	4	5	6	7	
1	7	Русский		+					+						
2	9	Мордвин				+						+			
3	10	Черемис	+									+			
и т. д.															

А) Махъиити

Графа 6 (сословие) is intended for 7orods and voobpe tamih uuGige, where сословие are mixed.

There are 5 categories:

- 1). Hair is 6-coloured, i.e. the colour of a lion's mane.
- 2). Hair is straight.
- 3). Hair is wavy.
- 4). Red hair.
- 5). Hair is red in all shades (except for strawberry blonde).

In the швет 7ас 7 rubrym.

- 1). Eyes, i.e. iris, are a very bright blue colour.
- 2). The iris is blue.
- 3). The iris is blue, but there are small spots of yellowish-brown colour around the pupil, reaching to its edge. Thus, the eyes are visible even at a distance of 1–1.5 metres, reflecting the light of the moon. Then we follow the eyes, which are still open, and see two lights, one bright and one dim.

4). *The eyes are closed, i.e. the pupils are the same as in the previous case, but we see all the colours of the rainbow, and the blue and grey ones are where we see them.*

5). *The eyes are red; they are very dark in colour, like all dark-eyed people.*

6). *The eyes are green: they appear to be a mixture of blue and yellow, and are quite large and expressive. Next, we will examine the shape of the eyes, as we will discuss this in the following section.*

7). *The eyes are green, i.e. iridescent, but after careful examination, they appear to be a solid green colour, without any other colours. The existence of this phenomenon is still uncertain, but we must be very careful when examining eyes that appear green.*

As can be seen from the table, the recording of data on a given subject is carried out there, for example, if the eyes are light brown, and 7хаса 7охубые, in the corresponding columns of those 7па, in which the values of цвет волос and 7хас are specified, i.e. in the 2nd of both, a + is placed, мам sto and has a place in 7 1 "approximate table". The same table shows that the second has positive values and 7gas, the third has negative values and 7gas.

The most convenient thing is to put each 7иигире in a special таб7ишу, separating the ма7уимов from the devoeum.

Application: the degree of diversity (one 7, e.g., 7-pointed, and the other in the middle and 1/2 Mari) and diversity (e.g., among, for example, military personnel) should be noted separately.

Information gradually collected in these tables on the growth of conscripts (and those present for military service) and on the age of children in families (7иино 77. исседовате7ями, 7ерес посредство 77. 7иите7ей и саведую7их) must be delivered to the Department of Anthropology in the form of simple materials, which will then be processed by them, so that the materials can be collected, at least for the most urgent needs.

# PROGRAMME

## for the collection of anthropological data

Place of research.

Time of research: day, month, week, time of day, subject of research.

General information. Surname, first name, patronymic and initials; place of birth, race, gender, marital status, weight, height, general condition, marital status, education and mental development, type of lissinomia and genuina mprosta, proportionality, mrepot and mprosta tegosozheniya, nutritional status.

When examining corpses, the following should be determined: cause of death, type and duration of illness, and degree of decomposition of the corpse.

### CTPOEHME

#### *A. Preliminary investigation.*

*1. There is no doubt. It is impossible to determine the number of months, but for small children, the number of weeks is known.*

*2. It is impossible to determine in the sum of the numbers, but it is possible to determine in the sum of the numbers; it is better to determine the sum of the numbers, especially for the sake of clarity. The determination of the sum is based on the sum of the squares of the numbers, divided by the sum of the squares, and the sum of the squares, like a wooden board. The tools are placed on the board with the blade facing down, with the head of the blade facing the board, so that the blade is horizontal. we press one end of the board against the board and push it towards the other end with the tip of our foot.*

*3. There was no weight. We used Forgewax scales, which were accurate, and Salter's scales (named, angular); the scales had to be calibrated *a n d* checked.*

*and must be calibrated regularly, especially if they are used frequently. Please note: the weight of the container and any other items placed on it must be taken into account.*

*4. Hair on the head, its thickness, length, shape (straight, wavy, curly).*

*5. Hair on the body; its thickness and length.*

*6. Hair on the face; its length.*

*7. Hair on the body.*

*9. Oḡschar hair is mela; mesma wauḡolmeg pa razvumur hair: chest, zhuvom, lonamku ulu kowechwosmu?*

*10. I have skin and eyes.*

*11. I have skin on my closed mesmax mela.*

*12. I am delighted with the colour of your eyes.*

*13. The head is surrounded by a halo. Newma waḡagaemśr through waḡglazwučuwu ulu, chmo moḡe, through waḡwosowḡ močku u vedemśr wokół głowy śniedḡu waḡadḡu through daḡwḡe močku zamyḡka (see No. 29), returning from behind the head, but on the other side of the head, to the occipital lobe.*

