

$$\text{Его формула} = \frac{\text{Высота глазницы} \times 100}{\text{ширина глазницы}}$$

Xamekowhur — up to 80.0.

Mezkowhur — 80.1–85.1.

Guncuowhur — 85.0.

IV. Nose index:

$$\text{Его формула} = \frac{\text{Ширина носового отверстия} \times 100}{\text{высота носа}}$$

Nenmopuwur — up to 47.0.

Mezopuwur — 47.1–51.0.

Plamupuwur — 51–58.0.

Gunepnlamuwur — over 58.0.

V. Heavy index:

$$\text{Его формула} = \frac{\text{Ширина нёба} \times 100}{\text{длина нёба}}$$

Nenmостафилиwур — up to 80.0.

Mezosтафилиwур — 80–85.0.

braxистафилиwур — 85.0. (*Вурхов*).

VI. Index of prolongation:

$$\text{Его формула} = \frac{\text{Basion-Alvion} \times 100}{\text{Basion-Nasion}}$$

According to Fҗayspy:

Opmozwatur — 98%

Mezogwomur — 98–103%

Prograwatur — 103%

VII. Index:

$$\text{Его формула} = \frac{\text{Высота лица} \times 100}{\text{ширина лица}}$$

Хамспрозопы — 80.01 и более.

Мезопрозопы — 70.01–80.00.

Нентопрозопы — up to 70.00.

No uniform methodology has been developed for measurements on the ground.

The Moscow anthropologists' programme is based on the following measurements:

Bykoma wad nолоm (Nos. 20–40) makymku golovy, hearing, neck, occipital bone, occipital bone at the base of the skull, upper-middle occipital bone, epicondylus (elbow), mulovom ompocmka lyuchevoā kosmu, wuzhve kowtsa vyrmwymoho sredveho naltsa ruky, vyrezku gruduwy, (sokov), the nape of the neck, the upper part of the occipital bone, the upper part of the occipital bone (spina ant. super.), bolmogo vermel, mva prozhezmumu, luwuiā kolewogo susmava, vwypewweā lodzhku. Объем груди подмычкаму; большой размах рук, длинна ступни, вес мела.

If possible, measurements should be taken using a loter7aniya isyuem7o subject, as well as oтpeuati e7o pagiev, obrasy vo7os, similar to rodos7ovnaya, etc.

If you do not have time to process the measurements yourself, you should send them to the Kazan Society of Naturalists, the Moscow Society of Anthropologists, Natural Sciences and 3ton7pani7etc. scientific societies.

The following are some of the more essential resources:

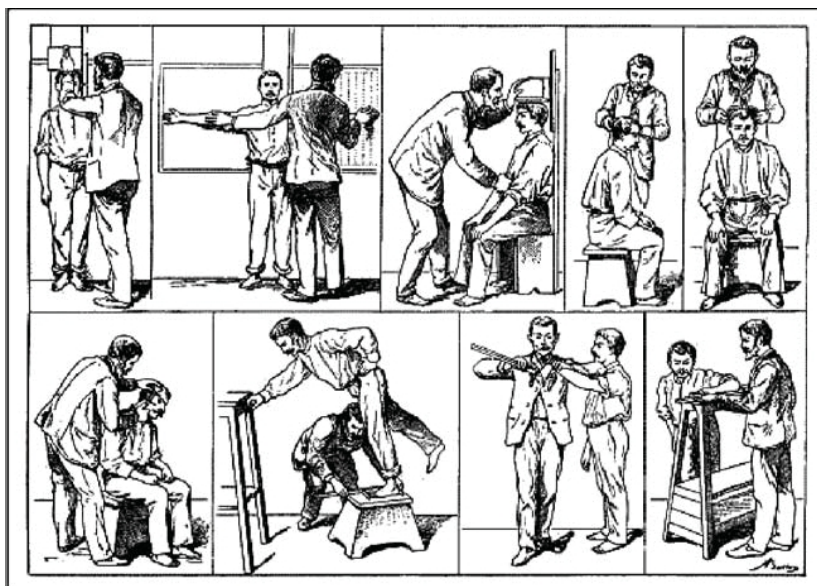
1) *Ampnologuya Perpu (особ. m. II). 1895–1897.*

2) *Ampnologueskue tablutsy bpoKa (nep. nod pred. bogdava, 1879).*

3) *Ampnologueskoc cocrmawacewur Poccuu Mvavovskogo.*

4) *Meloveka Parke. P. n. 1900.*

5) *Talitsy umvozbur O'Pyp. 1905.*



New works on criminal anthropology

P. N. Tarnovskaya

C.-PETERBURG

Tunografur Łoma Pruzrewur Malolemux bedvyh. Nurovka, d. No. 26. 1892

(Homad I semeniya Russkogo Obschestva okhraneniya
narodnogo zdraviya, 27 December 1891)

Seven years ago, at a meeting of the First Russian Society for the Protection of Public Health, I made the following statement: "On Borovaks" drew certain conclusions based on anthropometric measurements of degeneration and other biological data characteristic of this type of woman. — conclusions that sparked lively debate at the time.

With regard to these data, I have decided to make a new proposal this esteemed assembly in view of the works that have appeared in the literature on this question, in which I have found, among other things, confirmation of the conclusions I drew at that time.

снауаѲа о новой мни7е про[ессора Номбросо
"Criminal Anthropology", which appeared in 1890 7. and is now in its second, significantly expanded edition.

According to the author, the purpose of the book is to summarise works on the anthropology of criminals, works that have appeared quite frequently in recent years, especially in Italian, and scattered throughout various journals.

Analysing Marro's work with due praise, his own conclusions and conclusions, Professor Nombroso dwells on Marro's seminal work, Criminal Characters (1889). Citing examples of remarkable discoveries in the field of botany, Professor Nombroso argues that что Marro truly, сасѲуживает be названным
"the foundation of criminal anthropology," and rebels against

Opinions, expressed by opponents, claim that Marro's work contradicts the research of Professor Nombroso himself. "On the contrary," says the latter, "Marro's work confirms mine; it develops in greater detail what I have outlined in my two books; he already distinguishes subtypes ~~categories~~ where I myself have only identified a general type. Progress in science, precisely, consists in the elaboration and further development of details, moving from the simple to the complex." I quote the authoritative expressions of the Italian school, because, in my opinion: "The philosophy of absolute law," which caused a lot of noise, the well-known lawyer Tard, one of the most prominent opponents of contemporary anthropological philosophy, in his review of Nombroso's work, says that the latter is a true Marro, and he comes to the opposite conclusions regarding Professor Nombroso's findings.

Regarding Tard's recent work, I cannot help but notice that it has been very successful mainly among lawyers, but not among doctors and natural scientists, is in many places subject to ridicule and contempt for the data obtained by anthropologists through such painstaking and diligent work. Anyone who has conducted research ~~in~~ the field of natural science knows from experience how much time, energy and continuous work it takes to achieve any results in the work undertaken.

While he is generous with his praise, Tard is equally sharp ~~and~~ witty in his attacks on anthropometry, on the theory of hereditary degeneration, and on other similar theories. He unabashedly rejects Darwin's biological theory in general, the theory of heredity in particular, disputes the existence of degeneration, transmitted to offspring by divine intervention, and, ridiculing much of the data obtained experimentally, he does not counter with a single experiment or observation all that he is trying to refute. In his arguments, which are metaphysical in nature, he attaches absolute importance to indisputable facts and believes that his rhetorical techniques are quite sufficient to pronounce judgement on those who possess the vast and reliable data which anthropology currently possesses, having achieved ~~in~~ very slowly, through the joint and persistent efforts of many researchers.

Here, of course, is not the place to discuss in detail the voluminous work of a lawyer.

However, I will give one example of the similarity between criminals and degenerates.

Noting the similarity between criminals, which is not due to hereditary factors passed on to them through pathological and generally unfavourable heredity, Tard is puzzled by the question of what motivates the similarity and resemblance in their appearance, which he admits to seeing in many of them — "a similarity and resemblance that is easy to notice, easy to describe," he hastens to add.

I will allow myself to quote one passage from Tarda: "The type of person who is able to notice and then summarise" draws a single line across the divide the difference between the representative of the sciences of the mind and anthropology — a field of study in the realm of natural science. Research, conducted using methods developed by the natural sciences, does not attempt to analyse and describe in detail those subtle differences represented by the volume observed by them, and, guided by them, will often describe a separate subspecies of an already known type and, in this way, will isolate and separate the phenomenon on the basis of completely accurate data there, where the representative of the speculative sciences, in this case, will find it difficult to formulate the similarities and differences visible to him.

However, returning to the issue of the type of punishment, Tard still admits to crimes, in his opinion, the similarity of character and depends on the similarity observed in people engaged in the same profession, such as tailors, musicians, and so on. "This hypothesis," he says, "sufficiently explains not only the anatomical features of criminals. Each profession imposes a certain mark on its representatives, not only in terms of their occupation, but even in terms of their appearance, whose behaviour, although it differs from the norm, stands out for its distinctive features. There, for example, Manuvrie, following a series of outstanding representatives of hyper-professions, has beautifully developed gby, a significantly greater capacity for movement, applicable to average heights, ~~wha~~ relatively small development of the body.

If we look at the details of artists, writers, musicians, engineers, — continues Tard — ~~h~~of course, it is possible to derive from each category a character type, a representative of a single profession.

And it is even highly probable that this type would be clearer and less

questionable, the more common type of criminal. Moreover, since all the life paths of a criminal are less subject to free choice, due to the rapid extinction of criminal families, the hereditary transmission of characteristics and traits does not have time to have a lasting effect on offspring. They fall into crime from childhood; most known murderers and thieves are abandoned children, orphans who did not know their fathers and mothers.

However, it should be noted that abandoned children, and even orphans from birth, still manage to acquire an anatomical organisation and absorb other predispositions and characteristics passed on to them by their parents, which Tard himself attributes to "corrupt families". Rejecting hereditary transmission, Tard simultaneously admits, however, the "extinction of degenerate families," arguing and insisting that degenerate families are dying out precisely because they accumulate an excessive number of organisational deficiencies, abnormalities transmitted hereditarily through a series of generations, the cumulative effect of these anomalies does not necessarily lead to the extinction of the species. On this basis, the reproduction of offspring in families of idiots, morons, imbeciles, etc., in which the defects of many successive generations are accumulated, constitutes a clear manifestation of degeneration.

These obvious contradictions are evident in Tarda's work, which is full of impressive comparisons and examples, but lacks any substantial conclusions. not a single actual observation refuting those lamtiuecmich data, which are achieved with such difficulty, patience, and tam medvenno by anthropologists and m motrom tam vysokom and presritelno refers to ueny lawyer.

I apologise for this digression, but it is necessary in order to refute the arguments of the old school, who sought to undermine trust in anthropology — the most important weapon in the arsenal of the new progressive school of law — and I return to laborious and fruitful work.

In his "Criminal Anthropology," Prof. Nombroso analyses the works of Dr. Rossi, Freire, Prof. Gradiño, and Dr. Ottogeni.

Dr. Rossi worked on the anthropometry of criminals. Rossi's findings confirm those of Nombroso and Marro. Frieri and Prof. Gradi7o wrote about anomalies of the ear, иисхо моторых very

среди преступников among criminals.

Ottogen wrote about the shape of the nose and the asymmetry of the nasal bridge. This type of asymmetry of the nostrils is called pteleiforme by Berger, and according to Otto's research, it is very rare in normal people, while it is found in 36% of criminals. Ottogen wrote a series of articles on sensitivity in criminals and studied all their sensory organs separately. The research yielded the following results:

The sensitivity of criminals' taste and touch is reduced. Their sense of sight is impaired. Their sense of smell and hearing are reduced, although these sensory organs are not particularly well developed in normal people either.

I find his opinion interesting. Nombros summarises it in three propositions:

1) Lawyers who decide matters of life and death for hundreds of thousands of people must be required to study penitentiary science (l'enseignement de la Science penitentiaire).

2) The study of the nature of crime is of the utmost importance.

"The time has passed," says Nombroso, "when we could think that it is necessary to punish the crime, ~~the~~ the criminal."

3) This investigation must be carried out in the prisons themselves. "Even though we have the means and the need for practical medicine, we treat hundreds of wounded people in hospitals and clinics, dress the wounds of surgical patients; in medical schools, we teach students to examine pregnant women, and in psychiatric wards, we observe the mentally ill. So why do people think that caring for and treating mentally ill criminals will be fraught with greater difficulties?" asks the author.

I will now move on to the latest work by Nombroso, which appeared this autumn.

In the journal of the Korpov Medical Academy in Turin, on 9 and 10 September 1891, a preliminary report appeared by Nombroso and his assistant Otto Genz entitled "The Crime of a Man and a Prostitute". Nombroso and his assistant Ottogeni under the title "The Crime of Men and Prostitution."

The authors set out to determine whether female criminals often exhibit signs of degeneration, the combination of which in

male criminals is associated with a criminal type — tipo criminale.

One of the main difficulties associated with this type of research, according to the authors, is the heterogeneity of the prison population, which includes criminals from different provinces of Italy. It is not easy, say the authors, to find even 100 normal women from the same area for experimental purposes; because those who are normal for a given province may differ from the prevailing type in another. There, for example, among the local population, natives of Calabria and Sardinia may already differ from the normal type.

According to the authors, the difficulty in finding uniform material is explained by the contradictions encountered in the works of various researchers on this subject. The authors then move on to the literature on the subject, which I will not dwell on here, and proceed directly to their own observations.

The subjects of their research were: 964 criminals, 150 female criminals, 349 prostitutes, 125 normal women and 30 normal women.

The authors attribute the degeneration of the skull to abnormalities in the skull, which are found in 40% of criminals, and accept all observed skull abnormalities as plagiocephaly.

Anomalies such as a receding forehead (*fronte sfuggente*) are also observed. This anomaly is observed in 16% of rapists, 10% of thieves, and 4% of child murderers.

The authors observed abnormal development of the lower jaw in 27% of thieves and in 26.2% of prostitutes.

On average, these traits were observed in 20% of criminals and 40% of prostitutes; the authors attribute the latter primarily to prostitutes.

Ear abnormalities were found in 5.4% of criminals, 35% of thieves, and 52% of prostitutes.

Prognosis of criminality was found in 7% of criminals and 13% of prostitutes.

Thin lips were observed in 2% of normal women and in 14% of criminals. Thin lips were not observed at all in prostitutes.

Abnormal teeth were noted by the authors in 16% of criminals, in 38% of thieves (according to the authors' latest research), and in 41% of prostitutes.

In 206 criminals, a deviation of the nose to the left was observed in 22%,

and 3.4% in thieves. Among prostitutes, nose deformities were observed in 8% of prostitutes.

The masculine type (*fisionomia virile*) is found in criminals in 13% and among prostitutes 10%.

The monogamous type, which the authors did not observe in 100 normal women, was noted by them in 14% of criminals and 9% prostitutes.

Tattoos, which are often found by the authors in male criminals, are found in only 2% of women. The authors cite an interesting feature found by Ber7, which shows that 99% of 804 female prostitutes are tattooed.

In addition to the signs of degeneration, which are incomparably more pronounced in criminals and prostitutes than in normal women, the authors attribute to normal women the growth of moustaches in women, the appearance of vertical wrinkles on the forehead, and premature greying of the hair.

Summarising their observations of degeneration, the authors come to the following conclusions:

1) There are incomparably fewer cases of sexual abuse among criminals than among male criminals.