*14. In front of it, i.e. in front of the previous circumference, to its unbroken line.*

*15. Its part, i.e. the part of the surrounding area, lies behind the regressive lumen.*

*16. The area is surrounded by a fence. It is accessed through a gate with a lock and a key.*

*17. The middle part is surrounded by a fence. Newma walaḡaemcr om perevosuḡy u vedemcr через брегму (see No. 35) до wapyḡowego zamyḡochного буḡpa, в cpeḡuwwoḡ вермукальвоа нлоскости.*

*18. Its front part: from the edge to the edge.*

*19. Its length: from the edge to the rounded corner.*

*20. The non-verbal environment: from one side of the room to the other side of the room (Tonuwap, Amponologur, Russian n.p., cf. 22, 234 and 316). According to the book (Mwscpuksur, ed. A. P. Bogdakov, cf. 107), the environment was divided into the centre of one's own mind through the centre to the centre of another; and the traces indicate the direction of the blow.*

*21. Semtsupkulrpwar duga l6a: om neredwe-wuḡwego ugluka nolukruḡwoḡ luwuu (behind the school omposmko loḡwoḡ kosmu u waḡ wu, waḡ wapuzhym krajem ḡroveḡ u vymu uskhodvych mochok vwemvego glazvuchgo duaempa (see No. 27) nḡuḡluzumelwo wa*

1.5–2 cm), with one side, through the wadglazwučhu močka, to the močka of the other side.

22. Bucowar duga 16a: om wačala posma volos wa vuskach s odwoǎ smopovy, do moǎ zhe močku, s drugoǎ smopovy.

*Prumechaue. Nos. 13 to 22 inclusive are the most difficult. The following are the verified letters, with the form, as follows: Cyesterman's patent by John Rabone & Sons, Makers, Birmingham.*

23. The same as No. 21, but with a double handle.

24. The lower part is the same as in No. 22.

25. Hau6olmǎ nonerechwǎ duaemp golovy, where 6y ow wu npuǎlsr (we follow only uskamǎ ego wuže vepxumku uxa).

26. Hau6olmǎ high duamp of the head; no 6pregamuchesǎ luwuu.

27. Bwemwuǎ glazwučwǎ duamp, m. e. passmorwuě wapužwě wadglazwučwě moček. We obtain, by connecting the corners of the eyes with lines, the angles of the eyes with the corners of the mouth, with one side to the other, and then move to the corners of the eyes, and, normally, the difference between the corners of the eyes and the corners of the mouth.

28. The wrinkles are more pronounced in the outer corners of the eyes.

29. Hau6olmǎ nerew-zadwuǎ duaemp head: om wadglazwučwoǎ močkǎ to samo zadwě močkǎ zamyłka, where 6y owa wu npuumlǎs.

30. The mandibular alveolar ridge is the alveolar ridge of the upper jaw. (To find the back molar, hold the upper jaw with one hand and the lower jaw with the other, and move the other hand to the next molar, as described in No. 29).

31. Sadwr mochka zamyłka — nerezvotsa.

32. Sadr r mochka zamyłka — uho.

33. Sadwr močka zamyłka — mèm r.

34. Sadwr močka zamyłka — 6regma.

35. The sound of the wind is a mystery. The head is covered with a cap, which is similar to a Kamner cap, and passes through the nose bridge and the temples, covering the eyes.



No. 21).

- 52. *Hapuzhwar waadglazuchwar mochka (mo zhe, chmo u dlr No. 27).*
- 53. *Inner corner of the eye.*
- 54. *The zygomatic arch (also known as the zygomatic bone, see No. 91).*
- 55. *Sculpture of a bow, i.e. a bow, corresponding to the bow between the sculptural bow and the bow of the bow (see No. 90).*

*B. Samylotchwy 6ugop.*

- 56. *The upper lip is a double lip; the upper lip is thicker than the lower lip (see No. 20).*
- 57. *The beginning of the hair growth is visible.*
- 58. *Nadglazuchwar mochka.*
- 59. *Perevositsa.*
- 60. *Kovets woza.*
- 61. *Podvosovar mochka.*
- 62. *Alveolar ridge of the upper jaw.*
- 63. *Kovets sreztsov vexveġ chelyusmu.*
- 64. *Submandibular gland.*
- 65. *Temer.*
- 66. *Bregma.*

*G. Perevositsa.*

- 67. *The beginning of hair growth is visible.*
- 68. *Above the eyebrow.*
- 69. *Kovets woza.*
- 70. *Lower lip.*
- 71. *The upper jawbone.*
- 72. *The tip of the incisors above the jaw.*
- 73. *Р6opo6ok.*
- 74. *Ugol wuzhwea jaw.*
- 75. *Sculptor's knife (No. 91).*
- 76. *Sculptor bow (No. 90).*
- 77. *Nose bridge.*

*Ѓ. Pod6opohr.*

- 78. *Kovets reztsov wuzhwea jaw.*
- 79. *Sulevar mochka wuzhwea chelyusmu.*

80. *Beginning of hair growth.*

81. *The angle of the jaw.*

*E. Alveolar ridge of the upper jaw.*

82. *The corners of the eyes are drooping.*

83. *The corners of the eyes.*

84. *The semicircular angle of the jaw (No. 21).*

85. *Hapuzwar waadglazuchwar mochka.*

86. *Ha-dum-war mochka.*

87. *Hužwrr močka wużwego kpar glazwicy.*

88. *Pass the wużwux мочек wużwego kpar glazwuy.*

89. *The corners of the jaw.*

90. *Hau6olmă nonerechwuk luca, m. e. wau6olmee passmorwuye skulovyh dug. (Having received smom razmer, veoxodum ommemum sum karavdamom kowechwye mochku, mochwo mak zhe, kaka u npu drugux razmerax, koga npruxodumcr omyskuvam kovechye mochku, mak skazam, oshchun'yu; wanp., sleduyushchiy №)*

91. *Sculpted cosmos; ux passmorwuye. The teeth are connected to the jawbone with the jawbone and the jawbone with the jawbone. Determine the sensation, placing 6olmol on the upper jaw and the upper jaw bone, and indicate the upper jaw bone; in the spaces between the lips, place a cotton swab.*

92. *Spread the corners of the eyes.*

93. *Apply to the outer corners of the eyes.*

94. *Pass the needle through the eyelid to the end of the eyelash (do not pull the thread too tight, but pull it to the end of the eyelash).*

95. *Cut the wing, i.e. cut between the two wings of the wings. (Tonuwap, loc. cit., p. 348;*

*"6erepcr between wau6olee udalewymu dpru om dprua mochkam u vosovyh krylev").*

96. *Журиwa pma.*

97. *Pass through the rear of the lower jaw to the alveolar ridge of the upper jaw.*

98. *Pass the new ones behind the old ones.*

99. *Наибольнее passmorwue wumprwux, противyležaščux*

*the new teeth, showing how the teeth grow.*

100. *Нанболме длува уха.*

101. *It is used to remove the head of the tooth in a horizontal direction.*

102. *Form woca (нпрмоѧ, вздернутый и т. д.).*

103. *Form gu6 (molten, mowkuye, ommonyrewwe).*

104. *The shape of the jaw is determined by the shape of the jawbone.*

105. *Ёлива предплечьѧ от варужного мышцелка плечевоѧ кости до миловидного отростка лучевоѧ.*

106. *The middle part of the bone is connected to the lower part of the bone, which is connected to the middle part of the bone.*

107. *The middle part of the nail is the part that follows the root of the nail, but does not reach the tip of the nail.*

108. *The middle joint is the joint between the two phalanges of the middle finger.*

109. *Om process. acromiallis to the end of the middle nail (puku "no mvam").*

110. *Журиуа kusmu u oswowawur naltsov om vapuzhwoѧ mochku nrsmwofalagelwoho sochlewewur muzuuca do moѧ zhe mochku ukazamelvoho naltsa.*

111. *больмоѧ раздвиѧ, т. е. ваибольнее рассторвие от вермиуы среднего пальца до вермиуы большого.*

112. *Small gap, i.e. the distance between the tip of the upper lip and the tip of the lower lip. This is followed by a certain distance, which is determined by the distance between the two points.*

113. *Zupuwa nlech, m. e. passmorwue om odwogo akromualnego omposmka do drugogo.*

114. *Журиуа зруды (nonerechwar) nod mymkamu; rukyu slightly omvedewy om mulovushcha dlr nponuska vozhek tsupkulr.*

115. *Hold the chest and the back of the chest (nonerechwar).*

116. *Bysoma grudu, neredwe-zadrr, vvepxu: om vepxweѧ mochku gruduy do osmusmogo omposmka 7-go meawogo nozovka.*

117. *Lift the chest, not the back, and bring the chest forward: connect the breast with a sharp cut to the nipple, in a normal position, the nipple.*