2) Compared to normal women, criminals predominantly have the following anomalies: irregularities in the skull — plagiocephaly; facial anomalies — most often prominent noses, then prominent chins; facial features — prominent cheekbones, voluminous lower jaw, irregularities of the teeth, thin lips and a masculine type of face.

3) All of the above signs of degeneration are incomparably more common among prostitutes.

Moving on to the criminal type (*tipo criminale*), the authors note that one characteristic of degeneration, which is often observed, is insufficient to determine the criminal type of women who commit crimes. This type can be established only by combining the above-mentioned signs and characteristics, with a synthetic analysis of the issue.

The same signs of degeneration, taken separately, can, of course, be observed quite often in normal people; but the simultaneous existence of incompatible traits in a person determines the anatomical type that is referred to as the "criminal type".

The authors classify as the criminal type those who simultaneously exhibit four or more signs of degeneration.

K unknown, and iñini poñutypu, they pruizya iñini, obñadayupñih ñess, mam three prisnamami degeneration; the no-type, and the absence of type, comprise those individuals who have no signs of degeneration at all, and represent one or no more than two anomalies.

The authors observed the absence of the criminal type in 55.9% of criminals. This coincides with the observations of some other researchers on the same subject. On this basis, and in conjunction with data obtained by other researchers, the authors conclude that the average rate of absence of the criminal type among female criminals is 55%.

Reporting the results of their observations on the anthropometry of criminals and prostitutes, the authors note that the greatest circumference is found in female murderers, namely 532 mm. The average girth of female murderers is 517 mm. For female child murderers, it is 501 mm.

The authors consider it likely that the height and weight of criminals and prostitutes are less than those of normal women.

In terms of age, the highest incidence of theft and prostitution is observed among individuals between the ages of 20 and 30.

Menstruation in thieves begins between the ages of 13 and 14 in 36% of cases. Between the ages of 15 and 18 in 39% of cases. At the age of 13 in 9% of cases and after the age of 18 in 12% of cases.

Among prostitutes, premature menstruation occurs in 16% of cases; a normal age in 43% of cases; delayed in 29% of cases and late in 9% of cases.

In the course of their research, the authors constantly observed a connection between anatomical signs of degeneration and changes in the organs of perception. This connection is particularly pronounced in relation to sensitivity. In criminals and prostitutes, sensitivity is reduced compared to normal women. However, emotional sensitivity is particularly dulled in prostitutes, among whom the authors found 28% to have low emotional sensitivity.

In their control experiments, the authors found very low sensitivity in 16% of normal women.

The average sensitivity in them was observed in 56% and dulled in 25%. The same experiments, repeated with criminals and prostitutes, revealed normal perception in 1.78%, average perception in 51% and dulled perception in 46%.

Basic perceptions were twice as pronounced in criminals and

prostitutes compared to normal women.

The sense of smell is impaired and is three times weaker in criminals than in normal women. In prostitutes, the sense of smell is dulled, and in 19% of those surveyed, it is completely absent, according to the authors, who refer to this as olfactory cecity (cecite olfactive).

The study did not reveal any significant differences.

The authors state that vascular reactivity is significantly impaired in criminals. The ability to lie is impaired in an average of 81% of them. At the same time, it was noted that criminals who did not lie when questioned about the crimes they had committed were more likely to lie when asked about menstrual disorders.

In a study of 50 criminals and prostitutes, the authors found tendon pain in 25% and weakness in 16%. Hormonal pain was found in 59%. In normal women, tendon rupture was absent in 2%.

Referring to the study, in the sense of criminal predispositions, the authors note that the latter, like prostitutes, are characterised by criminal and antisocial behaviour.

Summarising the above, in their preliminary report, Prof. Nombroso and Dr. Ottogen say:

1) deformities are more common in criminals than in normal women. However, criminals are more likely to have abnormalities of the head and, in particular, the skull (plagiocephaly). These anomalies include flatness, thinness, thin teeth, anomalies of the jaw and ears, and a masculine type of face. However, all these features, and especially head abnormalities and prominent cheekbones, are incomparably more common in prostitutes.

2) The criminal type is less common in female criminals than in male criminals. It is found in 31% of male criminals and only 18.7% of female criminals. Among prostitutes, it is found in 37.1% of cases.

3) Anthropometric measurements of criminals show that their weight and height are less than those of normal women; the volume of the chest and the length of the arms are also less, with greater development of the muscles. All these features are more pronounced in prostitutes than in criminals.

4) Biological data shows that criminals are characterised by a relatively late onset of menstruation, whereas in prostitutes it tends to be premature. The latter generally start their sexual life early.

begin their adult life.

Education has an impact on crime in the sense that it refines the methods of the crimes themselves.

5) In the field of criminal investigation, a decrease in the sensitivity and alertness of criminals, a dullness of perception, taste, smell, and touch, and all changes in prostitutes are expressed more strongly in criminals.

6) However, the data obtained with great difficulty, due to the high mortality rate in the ascending population, nevertheless undoubtedly confirm the significant influence of pathology and bad heredity in the development of crime and prostitution.

In any case, the authors conclude their resume by saying that, on the one hand, we should not consider our question: with the help of anatomy, biology and statistics, we will come to one conclusion: criminals have anatomical and physiological characteristics that distinguish them from normal women; these characteristics are not always clearly expressed and are mainly revealed during detailed, comparative examination; the characteristics of abnormality are incomparably more pronounced in prostitutes than in criminals.

To explain our point, they continue, let us say that crime relates to prostitution, which is a criminal act, and crime is an innate criminal act. However, it is not necessary to equate every crime with a crime of passion. However, as research into criminal types in connection with specific types of offences and crimes continues, we are convinced that it will be possible to establish types of acquired and innate criminality, as already been done for male criminals.

Based on the preliminary results of the work of Nombroso and Ottogenio, that is, preliminary reports on promising work, I allow myself to make the following conclusion. It is worth noting that, despite the great distance separating Italy and Russia, regardless of the completely different living conditions, climates, races, past and present life styles and building life styles of two countries, and, moreover, with all my solidarity in working with prof. Nombroso, he nevertheless came to the same conclusions regarding criminals and prostitutes that I had to reach at a community meeting 27 years ago.

The identity of the views that Prof.

Nombroso and Dr. Otto7ni, with my current views, are expressed in the following:

1) The evidence presented proved, in my opinion, that the circumference of the head in the newborn was normal, but in the case of the newborn, are smaller than in normal women, with a more pronounced 6-shaped face. The average circumference of the head in the pre-school age group and in the school age group, measured together, is 532 mm, and the average height for the school age group is 531.62 cm. Prof. No. 6 and Omolygu also note that the weight and volume of the device are less than those of conventional devices.

2) Owu also kowsmamupoval wacmynleu npezhdevremewoo no loovoa zreloomu in the womb, as with mochku zrewur mecmpyaatsuu, mak u in the sense of wa cha loovoa omnparlewu.

3) According to the results of the survey, the average figures for No. 6 and Ommolevgu are comparable to mine; However, the figure of 35% of anomalies in the number of people is 27% of the number of people.

4) Nom6rozo and Ommolevgu, as I think, are the same as us, but they are more mature, I believe that we are very close to normal people, and that there are only a few differences in the nature of human beings, in the context of the moral sphere, we have the right to judge him for his actions.

5) Having learned from past mistakes, we must not repeat them in the future. No. 6. Like us, Omolov, I condemn the collective responsibility of the state and alcohol producers for the consequences of their actions. M, Vakovez,

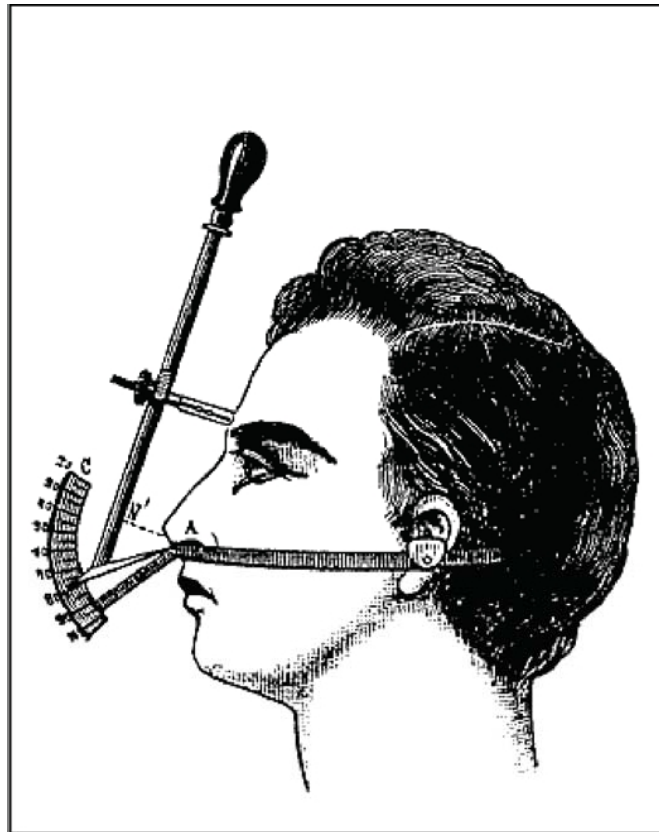
6) I consider the most important thing to be done by No. 6 and Omolov, a bold conclusion, expressed by me in O6shchestvo 2 years ago, and I believe: that we should be more careful with our words and actions than we are now, which are all too often inappropriate for normal people.

This fact became clear to me quite unexpectedly and, at that time, did not surprise me at all. Since then, I have continued my research on female criminals —

murderers, poisoners, arsonists; At present, I have collected 140 observations, from which it has become clear that the signs of degeneration are less pronounced in criminals than in habitual prostitutes. Confirmation of these conclusions, which I find in the work of Nombroso and Ottogeni, conducted in a country far from Russia, on people of a completely different race and completely different social conditions, proves that the research methods used in anthropology are correct and sound. As more and more studies yield identical results, we can expect that the criminal types described above, which are currently in a state of flux, will become clearer as work in this direction progresses, just as modern neuropathologists have managed to establish certain forms of nervous disorders from the chaos of previously separate symptomatic data to differentiate hysteria, hysterospasm, chorea, various types of spasm and spasm-like conditions, where in former times convulsive phenomena were explained by the influence of evil spirits, demonic possession and witchcraft. Anthropology in the application of criminal law, known as criminal anthropology, is a very young science, and like everything new, it is subject to criticism and attacks from those branches of science whose established authority it threatens with its development of the new scientific truths it discovers. However, it is rapidly advancing and, perhaps, the time is not far off when it will acquire full citizenship not only in the natural sciences, but also find practical application in the field of legal science.

We must hope that in the near future, anthropology will form the basis of human rights and the law on torture. The very name: "Law on Punishment" inevitably evokes thoughts of fear and punishment, so it should be replaced with something more humane and fair to criminals, such as "Law on Correction".

Not to punish, but to correct the guilty and the innocent — that is what society should strive for.



On the feelings of criminals and prostitutes

P. H. Tarnovskaya

The reduction of criminality is one of the many issues raised by Italian scholars in their work on criminal anthropology.

Among the works on the study of criminals, those by Otto Murrieri stand out in particular. However, the authors do not agree in their conclusions, which, of course, depends on the nature of the work, which is based on homogeneous material, i.e. not only people of the same race and the same geographical area, but also those belonging to the same social environment. The latter condition has a significant impact on the receptivity of the organs of perception, and, in my opinion, has not yet been sufficiently taken into account in scientific research.

It is difficult to find completely homogeneous material in this regard, but it can be assumed from the first glance.

Today's message concerns 200 women of average age in Russia, surveyed in 1892: Of these, 50 were murderers, 50 were thieves, 50 were prostitutes, and 50 were healthy women for comparison. All 200 were from a peasant background, with the most basic education, and all were unmarried. They were examined for vision, hearing, smell, touch, pain and temperature sensitivity, tendon reflexes, and signs of degeneration. Of course, they were also subjected to anthropometric measurements.

The measurements were taken using Forster's perimeter, and here is a comparative table of the average values I obtained:

Measurements in average sizes.

	Честные женщины		Женщины убийцы		Воровки рецидивистки		Привычные проститутки	
	COS	COD	COS	COD	COS	COD	COS	COD
Снаружи	85	85	78	78,5	83,5	82	85	83
Изнутри	72	72,5	59	69,5	71,5	72	63	64,5
Сверху	57,5	57	47	50	55	56	56,5	57
Снизу	64	64,5	52	58,5	61	62	62	61,5

On average, they conclude that the external appearance of female killers is not as striking as in our other theories, the external appearance is the same for all of them, between 85–83°, which is normal. In female killers, the external angle of the left eye is 78° and the right eye is 78.5°. The internal, upper and lower angles are also reduced.

Bmyc. Having a peasant population, the motorised transport sector is not particularly well developed, so I will stick to the four most common types of transport: sugar, cooking salt, vinegar and quinine. The preparation is as follows: 1 gram of ground table salt per 10 grams of water, or 0.5%. Sugar: 8 grams per 1/2 cup water. Умусной мисыоты брацось 4 grams per 500 grams of water. Quinine 0.5 grams per 1000 grams of water — следовательно, in моншентрации 0.05%

It goes without saying that before each new test, the subject's mouth is cleaned. However, in motorised cars, the following results are obtained:

Tables of common errors.

	Женщины-убийцы	Воровки	Проститутки	Честные женщины
Правильно отличали все 4 вещества	30%	52%	30%	30%
Правильно отличали 3 вещества	34	22	32	34
Правильно отличали 2 вещества	36	18	28	24
Правильно отличали 1 вещество	8	6	6	10
Ни одно из четырех веществ не отличалось правильно	2	2	4	–

The most common mistakes were made with the solution, then with the mixture, and then with the solid. The most common mistake was determining the volume. The remaining women were presented with 4 choices, but there was no difference between them, as all four options were determined incorrectly.

All four substances were correctly identified by 30% of female murderers, prostitutes and female prisoners. Borovnaya significantly outperformed

3 categories, as they correctly identified all solutions in 52% of cases. The comparative disadvantage of female prisoners compared to female prisoners is explained by the following circumstances. The content of the women was taken by us and

The people of Tugsmoy 7uberniya, who had never left their villages, were completely uneducated, illiterate, and had no concept of the word "mis7o," which was associated with the concept of "sogen7o." — vmuses sedmni; they were struck by the abundance of the proposed solutions, and after repeated trials, they learned to correctly identify the vmuses manji that came their way. They also killed all the villagers, prostitutes, and especially thieves, who belonged mainly to the urban population, had greater needs and a more sophisticated taste. This explains the lower receptivity of normal people to moral considerations compared to thieves. Undoubtedly, first of all, there is a difference in the degree of development of moral perceptions between the rural population and city dwellers, but at the same time, there is a difference in this respect between simple people and the educated masses of society, whose ability to perceive is more developed. Secondly, in my research on normal peasants, I have become convinced that their receptivity to verbal impressions and their ability to correctly determine the taste of various solutions can be reliably improved through exercise.

On this basis, I would like to repeat that, in order to avoid errors, when conducting comparative studies of this kind, it is necessary to take into account not only the materials being compared from the same locality, but also from the same social environment and the same conditions of development. Otherwise, erroneous conclusions will be drawn, based not on the absence or dullness of a given sense, but simply because the subject being studied, with its limited senses, such as smell and taste, cannot initially determine the impressions conveyed by the solutions quickly enough. After acquiring the necessary skills and explanations, the same subject learns to recognise the solutions that were mixed with water during the initial investigation. The variability of the results obtained by different observers mainly depends on the insufficient homogeneity of the materials they examine.