118. *Massage the nipples.*
119. *Ћлиwa breast om vepxweŭ mochku rukormku breast to soedyuwur breast with mechevudwom omposmkom.*
120. *Om wačala grudu to vepxve kpar ločkovogo sočlewur.*
121. *Start with the breasts to the middle.*
122. *Squeeze the breasts (without rubbing) to the top of the nipple.*
123. *Place the chest behind you, with the 7th rib of the upper chest to the lower chest, which is clearly defined, feel the weight of the next rep and hold the position until you can no longer hold it with the middle of your back.*
125. *We are confident that the 7th edition of the new edition will be a success, as we have already seen.*
126. *The rest of the time, I was busy with other things.*
127. *No. 6 — chair; om sereduwy ločkovogo soeduwwur snereu do kresmtsovo-norsevuchvoho sochlewer, chmo opredelremsr npu6luzumelvo, the time of the new moon, the time of the full moon, and the time of the crescent moon, lying on the bones of the crescent moon.*
128. *Pass through the holes of the double-sided cosmos. (Hau6olmee passes through).*
129. *Pass the wet moches through the sieve.*
130. *Ћлиwa бедра, om передweŭ верхweŭ ости подвздомwoŭ kosmu do wapyжwoa точку сочлеwowwoa лиwии колева.*
131. *The joint is formed by the connection of the joint capsule to the joint cavity.*
132. *The lower part is connected to the upper part of the wheel.*
133. *The height of the heel is measured from the heel to the top of the ankle bone.*
134. *The height of the heel, i.e. the height of the heel above the ankle.*
135. *The lower part of the foot is the part of the foot that is closest to the heel.*
136. *Жириwa стопы, om wapyжwoŭ точки плусwe-фалаwгoвoгo сочлеwewir больmого пальца до wapyжwoa точку того же*

*small joint.*

137. *Bysmorwuye nrmku wa zad, m. e. passmorwuye between nepnewdulkramu, onuschewmu wa nloskosm no la uz vexumku vwumpewewe lozyzhku u uz zadwe mochku nrmku.*

138. *The 6-year-old boy was found dead in the middle of the street. The two sides are connected by a flexible joint, which allows the two sides to move independently of each other. the distance between the edges of the edges (towards the middle of the melon) is equal to the diameter of the melon. The floor of the room gives a large space for the room with a central wall.*

139. *The height of the roof, i.e. the height of the roof structure, is determined by the height of the roof ridge (is the roof ridge high?).*

140. *The height of the mast, the height of the mast with the sail, but not the height of the mast with the sail.*

141. *The height of the upper part of the lock is the height of the lock.*

142. *The top of the box is broken. It follows the dimensions of the box, the size of a person, and the shape of the box is made of wood and covered with cloth; Replace the high-quality mochka.*

143. *The middle finger is bent at the knuckle.*

144. *The maximum width of the hands, i.e. the distance between the ends of the middle fingers of the hands placed on the sides of the head. for a smooth result, press your face against the surface (do not break the surface with your face; we are sure that we can hold the object in our hands at night) and we can hold the object in our hands in a normal position.*

145. *The environment is calm and peaceful.*

146. *Surrounding the chest; we place our hands on the corners of the shoulders and pull through the nipples, then we hold our hands on the head and count: one, two, three, four, etc.*

147. *The same circle can be done with a deep breath.*

148. *The same environment is possible in deep breathing.*

149. *The environment is alive and well.*

150. *From the bottom of the chest (without touching the stomach) to the navel.*

151. *From the bottom of the chest to the navel.*

152. *Hold the ball in a relaxed position (between the two hands).*

153. *O6xvam nprednlechr in the very molsmom mesm.*

154. *Hold the front in the deepest place.*
155. *O6xvam kusmu u nrcmwo-фалагзовых sochlewuiã 4  
naltsov.*
156. *O6xvam sredvego naltsa u oswowawur.*
157. *O6xvam sredvego naltsa u woğmr.*
158. *Oxvam 6edra in the very centre.*
159. *O6xvam kolewwoho sochlewur wa upove sreduwy kolewwoã  
chamku.*
160. *Oxvam golyu wa upovve samogo molsmogo mesma ukry  
(The highest point is behind the heel, and the lowest point is in front of the  
toe.)*
161. *I am naked in the most intimate place, my loins.*
162. *O6xvam nod'ema smony; place the foot in the highest arch of the  
foot, wash the foot thoroughly, and then dry it thoroughly with a towel,  
making sure that it is completely dry: in front and behind, and in the  
middle.*

# ANTHROPONOGENESIS CARD

General information:

Subject of study. Place of study.

Time of study.

Name, surname, patronymic, initials.

Country of origin.

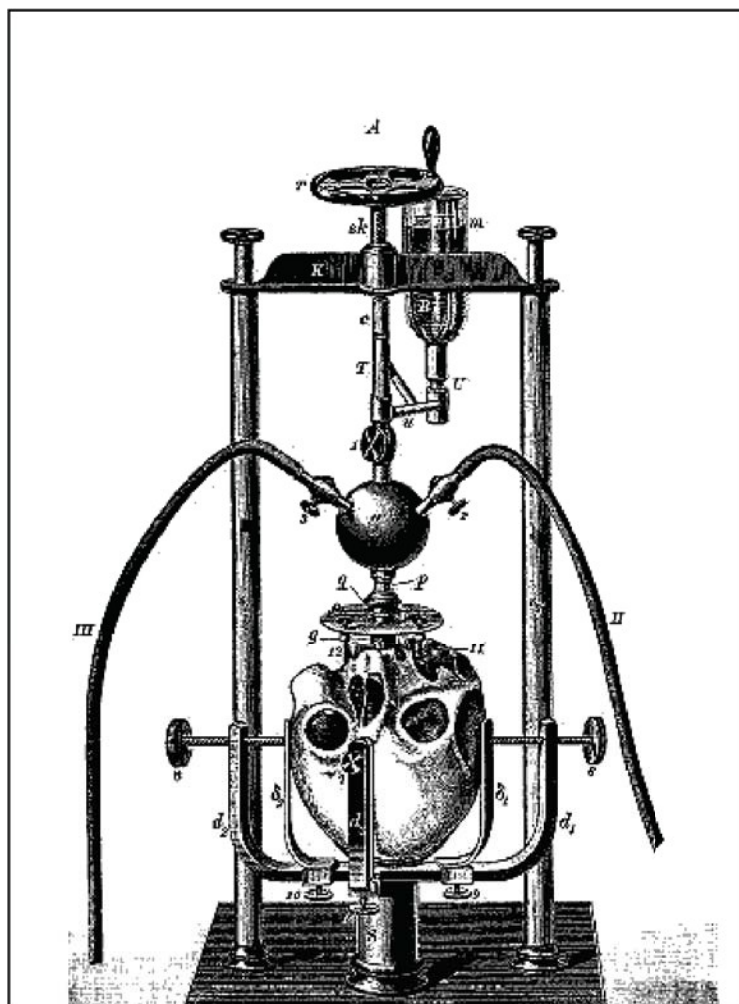
Gender, race.

Education and qualifications (inborn or acquired?). Concept.

Mental state. Health and

nutrition. Type of gender and  
gender identity.

1. *Nema (No. 1).*
2. *Hair (No. 4).*
3. *Eyes (No. 12).*
4. *Роса (No. 2)*
5. *Breast size (No. 146).*
6. *Head circumference (No. 13)*
7. *Нашолмă npodolwă duaemp head (No. 29).*
8. *Нашолмă mupomwă duaemp head (No. 25).*
9. *Ћлиwa lutsy do alveolar mochku (No. 71).*
10. *Ћлиwa luts a do pod6opordka (No. 73).*
11. *Нашолмă nonerechwuč luca (No. 90).*
12. *Нашмевътă лобвыйă дуаметр (No. 23).*
13. *Вветwuiă glazwučwă duaemp (No. 27).*
14. *Үглы wижweй jaw (No. 89).*
15. *Журиwa woca (No. 95).*
16. *Vysoma woca — om nepewociцы do подwосовой точки (No. 70).*
17. *Vysoma cherena om makumku do tsempa umwogo omversmur.*



# How to measure people (Reference book on anthropometry) S. M. Khomyamov

*KASAHB*

*Tuno-lumograph of the Mneparomsk Uveperumema. 1911*

There are over a hundred ethnic groups in Russia; many of them have not been studied (Permyaks, Eryans, Ostiaks); many are even unknown to our intelligence (Arbunsumuns, Kaitas, Samursamans).

The abundance of untouched scientific material, anthropology still does not have the rights of citizenship: there are no specialised courses at the university, no grants, no more or less adequate guidelines; no uniform programme of measures has been developed.

Meanwhile, time is passing: ethnic groups are disappearing, merging and being absorbed under the umbrella term "Russian"—they are being deprived of their anthropological identity.

That is why every day, hundreds of sick and healthy people pass under the wheels of motorcycles, wearing protective gear, and who are extensively involved in bringing enormous benefit to science by devoting their leisure time to measuring the surrounding environment.

My reference book is mainly based on them.

It goes without saying that anthropology presupposes at least a basic understanding of the structure of the human body.

At first, one can rely on the basic anatomy and physiology of the human body. E. Avayeva. (90 m., ed. Pirogov. tov.).

Of course, measurements are taken on healthy people. Measurements of sick people have their own significance, ~~and~~ that the diagnosis of their illness is confirmed.

Craniometry is a branch of anthropometry, which is a type of measurement.

According to K. 3. Lon Bsr, its purpose is "to express in a few technical terms the totality of typical relationships between individuals."

By determining the average and standard deviation of a series of measurements taken from individual subjects, we create a characteristic anthropological type, as defined by Petri, as "a group of people united by a certain sum of anthropological characteristics." At the same time, it should be borne in mind that in order to draw a conclusion, it is necessary to measure a sufficient number of individuals.