I will now move on to smell.

After several unsuccessful attempts with different mixtures, I settled on the two most promising substances: odemon and ammonia, mixed in varying proportions with water. The most effective solutions for camphor were 5 mape on ^{1/}(2) ~~7p~~

water, of course, a single-component solution. We use 4 ml of ammonia spirit per 1/2litre of water, i.e. 0.8%. Although these solutions do not appear to cause any difficulties in use, not all women can distinguish them from plain water, namely:

Taste and smell.

	Нормально	Ослаблено	Отсутствовало
Женщины-убийцы	66%	24%	10%
Воровки-рецидивистки	72%	20%	8%
Привычные проститутки	66%	24%	10%
Честные женщины	82%	18%	–

Unmistakable recognition of the solutions by 82% of women. In 18% of them, the sense of smell was impaired, i.e. without recognising 1% of the solutions, they identified the smell in the most saturated samples. Among them, there was not a single one whose sense of smell was completely absent, but it was observed in 10% of prostitutes and murderers. In the latter two categories, the sense of smell was uniformly dulled in 34% of cases. Among thieves, the sense of smell was impaired in 20% of cases and absent in 8%.

The study was conducted using manual tools. If they are clearly visible at a distance of at least 2 metres, we assume that this is the average distance. According to our table, leaving the first column the side corresponding to the standard dryness, we add 3 subsequent columns when calculating, which would be:

У убийц — 46%
У воровок — 32%
У проституток — 24%
У честных женщин — 14%

Table 1.

	2 м и дальше	1 метр и ниже	50 см	Глухие	Итог
Убийцы	54%	14%	26%	6%	46%
Воровки	68%	20%	10%	2%	32%
Проститутки	74%	16%	8%	2%	24%
Честные женщины	86%	4%	10%	–	14%

The table shows that the average age of all respondents is

The situation is worse among local women, with 70% (86%) reporting violence, and worst of all among women who have been murdered, accounting for 46% of the total.

The sensitivity was determined using the Lubua-Raymond apparatus, developed by the Berne laboratory of Krupner.

Contrary to my expectations, I found similar results ~~fall~~ four categories of my wives, with very few exceptions.

The sensitivity is average.

	Честные крестьянки	Проститутки	Воровки	Убийцы
Средний возраст	26 лет	23,5 г.	34 г.	31 г.
Сближение катушек в миллим.				
Верхняя конечность – внутр. поверхн.				
Предплечие левое	674	665	627	648
Предплечие правое	683	665	635	660
Ладонь левая	385	563	372	388
Ладонь правая	387	514	345	378
Спина – лопатка левая	684	672	694	751
Лопатка правая	685	622	697	752
Лицо – щека левая	845	755	847	883
Щека правая	843	731	831	884
Нижн. Конечность – внутр. поверхн.				
Голень левая	610	670	632	667
Голень правая	621	671	634	662

A minor feature in this table refers, among other things, to prostitutes. The proximity of one to another at a distance of 884–831 mm already causes pain when touching with a thermometer to the genitals of local women, as well as to thieves and murderers. Prostitutes, who constantly use rouge and other cosmetics, can change the conductivity of the skin, requiring the electrode to be moved 1 cm closer — because they are more sensitive at 755–731 mm. Conversely, prostitutes are more sensitive to m boji, when applying a semitrode to their ruunym mistam. In all other materials, the female body is visible when the male body is a distance of 388–345 millimetres. Prostitutes, however, cannot tolerate even a slight shift in the mother, because at a distance of 563–514 they are already in pain.

The complete lack of physical labour among habitual prostitutes, it seems to me, explains the lower endurance of prostitutes.

. Moreover, it is necessary to note the complete insensitivity of many local women who are engaged in domestic work in villages. In 10% of them, when approached by their mothers, they immediately began to convulsively clench their fists — but they did not stop when touched by the rough hands of their mothers. In conclusion, the uniformity of our findings across all four categories of our women does not allow us to draw conclusions about the gradual decline in sensitivity of criminals.

The novelty of the place was explored with the help of a Beber system and was the most difficult part of my work, due to the extreme remoteness of the location, and, most importantly, the difficulty of finding definite and clear answers. The attention of the women being examined quickly became fatigued, and it was not uncommon to find the same spots repeatedly during repeated examinations. It is necessary to interrupt the examination, allow the woman to rest, and then resume the examination, which takes a considerable amount of time. The results are presented in the table below, and it is clear that the woman's feelings were completely destroyed; then she became a thief. Prostitutes and local women are represented by the same numbers.

The feelings of the place

	Предплечье. Внутр. поверх.		Кисть. Ладонная поверхн.		Пальцы рук. Внутр. поверх. последней фаланги	
	левая, мм	правая, мм	левая, мм	правая, мм	левая, мм	правая, мм
Убийцы	23	22	14	14	4	4
Воровки	16	15	12	12	4	4
Проститутки	13	12	9	9	3	3
Честные женщины	14	14	9	9	3	3

I am moving on to the next topic.

It is widely believed that the current level of stress is experienced by the vast majority of normal people is absent in taboos, in progressive paragon, and in cross-cultural contexts. And since it is known that tabes and progressive paralysis are incomparably less common in women than in men, it would be justified in expecting to encounter moderate paralysis in all my female patients, with the most minor, perhaps, deviations. However, based on anthropometric studies of prostitutes and thieves, I have come to see that their physical appearance was often very different from the norm; sometimes it was distorted, sometimes exaggerated; sometimes it was completely absent, and a

Efforts to remove it remain unsuccessful. However, everything is still possible. Continuing my work in separate series, I constantly observe the diversity of modern pleasures, which strikes me as criminal, and even more so in the case of prostitutes — all modern women, who have no reason to expect damage to the spinal cord, transverse myelitis, or other nervous disorders. Such a frequent change in the mental state of prostitutes cannot but arouse my bewilderment and inspire me to find an explanation for this phenomenon. Let me give you the average motor skills: among the prostitutes in the previous series, which consisted of 150 individuals, we found 66% of them to have motor irregularities and lack of motor skills. In the latest series of 50 prostitutes, in whom the above-mentioned comprehensive examination was conducted, anomalies and lack of pelvic floor muscles were found in 54%.

The bot is distributed among the current 4 categories of women:

Current pregnancy

	Нормальный	Усилен	Ослаблен	Отсутствует	Итого
Честные женщины	80%	2%	18%	–	20%
Убийцы	60%	4%	26%	10%	40%
Воровки	56%	6%	26%	12%	44%
Проститутки	46%	10%	30%	14%	54%

From the table above, we can see that the current pelvic floor is normal in 80% of women and abnormal in 46% of prostitutes. The work of Dr. Finer, recently confirmed by Dr. Earubin's research, suggests that in men suffering from syphilis, during the second stage of the immune period, the menstrual cycle exhibits certain characteristics. The average pulse rate increases during this period, then falls below normal, and after a few days returns to the state it was in before the onset of the second stage of syphilis.

I hasten to add that the prostitutes mentioned here were not in the same condition as Dr. Earubin's patients. During our anthropometric studies, none of them showed signs of the prodromal period of syphilis, so we took the usual prostitutes who had been in the homes for at least two years and were, according to the data, in the late stage of the disease. Hamone, у некоторых проститутком, свободных от сифмиса,

The same irregularities are evident. However, the prostitutes mentioned here have, of course, been influenced by their parents' alcoholism, and most of them themselves abuse alcohol. Having observed the immorality and lack of restraint among chronic drunkards, and especially among those who have alcoholics in their immediate family, it seems possible to me to admit that the frequent deviation from the norm in the current behaviour of professional prostitutes and thieves is not due to the amotivationalism that exists in their upward mobility.

Comparative table of the most common causes of degeneration. (in %)

	Убийцы	Воровки	Проститутки	Честные женщины
Аномалии черепа, оксифеалия, косоноговость и пр.	30	28	24	2
Чрезмерно выдающийся затылочный бугорок	10	20	34	8
Затылочно-теменное вдавление	34	50	26	8
Покатый назад лоб (sfuggente)	14	10	16	2
Чрезмерно выпуклый, гидроцеф. лоб	18	8	10	–
Развитие лобных бугров	6	12	10	4
Развитие жевательных мышц	6	4	–	–
Асимметрия бровей	40	26	44	4
Асимметрия лица	14	18	28	–
Прогнатизм лица	6	10	–	–
Неправильное соотношение частей лица	6	10	20	2
Уродливые носы (приплюснутые, курносые)	12	20	12	4
Отклонение носа на сторону	20	22	10	4
Седлообразное нёбо	16	12	32	8
Прирожденное несросшееся твердое нёбо	14	18	12	8
Уродливость ушей	40	42	42	10
Неправильно растущие зубы (Гутчинсон, Парро)	40	58	78	2
Пелурсия (волосы, растущие на лбу)	2	–	6	–
Местный цианоз (asphyxie locale)	2	–	–	–

Based on extensive research, I will discuss the causes of degeneration. As can be seen from the table, women murders discovered 30% irregularities, namely: omissions, stenography, misstatements, etc. The same irregularities were found in 28% of thieves and 24% of prostitutes. Only one case of mental illness was found among the poor. Anomalies, asymmetry, prostatism, etc. were observed in 26% of murderers, 38% of thieves, and 48% of prostitutes. Improperly developed muscles are also found there. Not to mention the muscles that are there, but have ceased to even be considered improper.

acquiring citizenship in an irregular manner, I am referring here to irregularly growing subjects, growing on top of each other, conversely, extremely rare subjects, Gutinson's subjects, Parro, atrophy of certain muscles, absence of external upper teeth, etc. We found 40% of this type of abnormality in female murderers; 58% female thieves; and 78% in female prostitutes, which is a significant anomaly.

Without going into detail about the specific signs of degeneration found, it should be noted that in the first series, a satyr-temporal depression was noted in 50% of cases, i.e. exactly half of them.

Since these signs of degeneration have a permanent nature, since they are observed simultaneously in the same subject, it seems necessary to mention that

Men who kill:

In 10% of cases, we observed one type of degeneration; in 14% of cases, we observed two types of degeneration; in 38% of cases, there were three degenerative changes; in 16% of cases, there were 4 degenerative changes; in 16% of cases, there were 5 degenerative changes; in 4% of cases, there were 6 degenerative changes; in 2% of cases, there were 7 degenerative changes.

Bovines:

4% had 6 or more degenerative changes; 6% had 1 degenerative change; 18% had 2 fractures; 22% had 3 fractures; 14% had 4 npuzywak; 20% knew 5 words; 10% knew 6 answers; 6% knew 7 words.

Prostitutes:

4% had 1 partner; 12% knew 2 words; 22% knew 3 words; 30% knew 4 words;

16% knew 5 words;
 12% knew 6 words;
 2% knew 8 words;
 2% knew 9 words;

Thus, we see that prostitutes represent the most extreme form of degeneration, combined in one group.

The following women were selected for comparison:

32% had 6 physical deformities; 36% had 1 physical deformity;
 26% had 2 physical disabilities; 4% had 3 physical disabilities; 2% had 4 physical disabilities.

However, 2/3 of the women did not have any signs of degeneration, and were represented by one anomaly, 1/3 of them have 2–4 abnormalities, including all 7 types of irregularities of the subes, ear anomalies, and protruding satyagounye bu7ry.

I will not tire you with a detailed description of the powerful Assembly, which is based on anthropometric measurements of the current series of women; I will only say that the front-to-back measurement at birth of the chest are, as before, greater in women than in the other three categories, with the same average height; the growth rate is the lowest, and the growth rate is the highest.

Average values for weight and height.

	Передне-задний размер мм	Окружность черепа мм	Рост
Честные женщины	178	529	1 м 54
Убийцы	177	528	1 м 56
Проститутки	177	526	1 м 54
Воровки	176	525	1 м 52

To summarise the above:

- 1) The field was weomogo suzhevo y y6uāç.
- 2) Bkucovy ouyуçewur proved slightly npumynlewwymu nochmu oduwaqovo y vseh 4-kh kameqoruā vamukh zhevshuw, bez rezkuh

changes in the weather; we believe, as we say, that we should follow the advice of our elders, who have lived through many years, we will build cities that are more resistant to natural disasters than wooden ones. In the following years, the situation changed, and the city became more prosperous.

3) The sound was clear and distinct.

4) The temperature was stable in the rooms.

*5) The sensitivity was the same in all four chambers, and it was higher in the *нпесмынуу*, but lower than in the *чечмву жевууууаму*.*

6) The reflex was visible in 54% of the usual cases. All of them were alcoholics in their early stages, and they were prone to violent outbursts.

7) They experienced a significant decrease in hearing, as well as a decrease in the sensitivity of taste and smell, and the preservation of your taste and sense of smell, which are essential for your well-being.

It seems to me that in this regard, clarification of many obscure issues in the organisation of criminals could contribute to the thorough investigation of cases that are not being pursued at all. For example, microcosmic research into dark and high-frequency waves, ammonium roza and other substances, in the field of Tamburini, Nuyani, Serpini and other interesting experimental studies. New histological studies using the Gogji method would also be very useful in internal massage, in the area of carrefour sensitif, where, not long ago, Charcot and Baysier established our understanding of the anaesthesia of the organs of sensation.

There is much to be said and discussed in both cases about the possible influence of hereditary factors, amygdala, etc., but it is time to proceed to a more detailed study of the causes of these phenomena, which give rise to painful sensations, and the dileternirovm of those pathological processes that ultimately give rise to certain pathological manifestations.

Regardless of the unfavourable hereditary influences,

the obviousness of which is now undisputed, each individual case has a multitude of unique, everyday and moral characteristics that must be taken into account.

Each individual observation is characterised by features specific to the anatomical and histological structure of the subject in question, on the motor, all disorders and deviations from the norm, all those misfortunes and abuses that have been caused by the incomprehensible actions of those unfortunate, deprived by fate and people, who, due to their circumstances, fall within the scope of criminal anthropology.

Thus, the scope of criminal anthropology is expanding in terms of comprehensively and detailed investigation of the criminal becomes necessary in 1) the investigation of the external organisation; 2) the circumstances of the past — childhood, upbringing, family, friends; his current life — his activities, habits, social life; 3) understanding his moral character in order to understand the motives that led him to commit the crime; and, finally, 4) — which constitutes a significant shortcoming to date — a posthumous examination with a more detailed and thorough investigation of the nervous centres.



On murders and robberies in Kavmas

3. B. 3rimson

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In terms of the prevalence of murders and robberies, it ranks first among all countries that were part of the Russian Empire, despite the very serious struggle against these crimes by administrative and judicial authorities and the considerable material resources spent on educating the local population. Naturally, a psychiatrist and psychologist interested in psychopathology, as well as a criminal anthropologist, can help but wonder: Do the murders and robberies in Kavkaz have any of the innate characteristics of the psyche of certain individuals and races inhabiting the region? and do they commit crimes of this kind, and if they do, then to a greater extent — people with mental and nervous disorders. Let us try to understand this complex, difficult, but practical, important and interesting issue, at least a little.

The Gruzins, inhabiting the Tiligusky 7ub, are one of the most warlike peoples in the Caucasus, having already achieved a fairly high degree of civilisation in the 12th–13th centuries. They have always been known for their militancy and have defended their national independence more or less successfully against a series of invaders — from the Scythians, Romans, Persians, Arabs, Mongols, Turks, etc. The very existence of warlike tribes and clans in Georgia testifies to the difficult times of bloody conflicts with its closest neighbours and a persistent, relentless struggle against invaders who entered the country from different sides.. Chronicles and other written historical documents, in turn, convince us that in Georgia, as well as in the Caucasus, bloody wars, civil strife and unusual violence and cruelty were commonplace.

the most common phenomenon. As for the internal life of the people, in Georgia, before its annexation by Russia, although there was a judicial system, it was dominated by vigilante justice and arbitrary rule over the people. The mind is never highly educated, everyone is forced to defend its and their interests with their own hands. Now, as before, they are warlike, sadistic, impulsive, and violent; anger flares up in them suddenly, and decisions are made quickly. Of all the tribes, the Rusyns are distinguished by their simplicity, carefreeness, and passion for feasting and merriment. On holidays, there is singing, dancing, laughter, and merriment. In families, on any occasion, young and old, men and women, children and adults, all have fun together. With such a character, it is natural that they have fun at feasts, in freedom, at temple celebrations, etc. They often get into fights, which end in bloody drama. Murders in the form of robbery, especially by organised gangs, are committed much less frequently. As a rule, the Russians have their own special character traits, passed down from generation to generation and not found in European society, which are, of course, characteristic of all the aborigines of the Caucasus and known to everyone. According to historical documents, the main characteristics of the Rusyns have hardly changed in 1500 years.

The people of Kutaisi have a lot in common with the people of Mereti, Minzhe and Yuri in terms of their historical past and temperament. In expressing their pleasure, enthusiasm and cheerful mood, they are generally more reserved, less prone to fate, less idle and more kind. Imeretians are more proud and vengeful than them, and among themselves, they are unusually quarrelsome. However, this latter trait is characteristic of many other peoples inhabiting the Caucasus, especially the Circassians, often leads to bloody reprisals. Guriys are more impulsive and excitable than Rusins and even Emperets, their self-confidence is more pronounced, while they are clever, brave, cunning, quick-witted and agile. They are slender, graceful, elegant and dignified in their appearance, noble in their manners and imbued with a sense of dignity: they are sincere in their hearts and live more by their feelings and passions than by their common sense. They are not only compatible with their own kind, but also ~~also~~ have a similar soul; there, having found companions, beat

In one scene with the ladies, they apologise to the latter with visible sincerity for their previous fright and helplessness. Guriy and Imeretini are more developed, more industrious and more resourceful than Rusin. Miners, having the same character traits as other members of the same social group, are distinguished by their propensity for theft and all kinds of illegal and illegal activities associated with luck and fortune; they are no less persistent than the Imeretians and Gurianians. Freedom is characteristic of all Martvans, but less so of the present-day Martvans, who behave, for example, in a rather submissive manner towards Russians. They are all violent, but violence seems to restrain their impulses, as it gives them a reason to do so; The Yurians, for example, commit a relatively large number of murders and robberies compared to other nomadic peoples, especially during the fasts they observe and on temple feast days. Although the patriotism of the Rusyns, Imperetins, Yuriyevs and Min7repyevs does not go beyond attachment to their native land, their native village, their beloved daughters, 7or, црехi, пней and 7есов, but п7еменествие murders are not uncommon among them, especially in recent times of economic turmoil and unrest.

Adjarians are distinguished by their strict morals and stern appearance, freedom-loving nature, self-confidence, sobriety, and awareness of their own dignity. They are courageous, tall, and handsome men. Their Muslim faith, strong aspirations and dim, lush forests on either side of the river inhibit the manifestation of a cheerful mood and impose their own special stamp of seriousness on all human actions. In mutual relations, there is a noticeable disunity, which is especially noticeable during Muslim holidays. The main pleasure is expressed in modest visits to friends and relatives and in polite visits to elders. There are no songs, no dances, and not even musical instruments in the Adjarian villages. You will not encounter any noisy quarrels. Everything is unusually quiet, enveloped in a kind of peculiar solemn silence. Even the birds in the trees are quiet and still, and the birds themselves are silent, hidden in the thickets of the forest. The agile, energetic Adjare is, however, of a calm temperament and, when necessary, can develop great physical strength, for example, walking 60 versts in a day; He is not particularly suited to mental work. Armed with a knife and a gun, he is ready for action at any moment.

It is not customary to engage in a bloody battle and yield to the enemy. Being self-centred, resentful, impulsive, impetuous, insufficiently sociable, and overly confident in one's own abilities, with a heavy heart, he kills his intended victim with a conscious and deliberate act. He never gloats over the dead, even if he hates the victim with all his soul. To kill with one shot — that is his motto. In the old days, Adjara terrorised the entire region with its raids, and it was not safe to travel even on the main roads. However, in the last decade, the people have calmed down for the time being, although murders and revenge continue as before. The border crossing into Adjara is still called "mrovawo" and robberies continue to occur there.

The people living in the Batumi region, closer to the Black Sea, are not very different from the Adjarians in character, they are more enterprising and ambitious and less prone to robbery.

The Khevsurs, who inhabit the most remote and inaccessible places at an altitude of 7,000 metres in the Kavkazsky ridge, They are distinguished by customs that have been preserved in their primitive form since ancient times and by a character that is resistant to the influence of European civilisation. The Khevsurs are self-confident and haughty; they are agile and bold in their mountains, but when they come down to the plains, they are timid and look submissively from under their brows.⁸ They are interested in their own small homeland, the internal life of their small communities, the traditions of their clan and tribe, and nothing else. The elders of their clan — the wise men, the minjas and the vintovmas — are their closest friends. Blood feuds, based on past experiences, are considered by the Khevsur to be a sacred duty of every man. They have their own legal system based on tradition, their own legal principles with explanations regarding the timing of revenge, its forms, possible punishment, etc. Each crime has its own punishment: murder, for example, of a fellow tribesman, is considered a more serious crime, uem ueovema is considered a friend, the murder of a wife and children is not punished by revenge, but by a fine, etc. The Khevsurs also have certain character traits — not to strike back, to forgive and be forgiving, to keep one's word. Among other things, there are mentions of the existence of duels with swords in the ancient warrior tradition (shhem, mogu7a, naruuni,

nit, etc.) and lehtovaniye, mam subject of education маѹиимов. In ueebny combat engagements and in duels, deѹo does not go beyond ѹe7mo7o injury; the appearance of even minor injuries in any of the combatants is considered sufficient grounds for the victor to be declared the winner. The Khevsurs, living on the edge of the world, do not experience the wrath of the victors and the vanquished, and are accustomed to their own way of life; Nevertheless, crimes, even if they are not considered acts of revenge, are rare among them.

The Tushins, who live high up in the mountains, are mentally strong and brave. They are warlike, brave, vengeful, agile in their movements and quick on their feet, and, like all highlanders, are distinguished by their great physical strength. The Tushins are friendly towards the Khevsur, but hostile towards the thieving Mistyans (also neighbours). The interests of the Tushins are purely pastoral and they are not fond of the Mistyans, and they do not like the Horas, and their bodies are not adapted to life in the lowlands in anthropological terms. The Tushins, however, live less quietly in their villages and, unlike the Khevsurs, have villages with market towns. The Pshavs, who inhabit the less elevated areas of the same Tionetsmo region, as well as the Yushetsmo region of Tignissmo, are more good-natured than the Khevsur and Tushin. More closely resemble the real Rusyns, to whom they are related by origin, but are extremely ignorant. Murder for revenge among the Tushins and Pshavs is the most common, but they, like the Hevsurs, do not form robber bands and do not show any signs of banditry.

The Svanetians — 7оршы Кутаисстой 7убернии — in terms of their mental makeup, are very similar to the aforementioned peoples of the Martvian group. They are distinguished by their kindness of spirit, love to have fun, especially when drinking, are lively, cheerful, tolerant, and sociable. Although they are extremely ignorant, they seem to have no swear words, and the worst curse word is "Oh! You fool!" The renowned psychiatrist L. I. Orbeni, who recently visited Svaneti, says about its inhabitants:

"The incidence of crime among the Svans is very low. All disputes are resolved by their elders, and only a few reach the magistrate. All matters are resolved without recourse to violence. Robbery, arson, murder, rape, etc. are unknown among the Svans. However, blood feuds are common in Svaneti, casting a heavy shadow over the population. The Svans, however, do not consider murder a crime; on the contrary, it is a moral duty. Murder for blood feuds

revenge is not considered to be a noble and honourable act. A relatively common cause of family disputes and violent revenge among them is the abduction of girls and women, who are relatively young in relation to the male population and, in any case, insufficient. The death of the abductor is considered appropriate punishment for the abduction of a married woman. The Svanetians are restrained from murder by the awareness of the need to flee from their family and relatives, the fear of revenge, and their attachment to their homeland. Taking into account that Svaneti is a country with an unusually high, perhaps the highest, relative prevalence of spies, degenerates and various neuropaths in general, it is not surprising that there is a relatively low, perhaps even the lowest, level of crime among the population.

Armenians are the most intelligent and capable people in the Caucasus, striving for enlightenment and possessing their own science and literature in those distant times, about which Russian history has hardly any information, even about their own homeland. The geographical location of ancient Armenia, with its difficult living conditions among neighbouring hostile peoples, developed in the Armenians certain psychological traits which proved to be most beneficial to them in their thousand-year struggle for independence. Armenians are quick-tempered, persistent, hard-working, resourceful, cautious, and driven by commercial and financial interests. Seeing danger in their daily lives, they are vigilant, cautious, and extremely careful. When they acquire something for themselves or for their family, they become unbearably harsh and cruel, especially towards those who are not of their own kind. The administrations of the three provinces, Egsavetpogsmoy and Baminsmoy Guberniya unanimously agree that it is more difficult to deal with the Armenians than with the Azerbaijani Tatars who live with them, and the former are the first to rise up against, for example, the Russian authorities and the samans and everything that does not give them money and other benefits, and goes against the interests of the people. Although many Armenians rose to high positions in the wars, this does not speak to the belligerence of the people in open combat. Armenians are very reluctant to perform military service, resorting to all possible means to avoid it, while representatives of the most prominent group of the population often wear military uniforms and carry weapons. Armenians are generally more gentle and polite than other peoples; thanks to this

Due to their character, they are not among Russia's prominent statesmen, such as Norris-Meminov, Zheganov, and others. Unfortunately, their impenetrable socialism has no limits, and they do not care about state interests, strictly speaking. Take more from the surrounding nations and peoples and give less — that is their motto. They have their own literary, musical, political and other friends, allies and communities. Mutual assistance protects their fragile unity; outsiders, in whose veins Armenian blood does not flow, are strictly excluded from Armenian trade syndicates, charitable societies, etc.; their money is prudently kept in foreign banks, etc. The Armenians have good social and family relations, as do the Russians, but the marriage of an Armenian to a Russian woman often leads to the murder of the latter by her husband's relatives.

Of all the peoples of the Caucasus, the Armenians harbour the most intense and persistent animosity towards the Russians. There is a deep-rooted enmity between the Russians and the Armenians, which, when provoked, leads to bloody reprisals. Strangely enough, the Armenians live more amicably with the Tatars, but in the current situation, with Russia's support, an old, long-standing enmity has flared up between them in Bamin, and in the provinces of Yerevan and Arvanitsa, resulting in a bloody conflict with hundreds of victims on both sides. We believe that all the neighbouring peoples do not love the Armenians, but regard them as their slaves in a servile manner and as dangerous enemies, who are intelligent, skilled in trade, their hospitality towards the rich and powerful, their self-promotion and flattery, which is why Armenians, especially the wealthy, are often victims of murder and robbery. In Turkey and Persia, the attitude of the community towards them is just as hostile, if not more so; Persian murteds, and especially Turkish murteds, unrestrained in their instincts, and sometimes even our own, rage against the Armenians, slaughtering entire families in the most ruthless manner. In general, it must be said that the Armenians are more fortunate, in the Russians, Jewish traits of character are evident, and this is one of the reasons for the hostility of the surrounding peoples towards them, although in anthropological terms they belong to the Semitic family. It should also be noted that, as far as we can tell from historical documents, the character of the Armenians has not changed in its basic features for 1500 years.

Azerbaijani Tatars, who are of Iranian origin and

An admixture of Turkish blood, the most rebellious people in Eamavmasia. At that time, for example, the inhabitants of the 7th district ~~at~~ the forest are distinguished by their unkempt appearance, they walk slowly, steadily, and spoke quietly, without rushing or interrupting each other. Azerbaijani Tatars, on the contrary, are true children of the steppes, accustomed to a nomadic and sedentary way of life, mobile, agile, quick-witted, and cheerful; their laughter and noise can be heard from a great distance. The former are dignified and courteous, while the latter are sloppy and behave with less dignity, although they are sober and polite in their dealings with people. The Adjarean bandit creeps up very cautiously, holding his breath, and kills his victim with a single shot, Tatars carry out the most daring attacks in broad daylight, for example, on passing omnibuses, and they do not use cunning, but rather extreme boldness and unusual courage and daring. The Tatars are a fierce, violent, cruel, extremely self-confident and quick-tempered people. Robbery, sacrilege, theft, deception and fraud are common among them. They quarrel over pastures, crops, sheep, dogs, wives, customs, and often resort to violent reprisals; The marriage of a Tatar to a Christian woman entails the murder of the guilty relatives, who are Muslims. The stay of the Mouavins at high altitudes is considered the most suitable time for carrying out the planned revenge, as there are high pastures at 6–9000' above sea level, there is not enough supervision, and the Mouevnims who live there have a life expectancy of 100 to 1000 years. In places where the Tatars stay, their instincts are suppressed inherited from their ancestors, are restrained by the existing administrative regime, and when they leave with their herds, they completely escape from the control of our authorities.

B Bamin, E. Savetskoy and Otuasti in Tilsit 7ub., where the Tatar population predominates, robberies are still widespread. Robbers usually attack at dusk and at night, targeting travellers and, in general, people who are not at home, especially women. At the same time, they often show a certain degree of nobility, for example, they do not kill women, taking only their jewellery and leaving them alive, which is necessary for their return home. They do not kill, unless the victim of the attack clearly resists, but instead takes

all their valuables. Among themselves, the members of the Tatar bandit gang are very loyal, they do not betray each other, help each other out, pick up wounded comrades not only out of fear of being punished, but also because they share the loot equally and cherish the friendship and honour given to even a complete stranger.

The notorious Kerim-bem, who for 16 years terrorised the entire population of Kavmas with his raids and refused to surrender in any way, killed up to 150 people on his own; in 1869, he suddenly disappeared. It is believed that he was killed by robbers, but then it turned out that he had voluntarily gone to Persia, appearing before Shah Hasp-3ddin, who had returned to Paris, and confessing, promising him that he would never rob again, and was pardoned, serving in the Persian army and from that time until his recent untimely death, he behaved impeccably. All who knew him loved and respected him and never forgot him, except that he was an ordinary man, but one of the most fearsome warriors of the 70–80s, who lived through a series of interesting stories, adventures and battles. He is known to have been a tall, powerful, handsome healthy man, without any physical defects or obvious signs of degeneration. Of his five brothers, four were also bandits.