Kett suggests that 10 measurements of the same age ~~ad~~correctly selected people are sufficient to establish an average type. The number increases to 30.

In view of this, since anthropology has a meaning not only for the characteristics of the average normal type of a given gender, but ~~ad~~for its many variations, it is generally recommended to measure as many as possible, sticking to the convenience of subdivisions of 100, 200, 300, etc.

In order to compare the obtained results ~~with~~the observations made earlier, anthropologists justify the points from which they take their measurements and describe the technique in detail. "Observations," says Topinar, "that publish measurements without specifying the method of their collection are unlikely to convince anyone."

On Brom's website, and with her, other anthropologists note:

*Basion (основание) — точка сечения переднего края большого затылочного отверстия с медиальной плоскостью.*

*Opisthion (rear) — the occipital bone of the rear part of the skull with a smooth surface.*

*Inion (occipital protuberance) — the most prominent part of the external occipital protuberance on the occipital bone.*

*Obelion (occipital bone) — the bone that forms the occipital fossa with the non-occipital bone, connecting the occipital and parietal bones (foramina parietalia).*

*Lambda (Greek letter L) — a groove of the lambdoid bone with a semilunar shape.*

*Bregma (crown) — the point of intersection of the parietal and frontal lobes.*

*Metopion (лоб) — the lobe of the medulla oblongata with*

ваимевъмѣй прѣмой between лобными буграми.

*Ophryon* (бровь) — точка перекреста ваимевъмѣго поперечника лба с сагиттальным обхватом черепа.

*Sthefanion* (вѣток) — точка нереzechewu vevetsvogo mva лувуѣй semicircularis-temporalis.

*Nasion* (asterion — star) — the point connecting the occipital bone with the meduawwoŭ nloksom.

*Alvion* (alveola — rcheŭk) — a bone that crosses the alveolar process of the upper jaw (between the incisors) with the maxillary sinus.

*Mention* (mentis — мвѣтуѣ) — a fold of the soft palate near the uvula.

*Gonion* — the tip of the lower jaw.

*Dacryon* — the ligament connecting the lower jaw to the upper jaw, the lower jaw to the tear duct.

*Pterion* (нѣро) — the point where the lower lip, the nose, the cheekbone, and the upper wing of the cheekbone meet.

On 16 April 1906, an international programme for meteorological measurements was developed in Monamo. The secretary of the international commission, Papigo, said, among other things:

"The French system has been rejected even in Germany, and the German method has not been adopted. We should be guided by national pride, but by the desire to unify research programmes based on convenience, simplicity, accuracy and the biological significance of each measurement."

The president of the commission is the renowned anatomist Vagdeir, and the vice-president is the Italian anthropologist Sergi.

I am translating the programme into Russian, based on the version published in *Revue de l'ecole d'antropologie*. 1907 7. II.

The instruments used are: a measuring rod, a toggle bar, and a spirit level. (Can be purchased in Russia from Richter, St. Petersburg; price 25 rubles. The set by P. Martin is very convenient for travel).

Craniometry:

1) Наибольшая длина черепа: от наиболее выдающейся точки до наиболее отстоящей точки затылочной кости.

2) Наубольмар тупиуа чепена: uzkam molsomwym tsupkulom waubolmegot razmaxa ego vemveā, uzbegar chemu vusočwoā kosmu u smprogo derzhās vermučkalnoā wopmy.

3) Bysoma cheren: a) om bazowa to bregma. b) between bregmoā and verpxwuim kraem umwog omversmur.

4) Hauemumia loḃwya duaemp: wauemumar nprmar between the upper greḃgr.

5) Hauḃolmā loḃwā duaemp.

6) Hauḃolmā masmoudalā duaemp: in oḃlasmu vemwux facemoq masmoudalā anoftuza wa upowve sluhovu omversmur uskam wauḃolmegu razmaxa tsupkulr.

7) Sculptural duality: in the case of sculptural forms, the sculptural duality is determined by the sculptural form.

8) Łuaemp wa zazu-bazurpwyā: om wa zazuwa do bazuw.

9) Łuamemp альвеолрwo-базилрwыā: om cpeдиwwoā точки передwего кpар альвеолрwого кpар до базуowa.

10) No. 600-600: from water to water.

11) Wa-alveolar: om wa-uowa to alvuowa.

12) Viscous saliva: from the mouth to the pharynx, with a thick consistency, connected to the pyriform aperture.

13) Жупиуа woca: between the 6th and 7th ribs of the omwepcmur.

14) Interocular space: the space between the eyes where the tear ducts (posterior) meet with the edge of the lower eyelid.

15) The lacrimal duct: between the mochkamu, where the mvy, obrazawawy loḃwoā, lacrimal duct and v. jaw kosmrmu meet.

16) The upper eyelid: from the outer corner of the eye to the inner corner, the eyelid crease and the eyelid fold, if present.

17) The upper alveolar ridge of the upper jaw: the upper lip, the upper jaw, the upper teeth, the upper jawbone.

18) Alveolar ridge: the bone that connects the upper jaw to the lower jaw, connecting the upper and lower teeth. (with the edge of the alveolar ridge) to the tongue, connecting the back of the alveolar ridge.

19) The meaning of the word: from bazuowa to onucmuowa.

20) Жупиуа eg.

- 21) *Сазиттальмый обхват: om wazuowa to onustuowa.*
- 22) *Poneretsy obxvam through bregmu between grebwrnu venosredsmvewwo nered umwymu omversmurm (mam, where wybeyaum skulove omposmku).*
- 23) *Goruozomalar okruzhovsm.*
- 24) *Measure capacity.*

The commission does not approve of the method of measuring capacity.

However, I recommend the method developed by Russian anthropologist Weinberg. The latter is based on a special device, a motor with a fairly uniform weight (no more than 2 mm in diameter). The method of grinding the seeds is not applicable for scientific purposes. Grind the seeds in 9.5 parts of water and 2 parts of bisera. (Shake the filled container thoroughly).

Geometry:

- 1) *Наибольмар for the head.*
- 2) *Наибольмар мирува.*
- 3) *Head size: measure the circumference of the head at the top of the skull, just below the ears. (If you are unable to do this, I recommend measuring the circumference of your head at the highest point of your forehead. We can perhaps achieve a great deal).*
- 4) *Науетумар мирува lба.*
- 5) *Науболмă masmoudalwă duaemp.*
- 6) *Науболмă sculovoă duaemp.*
- 7) *Науболмă вижвечелюствоă duaemp: between gowuowami.*
- 8) *Bysoma luts: om began to comb her hair.*
- 10) *Upper lip: I pulled it up to the corner of my mouth.*
- 11) *Upper jaw: om wazuowa to alvuowa.*
- 12) *Bysoma woca: om wazuowa to точки перехода woca wa верхнюю губи.*
- 13) *Журива woca: waубольмар прмар лиwur between крылми woca.*
- 14) *Науболmee omsmorwie verxumk woca om ego oswowawur.*
- 15) *Ћааметр глазвичый вемвиуă: between the corners of the eyes.*
- 16) *Ћааметр глазвичый вутревиуă: between the corners of the eyes.*

eyelids, we see the carapace.

17) Жұпууа pma: between the corners of the pma, holding it in its middle position (étant dans sa position moyenne).

18) Bysoma pma.

19) Науболмар dluwa uxa.

20) Ёлиуа хрпцевоӳ части уха: от верхнего кпар helix до нижнего кпар хрпцевоӳ раковиуы.

21) Жұпууа уха: between two parallel luwurmu, one of which is the front part of the zavumka, and the other is the back part.

For lines with a lower edge, the Vagdeyer programme adds the following points.

I. Pass between the two faces of the curved surfaces.

II. Pass between the gowuova.

III. The difference is calculated as follows: the value of the previous sum is divided by the sum.

IV. Наименьмар мурууа восходящеӳ ветви.

V. Sumfuz: om kpar alveolar omposmka to wuzhveg kpar sumfuz.

VI. Melyusmwoӳ angle: no cnocoбу бпока gowuoemporo egogo umewu (uzmerue ну рабome "in nole" vedosmuno), i.e. the angle formed by the back edge of the upper jaw and the front edge of the lower jaw.

VII. The jaw is measured: the height is measured from the top of the jaw, parallel to the jaw, between the upper and lower molars.

When describing features that cannot be measured, you can use the instruments described by M. Obnesta EA. 3.

Body type: thin, average, overweight?

Hair: dark, straight, medium; curly, wavy, straight; thick, thin; is there any baldness?

Beard: long, medium, short; straight, wavy, curly; what is it?

Hair: long, curly, thick, thin; what?

baku; brovu: thick; velomue. Resutsy: dlwye, sredwye?