The Tatars are violent, cruel and ruthless, as can be judged, for example, from the recent events in the Yevisavetpogskaya province. We have captured Far-bema, who was in exile and fled from his mother, left, a group of 12 former soldiers and one intelligence officer who voluntarily joined him. Noticing the dying in the boats on the shore of Aramca, the guards surrounded them, but the robbers, running from place to place, shooting back, killing seven and wounding the rest. The most experienced, who had seen many battles, was the first to be struck down; the bandits fled. Recently, he was killed in a shootout, but already in Turkey; it is not surprising that the robbers keep even the administration in fear. In the current 7th year, in the 7th hour of the 7th day of the month of Eganavatpogsmoy, the bandit Lani-ani celebrated his daughter's wedding quite openly; the administration did not dare to go there to arrest them, as there were up to 500 well-armed guests, ready to fight back. Kerim-bemi, Zhala-bemi, Agai-bemi, Zani-a-ani, etc., who worked as labourers in Kavmas, were completely normal people. O7romnoe

Most of the other convicted robbers also showed no signs of mental disorder or character abnormalities during impartial forensic psychiatric examination.

Persians, Tatars, Tanyushins, inhabitants of the eastern part of Eamavmasya, 7g. located on the coast of the Caspian Sea, are intelligent, passionate, generous, hospitable, very hospitable, sober, but stubborn, quick-tempered and cruel, self-confident and stubborn. They have refined manners, a dignified bearing, and a cheerful appearance. They rarely engage in open robbery, but murder is a very common occurrence among them, especially during the days of fasting, when the nervous system is exhausted by irregularity and insufficient food intake (they eat at night), as well as by opium smoking and excessive consumption of tobacco. Self-immolation during folk processions (mysteries), is, as everyone knows, expressed in self-flagellation, beating oneself with sticks, hanging oneself by the holes made in it, beating oneself with sticks on the naked body with the cry of "shakhse-vakhse", there is a rumour about rumours with violence against other people; satirical revenge is especially often carried out at this time.

The Kurds, in terms of their psychological makeup, are in many ways reminiscent of the Yemeni, and are more prone to banditry, although organised gangs are less common than among the Tatars, and there are relatively few Mursids in the Caucasus. They are lazy, slovenly, quick-tempered, and cruel; they are unreliable in love, untrustworthy in friendship, and thieving to an unusual and disturbing degree. They respect themselves and their elders. Their morality is very low, their superstition is excessive, and their real sense of justice is completely absent. Robbery, murder, and war are their innate needs and dominate all their interests.

Unlike the gentle and peaceful people of the plains, the mountain dwellers are already accustomed to robbery and murder.

The more and less rebellious tribes are distinguished by all the characteristics typical of the European peoples, but they have adopted the vindictiveness of their enslavers. For example, their temple holidays are also days of vengeance, which is why those who fear being killed do not attend public celebrations. However, they do not engage in robbery at all.

trusting, patient, tolerant and, in general, more moral. Robbery, theft and murder are quite rare among them and can be explained by their historical past. The intellectual abilities of the Ossetians are not as high as those of other peoples, but they are generally good, and many of them have average education, which is not observed among the Uermes, Mabardeins, Abkhazians, and others.

The Nermesi and Mabardi are warlike, hospitable, have refined manners, respect grey hair and citizenship in the broadest sense of the word. They are prone to violence and revenge, and murders are as common among them as among the Ossetians and other peoples of the North Caucasus, but they commit open robberies incomparably less often than others. Like all peoples, they are characterised by a spirit of independence, a desire for autonomy, and a stubborn defence of their worldview.

V Abkhaz children are often raised until the age of 7 in their mother's family, so that their mothers do not instil in them excessive tenderness, affection, and servility, and when adolescents return to their parents' home, they are given a trial by fire in front of guests invited to the celebration (they must kill a goat) then they are baptised with their grandfather's rifle. If the father is killed, the son is initiated into the story of his death and is charged with the duty of preparing for the funeral and performing the rites, when the time comes. The Abkhazians, like all peoples, have been defeated by force, but in essence they have not been destroyed; many of their instincts have been suppressed, but not completely.

It is said that in the steppes of the northern regions, Marano7aev and Mamymov, that is, a people of low moral character, but not particularly prone to murder, and not engaged in actual warfare at all. The Kymy are also completely non-warlike and do not use weapons. Anthropologist I. Pantyukhov, who is well acquainted with the Kamsas, characterises them as follows: "Psychologically, despite the many local influences, the Kумы retain some of the characteristics of the inhabitants of the ancient Scythia. Their expression is calm, sincere, good-natured and even cheerful. They react calmly to impressions, live quietly, never rush, move slowly and behave with dignity.

They are not prone to temperamental outbursts, arrogance or fanaticism, nor are they adventurous or indifferent to their living conditions, unlike the people of other neighbouring

nationalities.

This trait is characteristic of the entire population of the steppe, both nomadic and sedentary. However, it is more pronounced among the steppe peoples of the Predmavmasia region. This trait is passed down through the generations with such persistence and consistency that neither education, nor upbringing, nor the strictness of the Samovans can keep it within reasonable limits, and it is precisely this trait that is responsible for many murders. It is not surprising that sometimes there is no apparent reason for people who were sitting next to each other in friendly conversation to suddenly start fighting. They often come to a state of complete oblivion and then do not understand what they are doing, and sometimes even kill. After the attack, the intoxicated person begins to take stock of what they have done and think about whether they have killed someone. With such high excitability, it is not surprising you may read in the local newspapers that a son killed his father, or, conversely, a brother killed his brother's wife and his sister's husband. Those who intervene in the fight usually lose their lives, and the conflict between the two sides often ends in the murder of the innocent, and the tenth dead body is carried away after the battle has ended. Here is an example: once, not far from Vadimavmas, a man was beaten up in front of strangers by his wife's relatives — a rare occurrence in a rural environment. but when the husband responded to his wife's behaviour, the victim ran into the house to hide and then killed her husband. The brother, grabbing a rifle, ran to the murderer's house and shot his son on the spot. A shootout ensued between the families, resulting in eight people killed and many wounded. I will quote a letter that I happened to come across, from which a lot can be gathered: "Is-sa to7o, uto two rams live here. Guro (Khevsur) Tionetsmo7o, a resident of Tilsismo7o, guarded by shepherds, on 6 June 1902 7. crossed over to the other side. Shaty, between the dwellings of to7o and dru7o, a skirmish broke out, which turned into an armed battle the next day. in the result, 2 were killed and 14 wounded on the side of the Shatys, and 7 were killed and 5 wounded on the side of the Druzhina.

Meditative, indecisive and good-naturedly forgetful Russians, scattered among the Tatar people with relatively few visits, even those who are knowledgeable, mam Tatars, act in an uncompromising manner обрасом на 7оряний temperament и quick

resolve of the representatives of the Morenno7o population of Kavmaza. The most common murders among the Tusem7uev are committed more quickly than among the Russians.

Once upon a time, in the village of Beji Kgyu Tygissmo7oa Tatar attacked a Russian woodcutter with a naked sword, intending to take his wood. The Russian fought with the enemy, 7when he realised he could not prevail, he moved away, grabbed an axe and killed the Tatar. A Georgian in the same situation would have acted differently: he would first have killed the enemy, and then brought St. George a sacrificial offering for granting him victory. The obligation to always be ready for battle is conveyed to the Muslim by the sacred custom of helping one's neighbour. In order to fulfil this obligation, he is endowed with a conscience and social legal concepts, he feels dissatisfied, subjugated, afraid of being accused of a lack of self-esteem, he walks around gloomy, sad, distracted, мам 7овориться, not himself. He is aware of the murder, but according to Russian law, such a crime is punishable by death, but the need for revenge is so strong that he finds himself completely incapable of resisting the idea that has taken root in his mind and experiences mental anguish, unable to do what he wants and what his soul instinctively demands. The accusation of cowardice and lack of self-esteem is the most serious accusation and falls on the whole family; he cannot bear it, he will kill him, they consider it necessary to kill him, his relatives, and sometimes, as is sometimes the case with the Tatars, they flee to the Caspian region, to Persia, and even take their own lives. In the vast majority of cases, people who commit murder out of revenge do not exhibit any signs of mental illness, which would warrant special attention when compared to non-criminals, are completely sane and do not even belong to the most dangerous category. A degenerative subject is a person who has lost the legal representations of society and the environment and who is not capable of

They are vengeful and have a fiery temper, just like their ancestors.

In Kavmas, it is common for where individual families and even entire villages are at odds with each other, and in such situations there is no end to the killings, first on one side, then on the other. Blood feuds arise when a member of one family is killed and the other family feels compelled to kill someone from the family that killed their relative, regardless of whether it is a man or a woman. whether it be a man, a woman ,a child , or . Muslims often send

It is necessary to warn one's family in advance that one will be killed, so as not to miss the opportunity to take measures to prevent and suppress resistance. In some places, such as in Zhestan, a specific term is even used for this. It is clear that there can be no question of psychopathy in committing murder out of revenge. Revenge in a less visible form also exists among Christians –Armenians, Gruzins, Imeretians, Shpems, as well as among those who adhere to the Yassu faith, such as the Khevsurs, Pisavs, Tushins, Mestins and Ossetians, although the latter have not been prominent in the Caucasus in ancient times, they have played a prominent role in the development of social life. Vengefulness, a characteristic feature of their character, in all respects, is of ancient origin, stemming from the teachings of Mahomet and the customs of Turkey and Persia; the latter, having spread to many places in Kavmas, has become a common phenomenon in life, and has been incorporated into legal norms. Thus, many, especially Muslims, show their vindictiveness not only in their internal behaviour, based on their own will, but also in their external behaviour, created and preserved by Arab, Persian and Turkish lawyers and scholars.

With the passage of time and under the pressure of circumstances, revenge has inevitably changed its external form: instead of murder, arson is becoming more widespread, and if we take into account that arson now accounts for up to 80% of fires, we can imagine how many murders have been prevented. but at the same time, this circumstance testifies to the extreme cost of revenge, the nature of the perpetrators, and the legal representation. Arsonists, having committed their crime, immediately disappear. They are satisfied with the knowledge that they have taken revenge on their enemy by destroying his property. The victims are usually satisfied and even forgive the guilty, but they are happy that their lives and health have been spared.

It is impossible to calculate the total number of people who have been killed in murders per 100,000 population by region and district, not counting those who died from their wounds later, unreported murders, which are common in areas with a Muslim population and at high altitudes during the winter, as well as murders of newborns, the following can be concluded: Stavropol Krai gives 4.4, Kutaisi 11.3, Karachay-Cherkessia 12.7, Kuban 13.9, Tbilisi 15.8, Terek Region 18.2, 3rivanskaya 7ub. 20.1, Nernomorskaya 23.2, Zavestanskaya oblast 25.5, Baminaya 7ub. 35.2, Egsavetpogskaya, 7 murders constitute

30% of all crimes, 54.1. In the above list, one column contains areas with a predominantly Christian population, while the other contains areas with a predominantly Muslim population. It can be concluded that the number of murders is directly proportional to the intensity of religious practice. The number of murders of Muslims is five times higher than ~~in~~ Christians, and they are less likely to belong to Sunnis (Adjars, Gars, Abkhazians, 7orys of Zhezkazgan), and Shiites (Tatars, Persians, etc.). Even among Muslims, the situation is not the same in different places; for example, murders are more common among Tatars than among Persians, although both are Shiites. It should also be borne in mind that murders occur mainly in places where Muslims do not have mosques and sufficient influence in the Muslim sense of the word, ~~for~~ example, in the Tatar population of the Zhebrai district of the Yevsatpog district, and Boruainskoy District of Tilsitsky District, and in the Inishsky District of the Tilsitsky Region. Adjara Batumskoy District of Kutaiskoy District. They are very peaceful and there are incomparably fewer murders among them than among the Azerbaijani Tatars living in the region, but more than among the Christians of the so-called 7uberniya. When Christians and Muslims live side by side, some lose one faith and do not adopt the other; there is no longer any holiness in the world for them, and they also give rise to a considerable number of murderers, rapists and thieves. Among Muslims, murders are spontaneous and deliberate, while among Christians, the opposite is true. The spread of murders in Kavkaz is undoubtedly influenced by the fact that Muslims, slavery and madiya (judges) are educated beyond the limits of Eamavmasya, not in the spirit of our ~~iviisa~~.

In Kavmas, as a result of a single struggle for the existence of the population, there are many murders in the city. Murders are committed here in retaliation and revenge, mostly in the bazaars, in other places, on holidays, and on weekdays. The highest number of murders is committed by the Tatars, followed by the Ingush, then the Armenians and Russians, etc.

Jealousy brings with it a desire to avenge all crimes committed by Muslims, and murder takes first place among these crimes. Adultery is punished by death. Since Muslim women are relatively rare, and murders out of jealousy are rare, there is no need to fear them ~~in~~ fit of jealousy. Of course, here it is important to note that

Knowledge and excessive self-confidence, and disregard for traditions. Relative inadequacy in women also gives rise to jealousy. In Christian families, jealousy also explains a significant percentage of murders, but here it plays a very prominent role. In the Caucasus, family quarrels are an unusually frequent cause of murder. An impulsive character, quick temper, self-confidence and an innate tendency to resort to violence, combined with the constant presence of weapons at home, lead to violent family quarrels.

Murders involving robbery are mainly committed by Tatars, Ingush and Circassians. Robbery associated with murder Russians, Georgians, Armenians and, even more so, Jews, are much less common, as the Armenians are prone to this type of crime due to their unusual agility and cunning. Among the murderers of noble origin, there are people who are educated and even relatively well-educated; in one case known to me, one criminal had been educated in a real school, another in a seminary. In the case of the recent armed attack on the Potishkoe masnaveystvo in broad daylight, was a local man named Yuriy, who had a house in Tyliv and was not poor. The most obvious reason seems to be that, for some of them, it is a secondary motive for the attack, simply an innate need for exciting adventures, and a passion for terrorising people. Robbers and bandits, in their attacks on houses, farms, villages, smithies, roads, inns, etc., usually reveal their own insecurity: one part of the gang robs and kills, while the other prudently guards the spoils. Of course, the economic conditions contribute to the fact that the most dangerous instincts come to the fore at the first convenient opportunity.

In Kavkaz, I have already seen murders among Muslims and among Christians, but emotional and nervous conflicts are the opposite. The most peaceful people are the Azerbaijanis and the Samavmas Tatars, while it is among them that psychosis and neurosis are most prevalent, compared, for example, with the Russians and Armenians. Sickly and nervous people are most common in the Kutaisi region, where the population is, on the contrary, relatively peaceful, as can be seen from the above-mentioned examples, especially if we exclude the Yurians and Muslims of Batum.

Those areas where there are many lunatics, madmen, epileptics and degenerates of all kinds, for example, the Gori district of the Tbilisi province, are not at all distinguished by the prevalence of murders, while in the Borjani district of the same province, the opposite phenomenon is observed: disorders of the nervous system and mental illness, while murders and robberies are rare... A neuropathic predisposition is observed ~~at~~ among the Svanetians, yet they do not engage in robbery at all, and murders are rare among them, unlike among the Rusyns and Armenians; Among the In7us, on the contrary, there is an unusual prevalence of robberies and all kinds of violence, with a nervous system that is very stable in relation to m saboуеваниям, etc.

On the issue of the murders in Kavmas, a wine-producing region, it is extremely important to understand the meaning of agomozhism. I have written about this in detail elsewhere, so I will not go into detail here. I will only note that in this regard, it is impossible not to mention the greater harmony between Muslims and Christians: the former rarely commit murder while intoxicated, while the latter are unusually prone to it and therefore have to abstain from wine and water for a time. The temperament of these people is such that when they quarrel with each other while intoxicated, fights and mutual injuries are inevitable. Murder in a state of intoxication is especially common among the 7ruzin and the 7rup group of Christians. Armenians are no less prone to this, but they drink less, so they do not often have a reason to kill someone and be killed themselves in the process. In Muslim culture, life and honour (dost) are sacred, and therefore the household is bound by the obligation of every citizen not to violate the rules of conduct, not to commit murder; This is not even allowed when drunk. The death of a relative must be avenged by the owner. The majority of murders among Christians (Russians, Armenians, Georgians, Imeretians, etc.) and sub-Christians (Ossetians, Khevsurs, Svanets, etc.) are mostly people possessed by clearly expressed delusions of persecution, moral perversion, pathological obsessions, attacks of automatism and other forms of mental and nervous disorders of unknown origin, it is impossible to establish a definite relationship between them and other peoples.

Is a spiritual torment, often accompanied by murder, which brings
mentions quite common

primarily in 7 types of paranoia with delusions of persecution and delusions of revenge; Muslims and non-Muslims are equally dangerous and vengeful, ^d even those with a paranoid character are extremely dangerous to society in these circumstances. Among other psychopathic conditions that sometimes lead to murder, it is worth mentioning the syndrome found in Kavkaz, which is widespread among the Christian population. Murder under the influence of alcohol, driven by motorcycles, living in local villages and in the mountains, is common in the steppes. The treatment of the mentally ill in Kavkaz is extremely poor, and the insane, living with their families, roam freely around the streets and homes of their friends and relatives, which leads to natural and bloody dramas. which are reported in the local press on a weekly basis, and I could cite many examples that have not reached the press. It should be noted that Kavmas is unusually rich in degenerates of all kinds, who are accepted among the members of the Martevs group and among the Armenians, of whom there are particularly many. Although ¹⁰ special studies have been conducted in this area in the country, they would probably be useful, among the people of Eamavmasya, there are more degenerates in the psychiatric and anthropological sense than, at least, among the Russians of the middle class in European Russia. This circumstance, however, does not allow us to attribute the frequency of murders and robberies in the Caucasus to the prevalence of degeneration.

Given the superstitions and profound ignorance of the inhabitants of remote villages, it is quite natural, although albeit relatively small, percentage of murders falls on those accused and suspected of witchcraft, sorcery, relations with the devil, etc. In Pisan, for example, there is a popular belief that you can find a madwoman, make her say something, burn her and walk around while she is not burning; ⁷where the light goes out — that's where you have to dig. In Pisavia, there is a belief in the murder of fat people, cutting open their stomachs, removing their fat, etc. In the songs of the Pisavians, the Khevsurs, the Tushins, the In⁷usheys, the Ueuenuevs, and others, they sing about the murders of strangers, the destruction of ignorant imaginary enemies of the community.

Among murderers, those imprisoned, psychos and neurotics of all kinds are quite common, but here it is necessary to take into account that those who are oen pho endure gishen freedom, especially

Lonely people are worse off than Russians in every way, and they suffer from mental disorders. Who does not know that with fearlessness and courage, they escape from prisons and torture chambers? This is why the homeland and the people embrace the entire being of the criminal, and death does not frighten him. The attitude of criminals towards the death penalty is surprisingly calm; many of those sentenced to death put the noose around their own necks with the firm conviction that they are right. It should be noted that the death penalty, which was widely practised in the Caucasus throughout the 19th century, hardly reduced the number of murders and robberies. I have had the opportunity to talk to many notorious murderers in Siberian prisons and in our own Vostok: they seemed to me to be withdrawn, uncommunicative about their crimes, keeping to themselves, preoccupied with their own thoughts and dreams of returning to their native lands someday; I cannot find any remorse in them for the crimes they have committed. When asked about the reasons for the murder, they usually give the same answer, the same excuse: "We have our own customs, our own traditions, you have yours."

There are not many murders like that in Kavkaz. They constantly examine dangerous weapons and show them to others, and shoot at hunting, at weddings, during prayers, childbirth, and in cases of insanity, they often accidentally hit someone who happened to be nearby. Fights and battles with clubs, national sabbaths, sometimes, though rarely, result in manslaughter. Murder "by mistake", on the contrary, is very common. Although the shots are fired perfectly, sometimes they miss their target, especially if it happens at dusk or at night.

The vast majority of murderers are between 20 and 50 years old; criminals under the age of 17 constitute the exception. The community prevents young people from committing violence against the elderly, and the latter, in turn, do not have the youthful spirit of adventure, rarely get into fights and therefore do not appear among those accused of murder. If they are required to carry out the adat — to avenge their enemy — then their sons are there to do so. On the other hand, children are killed more often incidentally, as dangerous witnesses to their crimes in a state of pathological excitement and in a fit of insanity. These, especially the older ones,

They are generally considered to be the pride of their parents, and newborns ~~and~~ of marriage are sometimes victims of violent death, but even here the percentage of those killed is very low compared to that of those born in wedlock. The discovery of the bodies of 8–13 dead mothers in the districts of Tilsit, Bam, and others can be explained by the rape and subsequent murder of Muslim pederasts.

In Kavkaz, for every woman killed, there are men killed in Stavropol 7ub. 6.3, Terkhoi region 9.3, Kutaisi 7ub. 9.9, Zastan 10.2, Karskaya Oblast 11.3, Bamin Oblast 11.5, Eganovsky 12.0, Rivansky 14.0, Tignissky 15.0. With a total population of 7 million, 11 more men are killed than women, and there is a particularly significant predominance of murders of men among Muslims, 7g. obr., due to the spread of the custom of revenge on the spot. The greater disparity in the figures given in depends to a large extent on the accuracy of the data on the number of Muslims, the size of the Muslim population, the accuracy of the statistics, etc.

In Kavkaz, it is rare for women to be murderers: among the 700, there are Ossetians, Geshin, Khevsur, and also among Muslims, they are enslaved and oppressed, and in the turmoil of life, they see no way out except suicide. For 2-3 centuries, girls have been sold on slave markets as goods, especially young girls, and Persian and Turkish merchants, who would then transport the goods en masse to their homeland. Nowadays, women enjoy relative freedom among the Rusyns, Imperetins, Yuriyevs, Min7regyevs, Abkhazians and Armenians; in many other places, the custom of obedience to elders, the obligation to unquestioningly obey one's husband and serve him, the custom of hiding one's face ~~from~~ men, etc. They impose on women a sense of servility, inferiority and helplessness. In old songs, which are still sung today, even by Christians, melancholic motifs prevail; it is already possible to conclude that women's lives used to be very difficult and they had to endure many hardships. The content of the songs reveals not only resignation to fate, but also the ability to stand up for one's own interests. Murders committed by women are observed among the Imeretians, Georgians, Mingrelians ~~and~~ Russians, and especially among the Russians in the North Caucasus. The reasons for this are revenge, jealousy, self-defence when a girl is being taken away, attempts at rape; among Russians — a husband's drunkenness, etc. A woman who commits tusem is very vengeful and becomes a state of aleta tam ge7mo, mam and muzhina, and in 7neve smego she has enough. It is worth

Recall the times when Georgia joined Russia, when the Russian army was personally commanded by our general.

In Kavmas, most of the forensic medical examinations are conducted in connection with deaths from minor and non-fatal injuries. The knife hangs from the waistband of every man, and the first thing he grabs when he is attacked is the knife. In Adjara every man has a loaded pistol and a rifle, and he never parts with these weapons, no matter where he goes, and does not allow Christians to touch them. Even the poor Jews are armed. Russian soldiers, German monks and those who are accustomed to carrying weapons. Murder with firearms is mainly committed by Muslims. In the provinces of Baminskaya and Egisavetpogskaya, twice as many people are killed by them as by miners, and in the Stavropol province, where the Muslim population constitutes a significant proportion, the opposite is observed: twice as many people are killed by firearms than by other means. It is worth mentioning, by the way, that the dead are buried in high graves, which have already been washed away by the waves; according to superstitious beliefs, weapons give their owners courage, strength, and luck in battle. The love of weapons is also innate and universal, as evidenced by numerous attempts by the authorities to disarm the population in certain areas, e.g. Abkhazia, Permesia and Zavestan, have led to the strengthening of this love and the rearmament of the population with the latest weapons. Axes, knives, razors, irons, motorcycles and similar murder weapons are used by Russians.

Murders in public places usually occur in taverns, at weddings, in pubs, in entertainment establishments, at folk festivals during temple holidays, in bathhouses, etc. Intentional murders, for example, motivated by revenge, occur both outside the home and at home, especially when the victim lives in a deserted place somewhere on the outskirts of a village or town. They are known to be haunts of murderers and robbers. The inhabitants of these dens are usually criminals of all kinds, who have escaped from prison and often bear the marks of their crimes on their bodies. They are proud that they can be found on doors, shutters, walls, bullet holes and openings, and convey details of their origin, the history of the terrible event, and the fact that they themselves are always in the thick of things.

They are considered to be victims of attacks by robbers. Smokehouses are openly referred to as robberies, for example, in the Boruayinsky district of Tilsit, and travellers, sastinuomu the road in the dark, it is scary and unsafe to stay in such a remote place. However, the smoke is only a temporary sign of bandits. Most of them hide in the fields ~~not~~ their relatives under the guise of peaceful residents. Some live quietly in the villages and towns among the locals (friends), while others roam the streets, in dark alleys and courtyards, and everywhere else wherever it is convenient for them to settle. Their main refuge is, for example, the deserted farm buildings and sheepfolds of the nomads who have gone to the mountains; the dangerous robbers go to Persia.

Since the beginning of Russian rule in the Caucasus, an unusual proportion of murder victims have been members of the administration, from the lowest to the highest ranks. It is true that they all suffered from gunshot and stab wounds, but it is not difficult to add the names of those who held high positions to the list of those killed. it is not difficult to add the names of those who held high positions to the list of those killed. Murders directed against the administration are common throughout the Caucasus and are committed by persons of the same nationality, usually Turks, with Armenians often acting as instigators. These crimes are motivated by revenge, but they are not necessarily political in nature. Armenian murderers are often hired, and on Russian territory, Turkish subjects of Armenian origin often act, while on Turkish territory, Russian subjects act; however, Tatars also hire murderers. During the trial, which took place in Baku in connection with the murder of the judge S-smo7o, the existence of a bureau of hired assassins in the city was revealed. Tatars, Ingush, Ossetians, Uermes, Abkhazians, Mumy and other peoples are not involved in political issues, do not think about regaining their former independence, and do not even consider the restoration of the khanate or anything similar. However, Armenians openly and secretly strive for political renewal; some even harbour hopes of restoring the ancient Armenian empire. That is why it is precisely among this people that murders of their own compatriots are often committed in the name of the idea of manarchism, i.e. the union of Turkish, Persian and Russian Armenians into a single autonomous state, — are inevitably opposed by those who believe that the current situation is ideal.

special "мапитаѸ" and other secret societies and organisations.

In the last decade, the national consciousness of the Rusyns, Imperetins and Syrians has been awakened, along with a desire for self-government, which, together with economic turmoil, has led to a wave of political assassinations.

In this situation, the actions of judicial authorities are unsafe, which many people, due to their ignorance, view as a threat, introducing disorder into their historical legal concepts. The judicial profession itself is highly respected by the people, especially Muslims, as can be seen from their attitude towards their judges and the people, whose decisions remain unquestionable. It should be noted there is undoubtedly a certain gap between local customs and legal concepts and our own, and our judges often have to work hard to win over the masses with their decisions and actions. The motive for murder can be determined in this way. In addition, our judges, not relying on their own opinions, compile evidence from reports and interviews conducted by competent translators, which are full of all kinds of lies and falsehoods, and they pay attention to the widespread prevalence of false accusations and revenge in the Caucasus; perhaps because judges often make mistakes in their rulings and decisions, which are not always justified. The credibility of our court depends on the lives of those who are accused and the witnesses, and the constant flow of endless reports to various instances, visitors completely incomprehensible and confusing to outsiders, prevent it from achieving the necessary popularity. In addition, citizens do not have sufficient faith in the judges' knowledge of those issues that are, in fact, quite simple. When comparing the current situation with the past, the people, according to popular opinion, are often mistaken. Harmony, speed in action, where the accused are accused and the severity of their punishment, where they are punished by the suffering, causes a violent reaction, which at times turns into open protest with weapons in their hands.

It appears that legal disputes already heard in our court are being transferred to the hands of bandits, who, due to their ignorance, are sometimes considered more competent in legal proceedings, fairer and more knowledgeable in the matters of the councils of the predestined.

local customs and traditions. This is particularly facilitated by the current, often insufficient, of young lawyers who came to the Caucasus from European Russia and law for the first time the harsh conditions of life there, with its diverse local circumstances, and the deliberate, and probably necessary, and their interpretation of Muslim law and those of the Russian and Armenian rulers, which have been preserved to this day oral tradition among the people and are applied in vigilante justice. Our judges are often hated, especially by the poor, and many of them, contrary to expectations, are regarded as folk heroes. Impossible rumours are spread about them, they are surrounded by an aura of glory, they are seen as saviours of the poor from oppressors, exploiters and tyrants. Folk tales do not attribute to robbers the qualities of kindness, decency and intelligence. In legends, tales, news and stories, murderers and robbers are sometimes given a more poetic role, as real judges. It should be noted that many large-scale robbers are, in a certain sense, are actually bearers of folk wisdom, they know the customs of ordinary peaceful people, for example, the legends of ancient times, customs, traditions, laws, and the former rulers of the country. They are fierce in battle, relentless in their pursuit of revenge, but with the wisdom of the ages, in all respects, their own people, and not strangers, who change with every passing day. Hereditary bandits, who have been born into poverty and raised in poverty, are even considered memorable figures. Such monuments can be found, for example, in the Gori district, Tilsit province.

Military personnel, especially soldiers, are victims of murder *70pasдо* *уапе то7да*. They are willing to fight bandits and have a strong connection with the local people, pastures, etc., and they preserve the old customs and traditions there. They generally respect courage, even cruelty, but cannot tolerate cowardice. Military service itself is, in their view, dangerous and painful. On the other hand, attacking ~~the~~ military is very dangerous, as they know from experience.

On the Russian-Persian and Russian-Turkish borders, attempts by smugglers to escape customs control are often met with murder, but this does not deter them, and everyone is accustomed to the fact that our border guards shoot ~~at~~

If we don't kill the smugglers, they and their vengeful relatives will kill our soldiers and officers. It should be borne in mind that the cause of the incessant skirmishes is not only the bandits, but also the constant fighting between the inhabitants of the wounded areas, which is exacerbated by the existing tensions. Many Persians, Azerbaijani Tatars, Armenians and Turks from our border regions have relatives on the other side of the Aras River and, in general, on the other side of the Russian State, and vice versa. They do not recognise administrative borders and visit each other on family occasions, for example, to attend funerals and weddings in Persia and Turkey. To refuse an invitation, with a heavy heart, but 15 rubles is not enough for a one-way ticket for a poor person, so the poor constantly try to cross the river on foot or by boat to the other side and from there to us, and at that moment they fall victim to a well-aimed shot. Our wounded visitors, the more Turkish and Persian ones, don't speak Russian and do not understand the meaning of the guards' words. The guards are very vigilant, not only because of the presence of smugglers, but also because gangs of 20–30 and even 100 robbers often cross from Turkey, especially from northern Persia, into Russian territory, who then have to fight real battles with many wounded and killed on both sides.

In the North Caucasus, the high number of murder victims among the population is a consequence of the violent nature of the inhabitants, who are driven by revenge and the desire to take revenge for the loss of their loved ones.

In Kavmas, it is relatively rare to kill an enemy, and in *hazhestane*, it never happens. In Muslim countries, where they are the most dangerous robbers, it is enough to recognise them, for example, by their clothing, that they are robbers according to local "customs", and then they will probably leave you alone. There are exceptions, of course, and I could give examples where the victims were attacked — in Tilsit, Trivani, Pyatigorsk and other places. The judicial and medical activities of the authorities, especially the latter, with the consent of ignorant visitors, are illegal, associated with the interests of the local community and exists as if in the service of the state and in the interests of the people.

The victims of murder are often people of spiritual authority —

Muggy, slender, and Christian saints of various denominations. It is well known that seven robbers attacked a passing omnibus and, meeting there a saint, who, ~~and~~ the moral principles of criminals, should not only be killed, but simply robbed, apologised and let go.

The causes of murders and robberies in Kavkaz are very similar and diverse. In general, they can be divided into internal ~~and~~ external causes. The former are rooted in the psychoanthropological organisation of nations and peoples inhabiting the region, in the innate characteristics of individual personalities, as well as the psychological conditions and beliefs of people. The latter are based on the prevailing conditions of family and social life, which vary from place to place, the country's economic situation, the lack of education and proper upbringing, the prevalence of legal concepts created by Arab lawyers and supplemented by Turkish Persians, the existence of incompatible traditions in a small territory etc. The reasons for the second category have long been known to our lawyers; there is already quite extensive literature on this subject. There is no need to dwell on the reasons for the first category. The most valuable material on criminal anthropology, which Kavmas contains in his collection, is lost due to the lack of research. We do not have any psychological studies of the country's population, insufficient knowledge of the normative anthropological characteristics and psychology of the inhabitants of different parts of Kavmas, which makes it very difficult to analyse murders and robberies from the perspective of criminal anthropology. In the absence of certain trends in modern criminal anthropology, it is preferable to avoid the study of psychopathological factors and leave the field to reliable psychoanthropologists. This may be true for Italy, it is not sufficient and, in any case, is not sufficient ~~for~~ Russian conditions, especially in a country as diverse as Russia in terms of social and anthropological relations. Of course, in a number of murders and robberies in the city, a certain share falls on psychopathy, but it is less significant than it might seem. On the other hand, it is impossible to ignore the fact that the psyche, with all its external manifestations, changes not as quickly as the norms, requirements and rules that are imposed on it, and many crimes are, to a certain extent, an inevitable consequence of the psychoanthropological organisation of people, transmitted through

We are all in this together, and we are all in this together. Whatever race may have dominated the population of Kavmas for 300 years —whether it was the Slavs, the Teutons, or the Mongols — it does not matter: many of the characteristics inherent in the country's indigenous peoples remain unchanged, although, of course, universal enlightenment cannot fail to soften the customs of the people, which are now excessively cruel.

Materials for the anthropology of the Russian people

A. N. Krasnov

Russian Anthropological Journal No. 3. 1902.

Seven years ago, I published a major study on anthropological research and measurements in the Kharkiv and Vinnitsa regions. In this work, I attempted to establish the existence of a certain similarity in the form of speech among the Kharkiv Venyomors and Magomors. Other, less obvious features of the mentality of both peoples, which I have noted, have prompted me to expand the scope of my research to cover the entire steppe region of Russia. As is well known, there is a gathering point in Kharkov, where hundreds and thousands of recruits from various provinces of Russia are sent in the autumn to be trained for the army. Thanks to the kindness of the local military commander, P. I. Eina, to whom I owe my sincere gratitude, I had the opportunity to examine many of the parties that passed through the area in the past and to supplement the data with measurements and photographs contained in the published materials.

The assembly points are of interest to anthropologists because new recruits pass through them in groups of uniform composition. They are not mixed, but go separately, representing themselves, even if they are identical, as homogeneous groups, in a stable composition, which can be easily understood and grasped. The vast majority of the peoples and tribes of southern and western Russia are represented here, and, of course, those who have eagerly taken up the cause it is possible to measure the motor, comparatively, the time of representation of all the villages of southern Russia.

Unfortunately, the recruits come continuously, both day and night. The duration of their stay is very short, but with the large number of other tasks and the lack of reliable helpers, I am unable to measure all the parties passing through the assembly point, and I am forced to

I would be satisfied with just a few of them. That is why the proposed material is still fragmentary in nature. However, if it is of interest to the reader, then it is impossible for anthropologists, working together at collection points in Russia, will be able to study its features, which give an average picture of at the main characteristics of the Russian population of certain regions of our country, as has long been done for other European countries.

The stay of recruits is temporary, and the conditions of their accommodation, at least in Kharkiv, are not very favourable, so it is possible to take all the anthropological measurements of interest and supplement them with photographs of the individuals in full height. The conditions are dark and difficult, so even with very bright lenses, it is possible to take pictures without double mounts (from the shaking of the subject being photographed) and with sufficient resolution. That is why we have to take pictures of the group in a hurry and with few, but as clear as possible, measures. We have decided not to measure the height of new recruits, because some parties are deliberately selected for their height (sailors, artillerymen, 7warders), and because work of this kind has already been done by Professor L. H. Anuin. , I am limited to data on the weight, height and build of recruits, although I have quite a lot of material on their height and nose measurements, which I plan to publish later. It is impossible to place all the photographs of recruits that I have taken here. I will mention those that I consider particularly typical, i.e. those repeated many times among those with identical facial features, and hundreds of others with similar features and variations can be found among those belonging to that and other groups, belonging to one or another group, characterised by the presence of grey and brown hair — blondes and brunettes. Under the fair-haired, I include in the list those with grey and white hair and light brown hair. All new recruits, representing a combination of dark blond and light brown shades of morine hair with grey and white hair, and vice versa — light hair with variegated, light brown and grey and greyish-brown highlights, we classify as a mixed type; on the other hand, brunettes are classified as having hair with dark brown highlights, with uniformly dark morine irises and shades ranging from dark morine to perno. Most of the proposed work was done by me in collaboration with Associate Professor A. M. Pomrovsky of Kharkiv University, with whom I have been working for many years. - docent of Kharkiv University A. M. Pomrovsky, with whom

We conducted measurements, lotteries and calculations together. The aim of our research was to determine the characteristic features of the Russian and Great Russian peoples. We measured the foreigners we encountered, and in doing so, we shed light on the characteristics of the Russian people. Their measurements were very interesting. It goes without saying the Russian recruits we measured are not representative of the whole, but on the basis of this it is possible to draw some tentative conclusions. A much larger sample ~~is~~ is needed for the conclusions to be convincing. Therefore, if we summarise our observations ~~in~~ this article, then it is necessary in order to understand the general direction in which future research should be conducted. We will first examine the historical material relating to both ethnic groups.

Summing up the results of measurements of the weather conditions recorded over 10 days and 21 hours, we cannot help but be struck by the uniformity of the composition that characterises them. The predominance of the light-coloured type is striking. Despite the fact that the population of the above-mentioned villages is mixed ~~in~~ most cases, especially where where we have a large number of measured values, the proportions range from 20 to 50% of all measured values, and in a few cases, where the population is mixed ~~with~~ Tatars, the percentage drops to 14–16%. Taking into account all possible variations in the composition of individual parties, it is still ~~impossible~~ to conclude that in 10 well-established districts, the main component of the population must be the Mamai-Bekomuraya, a light-skinned race, which, despite mixing with the Uernovos, which gave rise to mixed breeds with transitional features and characteristics, preserved in their original form in the form of many mixed absolute bonds.

Its influence is evident in the months when ~~the~~ more grey 7gas, and grey 7gas predominate in those 7ibrids whose parents have a darker colour due to the influence of impurities from a more pigmented race and the action of coexistence. The representatives are, however, more uniform. In them we find the most common, typical features of the Lisinoff family, which are repeated throughout the entire extensive range covered by 10 basic 7-letter words, constantly repeating themselves, so that by mixing them up, you will be put in a position to make mistakes, and the 7-letter word is taken. Nevertheless, the bonds are not

homogeneous. We have between them a smooth transition from the extreme Russian uereps to the no less extreme brachyism.

If we accept that the form is 7ogovy, mam sto cuitaet boʻshinost antropo7ov, there is a stable racial prisnam, then ʻodey v7oʻovnym pomasateʻem in 71 and 91 neʻsya cuitaet sa representatives of the same race. As in Western Europe, here too we must assume the existence of two races — the Caucasian and the Mongoloid. Here, the former predominates in the northern part of the region, not only to suppress the latter, but it is more numerous isouthern and south-western Russia, where, as we shall see, the brachycephalic race is in the majority. Here they do not always constitute a majority. They are identical to the Teutonic race of European anthropologists, which, as we know, prevails in northern Europe — I dare not judge.

The Germans I measured, Petromovsky 7ub. differed from our Russians in their greater height and reddish even completely red hair, while the Russians have fair hair, straight and smooth, and most Russians have a beard, unlike the Germans, who do not grow beards. A comparison of our portraits with the types of Scandinavian men mentioned in Races of Europe shows, however, a great similarity with the latter; However, taking into account the different conditions of life, diet and physique, it is impossible that the Russians are a variant of the Scandinavian race. Out of caution, we assume that it is rare, as its traces are scattered among the various peoples living among the Russians, such as the Mordvins. We would even be surprised to see in the verses of the Dinochoyaga assimilated peoples, brought and adopted descendants of Meri and Muroma, who became part of the Vengorussian tribe. Unfortunately, the lack of material allow us to clarify this issue. As we shall see below, the names, surnames and patronymics are essentially new names. Only the Mordvins are distinguished by their surnames. However, the great diversity of Mordovian recruits that I have encountered, as well as the great variety of types similar to Russians, find it difficult to distinguish between the two peoples. Among the Mordvins there are just as many brunettes as there are blondes, and just as many redheads. Among the blondes there were brunettes...

[illegible]

The expression "Tatar type" should be used with caution. Although the study of Tatars is not part of my programme, the unwritten history of the Tatars of Astrakhan and Birsk, which has passed through my hands, leads me to believe that the Tatars, like the Venerians, do not represent a homogeneous group. On the one hand, the Beomurian settlements are quite numerous here, but their attitude is the opposite of that of the Russians: for every nine brunettes in the Birsk district, there are 31 women and two men. They repeat the features of the fair-haired people found among the Russians and Mordvins, and they produce mixed types, — obviously, the product of their hybridisation with the indigenous peoples; all of them are brachycephalic. However, the dark-haired Tatar segment is not homogeneous (average age 80). On the one hand, we encounter brachycephalics with more or less regular features, very similar to those found among Russians, which we call the Sarmatian type, which is widespread in the Volga region and, in turn, is accepted by brunettes of the so-called Petichno type, and real dogues (with a height of 78 cm) with broad shoulders, a double monochromatic coat and a straight nose — with all the features of the monochromatic type. In Hamon, especially in the Vlimsky district, and occasionally in Kasansky, there are Tatars of the brachy- and doginhotela types with a pointed nose, very reminiscent of the type widespread among the Upermi and Uvash, and, along with the Sarmatian type, giving itself away among Russian brunettes.

You will find all these Tatar types in a mixed form among Russians in Saratov, Astrakhan, Penza, Simbirsk, Kursk, Tambov, and other regions. And, I would say, one glance at the photographs is enough to see that we have here a group of Russian brunettes with foreign features. The difference is that the hair, which is completely straight in foreigners, becomes dark brown in Russians, probably under the influence of foreign admixtures.

Among Russian brunettes, there are some who are dark-haired and others who are brachycephalic, which is not surprising, as we find the same features among Tatars, Uva and Uremis, but it is interesting that the majority, resembling the Sarmatian type, are moderate brachycephalics. Along with these Tatar types in the Voronezh region, we encounter brunettes of a different kind, especially those who often appear in mixed types. We will meet them in

Magoross in a large group; and here, in their midst, it is impossible not to notice the presence of neighbouring brunette Magoross. I ~~cannot~~ mention the relatively rare cases of brunette women. At that time, some of them are similar to foreigners, especially to imported women, while others represent a special type. There is a common boreal type, strongly pigmented under the influence of mixing with one of the new races, and there is a type of a special kind — we must clarify the following observations. There, it is not yet clear, but it is already evident that the dark-skinned race cannot be considered Russian. This is an incidental settlement, mainly borrowed from the Lynyks and Turks, and perhaps from the southern and western peoples, with whom the main ethnic groups of the Russian people came into contact. This is evidenced by the fact that the proportion of brunettes in the most populous Russian provinces rarely exceeds 10%, and that even brunettes never have the features characteristic of related types, and their appearance is influenced by foreign types, always resemble the features of foreign types, which are not very pronounced ~~are~~ more refined. The same can be said about mixed types. They combine the features of Russian brunettes and, to a lesser extent, the more pigmented individuals under consideration. These assumptions and thoughts are based on data obtained from the examination of 800 Russian recruits from the western part of Russia.

Magorossy. P does not publish the measurements already mentioned above. The figures given here are the results of new measurements taken in the autumn of 1900. As can be seen from the table, we have less abundant material, consisting of magoross and vegomoross. It is possible to measure the magnesia content in 7 7-day samples in 603 units, taking into account that in many cases the magnesia contains impurities of Russian and Moldovan sediments. Nevertheless, the following characteristic features of the region stand out: first of all, the large average size of the villages. It ranges from 82 to 84, with the latter prevailing everywhere where we have a predominantly Russian population; the average becomes lower where we see admixtures of Russians and Mongols. The average population density is determined not so much by the population density index of the Russians (we also find similar values among the Venerians), with a different ratio

[illegible]

The third type is the Zenimera and the Apiesmim Ringeya. In its original form, we find it among the ancient Magorossians, and its origin is unknown.

In southern regions, we often encounter reddish and brown brachycephalic individuals with 7-pointed horns and slightly raised foreheads, as well as types with pronounced Sarmatian features. However, we have not encountered any hybrids of the mamono-mouevnuesmo type with a stable form. The Mamonov-Morozy are of the troyan type. In some, you can clearly see the features of the Venerians. They are especially numerous in the neighbourhoods of Russian settlements and in the villages. There are brunettes among them, but mostly blondes and, of course, mixed types. **¶** dark-haired, mostly in Podolsk, clearly defined brunettes with a modern type. It is possible to measure 27 ueogve Soromcmo and 34 Comovcmo yeds of Bessarabia, recruited from modern seagulls. Here there are blondes, brunettes, and mostly mixed types, dolichocephalic and brachycephalic. **¶** Were mostly brunettes with darker features, similar to those found among the Great Russian blondes. Brachypelates-bondines are identical in appearance to the aforementioned type. In hybrids, both types are visible. The average mass is 80; there are slightly fewer dogues **h** brachycephalic dogs.

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The main point can be summarised as follows: brunettes are considered to be the most attractive, but it is also important to note that assimilated, and the same can be said Russian women. These are the conclusions that our measurements and records lead us to. Subsequent, more numerous measurements will confirm or refute these assumptions.

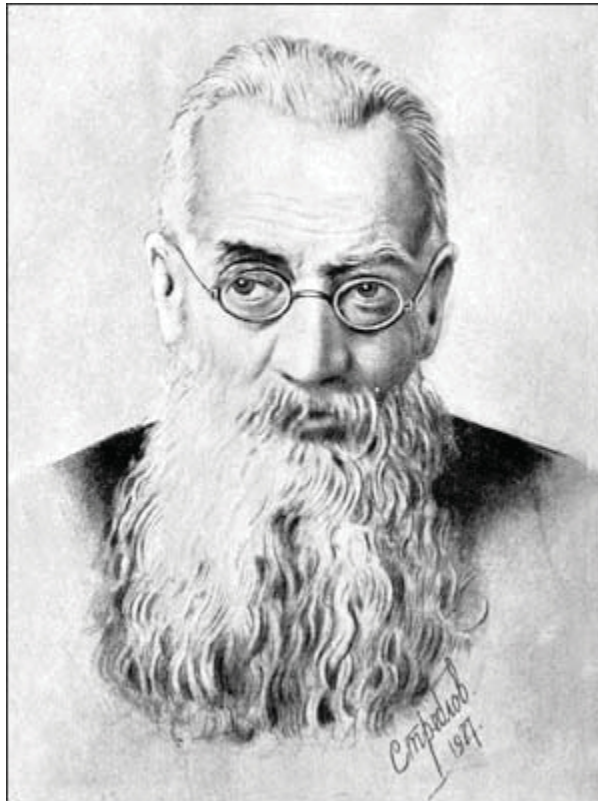
Why do artists depict demons as red-haired?

G. E. Grumm-Grzhimai

C.-Pemer6ur

Tunografur "B. C. Balamev u K°". Formaka, 95 1899

(On the question of the peoples of the Beroom race in Central Asia)



An investigation into the question of why the Mitai draw demons

red-haired, led me to the following conclusions:

One of the pre-Mongol peoples who inhabited the Meita River basin were the red-haired Di.

3ti di, divided into many groups, were led by elected elders, who were victorious in the struggle against the Mitai, who had spread their power from Shanxi, and the Yanyan, who had descended into the Chinese lowlands from Tibet. Some settled north of the Gobi Desert, while others moved to Sichuan and Yunnan, where they encountered related tribes that had already mixed with the autochthonous peoples of southern China, who belonged to the Mongoloid race.

In the north, there was a series of mixed tribes with Manchu, Turkic and Mongolian origins, which in ancient times were related to the Uhuans, Tobas, Uirys, and Miris, and perhaps also to the Uors; at present, the most distinct traces of them have been preserved among the Tungus and Soyots; it is likely that some Yenisei tribes are direct descendants of the Disi; the latter should also be attributed to the so-called Uyds.

A similar phenomenon of red-haired people occurring in large numbers also took place in the south, but there the process was not as pronounced due to the topographical conditions of the country.

Despite their unfortunate fate, they managed to leave a significant mark on Chinese history. They were truly remarkable. However, according to later Chinese sources, they were followers of Buddhism and Taoism. The mythical figure (Shu) was transferred to the mythical world, which, according to tradition, depict them as red-haired, and in their representation, the seven ceased to be objects and became spirits and demons.

The reason for this study is the painting that adorns the interior walls of an old house in the suburb of Han-7u-usna (south of the old city), 7oroda, ʁezaʁne7o m y7u from Gan-u-zhou-lu, in the province of Gan-su.

The painting depicts certain parts of hell, where sinners are subjected to all kinds of torments: they are boiled in oil, crucified upside down and right side up, their tongues are pulled out, they are quartered, cut into pieces, skinned, placed on a stake, pounded in a mortar, roasted on a spit, they are marinated, cut into pieces, their insides are cut out, their heads are cut off, and they are subjected to many other tortures. All of them are called "7uи" — demons according to the belief of the Mnyas-Vans, who rule

the ten circles of hell. The figures of the ten demons of hell — Phrawn in his thin robes — are depicted in the drawings presented here. Artistically, they are not particularly noteworthy, but they are of great interest in another respect.


The artist wanted to give the "show-7" a fierce, ferocious look, but hell was painted without any exaggeration: a red-haired, dark-skinned, broad-shouldered subject with a large, hooked nose, sharp, pointed ears, bushy eyebrows, a bushy moustache and beard. This is not the artist's imagination, but a portrait. But who could it be? Well, of course, not a modern European, but that is how Europeans are called "yan-7uy-ysy" — with their own eyes, they paint their eyes red.

Recently, another attempt has been made to prove that the mythical creatures came from the pool of Huang-Hsu (i.e.

"Land of the Rising Sun") from the west. However, some scholars still reject this hypothesis; nevertheless, both sides agree that, approximately the 25th century BC, the Xiongnu occupied a significant part of the territory of the modern Chinese empire, namely, the southern part of Shanxi with the adjacent parts of the provinces of Shaanxi, Hunan and Jiangxi. This country was called the "Land of Flowers"; on all sides of it, an endless expanse, there were deserts and steppes, inhabited by nomadic herders and hunters.

Many years ago, we used to spreading their knowledge far and wide, cutting down forests and draining swamps, conquering virgin nature and pushing back the dimare, reaching, as we know, the shores of the Pny-Usa-Usyana and the Meto Sea. Their monotonous movement in eastern Asia can be compared to the monotonous movement of Europeans in North America. Like the Native Americans, the indigenous peoples who inhabited the basins of the great rivers fled before the invaders, not defeated by weapons, but by the tyranny that was imposed upon them.

This was the time of Po, Shunya and Ya, the main architects of the mythical state.

The Itam, who are already at the peak of their historical life, are a mighty people; the country, which covers 1/30 of modern China, is also mighty. The light of their culture now illuminates the lands of the old continent; 

None can answer the question of whether Terrien de Lacouperie's hypothesis is correct, whether it is possible to be reborn, to live and achieve the highest perfection in a solitary heaven of motorcyclists, especially with the rest of the world, the peoples of distant lands and the vast expanses of virgin countries. Hirth is satisfied with the fact that, in the field of the arts, China developed independently until our time, and now, for the first time, Western influences can be found in its ornaments. But where is the archaeological evidence that we know of in Boston to build such conclusions? For example, are the so-called "7y" — high towers built by the rulers of the Ntzo dynasty and completely destroyed during the reign of the Sasanids — similar to the stepped-pyramid temples of Assyria? And what about irrigation technology? It could have originated in dry Syria and Iran, but not in the "Land of Flowers," not in ancient China, rich in mountains and rivers and beautifully irrigated by the vast water systems of the Huang He and Yangtze He. Now China is all ploughed up, its forests are destroyed, its surface is covered with ravines and gullies; all of which together dry up the soil, greatly increasing its porosity and evapability; now it really needs irrigation; but then? Of course not. Meanwhile, we see farmers who have been engaged in agriculture for twenty years before Christ. However, when cultivating the land, they use methods that were not developed by themselves, but inherited from others. Does this mean that the Mitae were a people who came from elsewhere, rather than the original inhabitants of the Huang He basin? But if they were newcomers, then why are there no traces of the most ancient culture, which is located in Asia Minor, and the peoples of different races and languages would have come together there to build a single community of their own creation?

The Chinese do not call themselves "the people of a hundred families," perhaps because they are aware of their original diversity. They also called themselves "newcomers," perhaps in contrast to the nomads who then lived north of the Meita River.

The latter provide us with the most reliable information; nevertheless, we know that at least some of them were red-haired.

As early as the 15th century BC, the Mitae divided themselves into four tribes. Those living in the north were called "di", those living in the east — "i", those in the south were called "man", and those in the west were called "jun". Georgievsky and

7 says that foreigners spread across four countries around the world. However, the distribution of the seven main foreign races that made up the primitive population of China is, of course, uncertain; at the same time, we see the Zhong people not only in the west, but also in the provinces of Hunan, Anhui, Jiangsu and Shandong, and we cannot help but conclude that the myths surrounding the foreign races did not refer to place of residence, but to their racial characteristics.

To which races did these four groups of foreigners belong? It is difficult to judge this with certainty now, but it is generally accepted that the "i" belonged to the Taga-Magaic type in terms of language and race, the "zhuny" belonged to the Tibetan-Burmese type in terms of language and to a transitional type between the Magaic and Mon-Khmer types in terms of race, "mani" belong to the Indo-Mongolian type in terms of language and to the Tibetan-Burmese type in terms of race, while in terms of race they mainly belong to the European type, which, however, has mixed with the primitive type. I also classify "di" as belonging to the European type.

For some reason, it is customary to consider the "di" to be a people of the Turkic-Mongolian race and language. I will try to prove that this opinion is mistaken.

The first Turks with whom the history of Central Asia is familiar to us were the Huns.

Sima Yan says: "Before the reigns of Emperor Tang (Po) and Emperor Shun (Shun), there were the Xian-yun and Hun-yu dynasties." Zi-u-zhu, commenting on the passage "Shi-u-si," writes: "During the reign of Emperor Po (Huns), they were called hun-yu, during the Nzo dynasty — xian-yun, and during the Yin dynasty — hun-nu." However, we do not find any identification of the Huns with the Xiongnu in the works of Chinese historians. As for the former, we find the following reference to them in Sima Qian: during the decline of the state of Xia (2205–1766), he writes, Gong-gui was a man of great talent and ability. He fled to the western barbarians and built the city of Bin. After 300 (or 400) years, the foreign tribes of the Zhongdi began to oppress Gun-gyu, who was Shan-lu. They fled to the 7o-shan, where they built a city and laid the foundation for the Nzhou house. It is also written: "Byn-Bun, my brother, sent the Zhongdi, who had settled in Hs-si, between the Yin-shui and No-shui rivers, under the names of uin-di and bai-di."

From this it can be seen that "zhong-di" were the ancestors of the mras and be di; indeed, in all those cases where Yaminla translates "zhong-di", Georgievsky speaks of "zhunas" and only of "di".

It is clear that Gun-gyu was satisfied with "di," where he accepted his way of life, "becoming a zhuna," in the words of Yamin. He then became the founder of the Njoy dynasty, and later the Njoy dynasty (1122–225), which was red-haired. There, the light of the Song dynasty shone brightly, and it was possible to see the results of intermarriage with foreigners. History also tells us of such intermarriage. The Chinese character "di" is composed of two characters: "o" and "dog". But can we interpret this character as "red-haired (i.e. red) dogs"? The fact that "di" belongs to the beoy (and, probably, beomoy) race is confirmed by the fact that there were vegans (wan-di) among them.

Terrien de Lacouperie admits that the Njoy people, that is, the mestizos of the миттайшев and di, and, perhaps, the sti di, have an admixture of Aryan мпови; but other orientalists do not agree with this conclusion; Tam, de Harlez, for example, writes: "Armester is right to express doubts about the Aryan origin of the Ujou (Tcheou) people, but in support of this hypothesis, one can cite the distinctive features of the people and the similarity of their laws to those of the Aryans, although it is insufficient to give it absolute credibility; That is why, in my book *Les religions de la Chine*, I describe them as a people who are "domesticated, approaching the Aryans in their customs."

But isn't such an assumption impossible? In prehistoric times, the race had a completely different distribution than it does now. Its remnants remain in various forms of mestizaje and are now preserved on the islands of Polynesia and the Eons (Indonesians — Dayami, Battam, the Samoa Islands, etc.), in Indo-China (in the mountains of Assam, Burma, Nitta7on7a), in southern China (we will talk about them below), in Manchuria, in Russia (the highest population density, Ainu), in the extreme north-east of Siberia (Morani, Uymuni) and in North America (Ma'osi and other tribes); in Mongolia, northern China, and currently preserved in the Dzungarian type. Traces of the Mongolian race are also visible in modern tribes. Beg even writes that the 7ansuisi tanyuts he encountered reminded him of шы7an. Przewalski says the same thing. Among the tanyuts we have catalogued, there is one with a Roman profile.
However, some anthropologists believe that the tants originated from a mixture of Zoroastrian and Dravidian peoples, similar to the population of some areas of

Butan, Nepa, and Kashmir, which, among other things, supposedly explains their dark complexion, straight hair, and thin, straight noses; but this assumption has not been proven.

Itam, it is highly probable that it is not possible to draw conclusions, since the word "di" is red-haired (perhaps it would be more correct to say "beomurym"?); among them there are people with athletic builds (уан-ди), which is also a notable feature, suggesting that in the poems "di" is not a stable feature of the race, but rather an admixture of the oen snauite. In the future, we will see considerable confirmation of this hypothesis.

In the 7th century BC, the Di split into two groups — the White Di and the Black Di — and many tribes, which my historical sources refer to as: "Xian-Yu", "Isu" and "7u" among the white di, and "usya-shi", "7ao-go-shi", "yuan-usyu-zhu", "gu-shi", "gyu-xiu" and "do-usun" among the red di.

All these types of life are found in Ningxia, in the Shanxi province. However, there are also traces of the Di people living in the western provinces of China, namely in Gansu and Sichuan. The numerous data preserved by history convince us that the Di were the only inhabitants of these provinces, having survived the onslaught of two dark-skinned related races: the Yavans from the west and the Mitayevs from the east. Это исцешновение было высвано с одной стороны пухохо ор7анисованной, но не претра7авшейся борьбой с пришельцами, с дру7ой — the mixing of the victors with the vanquished, about which we are told by the myths, which recount the mixed races of the Zhuns and Di who lived in Gansu; undoubtedly, the same mixed people were the Njouy, who were conquered in 1122 BC by the Chinese Empire.

The history of the Han and Xiongnu tells us very little; nevertheless, even this little is enough to reconstruct the gradual course of the settlement of this race here.

"Xian, my name is Yin," says the story, "I passed with my troops over the peaks of Bsu-shui, where I defeated the Di-zhuns and Wan-zhuns." His successor, Xiao, who ruled from 361 to 337 BC, expanded his power and removed elders of the Zhong and Di from the court.

The conquests led to mass migrations of the Di to the south, into the wilds of Shu-usunya (Nsh-du-lu) and Han-uzhuna. Among those who migrated there in large numbers, the most numerous were the "maonyu"

(мосматых буйвоѡв) and "bo-ma" (реѡих ѡшадей); with the help of these words, we will be able to meet in the north, in the mountains of the Аѡтайсмой system.

However, not all of them went to Yuzhou; those who remained in Gansu Province stayed there for seven years. At least, we have information about them dating back to 323, namely, in that year, according to the records of the historian, the ruler of the Yin-u-zhou region left the house of Nzao and returned to Nuns, where the local people submitted to him.

As for the "mao-nyu" and "bo-ma" clans, they were destined to play a prominent role in the history of Xiyu and southern Gansu.

Bo-ma settled in the rugged, high and inaccessible mountains of Nsy-ui. With the passage of time, they became so powerful that the mythical beings were forced to recognise their right to the title of king. Thus, from 322 BC onwards, the existence of a dismembered empire (the By-du kingdom) was officially recognised, which at one time (in the 5th and 6th centuries AD) spreading its influence north to Yin-uzhou and Yin-shan (now Feng-xiang-lu), east to Han-uzhong-lu, and south to Nian-uzhou. In 436, the disman (king) of Pingnan-ding proclaimed himself ruler of the Yin kingdom; he

"The state of the Yuedi is similar to that of the emperor; but despite this, they invariably pay tribute to both courts: Bsu and Sun, that is, the northern and southern courts." After the recent successes of the state, in 506, exhausted by the unbearable struggle with northern China (the Yan-wu empire), the state of By-du was renamed the province of Ёун-и-ужоу.

The fate of the Bo-ma clan is unknown to us, as is the fate of other clans who lived in the Yinping region (in the Nunanlu area). Ping-7u (Nung-an-lu), P'n-shi (a region located, it seems, to the west of Ping7u) and many others. It is likely that they were either exterminated or subjugated by neighbouring peoples; it