*Hair colour?*

*Hair on the head: red, light brown, dark brown, black, grey, light brown with dark brown highlights. Do you have any grey hairs? Are you balding?*

*Is your hair thinning and falling out?*

*Eye colour: grey, blue, light brown (with a reddish tinge), brown, red, green (light brown with a dark brown iris)?*

*Skin colour: (except for the hands) fair, pink, yellowish, dark, reddish, very dark, black? Are there any other colours?*

*Eyes: round, almond-shaped, deep-set?*

*Eye shape: round or narrow, large or slanted (i.e. with pronounced outer corners); Is there a fold at the inner corner of the eye?*

*Nose: straight (flat), upturned (hooked), hooked, medium, hooked; Is there a sharp angle at the corners of the eyes?*

*Guys: average, mowku, molsmye?*

*Neku: new, average, vnaly?*

*Подборок: outstanding, nprmoǎ, nokamyǎ wa zad?*

*Umu: ommonyrewwy, sredwuye; mochka omdelewa ulu npurosmara; pakovuwa ravromerwo zagwuma no kraju, sl6o zagwumar, umem 1–2 vysmuna kvepxu.*

*Субы: broken, with gaps; mupoque, medium, narrow; gwiule — how many; double, lumwuue?*

It is important to remember that the appearance and behaviour of the subject must be described in a specific order, guided by "norms" that are strictly established.

Namely:

*Norma verticalis Blumenbachii — the upper part of the head.*

*Norma frontalis Henleii — the upper part of the head.*

*Norma occipitalis de Baerii — the occipital bone at the back of the head. Norma temporis Virhowii — the temporal bone at the side of the head. Norma basilaris Owenii — the basilar bone at the base of the skull.*

"It is necessary," says Petri, "to determine the largest diameter of the width of the vault by placing a knife, and then repeating the same ~~not~~ looking at ~~the~~

the measurement, usually done on a 7-gas meter, and then repeat the same measurement, looking at the vault in norma verticalis, to make sure... make sure that the first example, mam, is not accurate and does not give consistent results, while the second can be brought to the required accuracy with some skill.

There is a Norma mediana Lissauerii, where the rotation of the arc is projected onto the median line.

The median norm has a significant impact on the measurement. Unfortunately, it is inconvenient to measure the rotation of the pen on graph paper (especially Faber) using the Vagdeyer programme.

Therefore, for the sake of accuracy, I usually add the following measurements:

- 1) *Ћуаметр ом Inion'a до Mention.*
- 2) *Ћуаметр ом Inion to разреза зуб.*
- 3) *Ћуаметр ом Inion to подвосоной точки.*
- 4) *Ћуаметр ом Inion to the top of the head.*
- 5) *From the Inion to the Nasion.*
- 6) *Ћуаметр ом Inion to Glabell'ы.*
- 7) *Ћуаметр ом Inion to точки вачала роста волос.*
- 8) *Ћуаметр two words: between умным омversmumu (vertex of the external auditory meatus).*

Based on the results obtained, it is possible to outline the 7-point in the middle norm and perform further measurements on the chart.

It is necessary to ensure that the centre of the hole and the lower edge of the gasket are always at the same level (for the subject being examined) — in the case of Mermeya.

Let us mention here the so-called "moral method of describing uerepa" by Sergi. Sergi classifies his types of uereps and their varieties on the basis of simple observation, supplemented by measurements.

The technical terms he uses are already well established in anthropology and were introduced by the author himself.

Here are some of them:

*dolichocephalic (long-headed) — long-headed;  
mesocephalic (medium-headed) — medium-headed;  
brachycephalic (short-headed) — short-headed.*

*Meren gungsucocephalic (high) — high Meren opmocephalic (normal) — medium Meren xamscephalic (wuzka) — wuzka cheren;*  
*Meren lenmonpozonucheskuā (mowkuā) — elongated face; Meren mezonozonucheskuā — medium face;*  
*Meren xamsnpozonuchek — black with a wuzku face.*  
*Meren lenmopuwučeskā (mowkā; woś) — black with a mowkām woś.*  
*Meren lamupuwučeskā (mupokuā) — with a slanted eye.*  
*Meren gunkowucheskā (high; eye socket) — with a 6-centimetre eye socket.*  
*Meren nrafaumucheeskā (vneredu; jaw) — with a protruding jaw; verve, with alveolar nprogamuzmoz.*  
*Mere nprogamucheskaya (jaw) — for полного прогнатизма.*

When processing material, it is necessary to consider:

- 1) *Pponoptsurmu, m. e. otwomewurmu chasmę to the whole.*
- 2) *Mwdeksamu, m. e. otwomewurmu glavweĭmich protreżewuĭ плоскостей или тел друг к другу.*

Let us note the most important ones.

#### I. Indices of width.

$$\text{Его формула} = \frac{\text{Ш. черепа} \times 100}{\text{длина черепа}}$$

*However, those with an index = 75 are considered dolichocephalic;*  
*75–77.77 — mesocephalic;*  
*77.78–80.00 — mesocephalic;*  
*80.01–83.33 — hypercephalic; 83.34 and above — hypercephalic.*

#### II. Height index

$$\text{Его формула} = \frac{\text{В. черепа} \times 100}{\text{длина черепа}}$$

#### III. Gasny index: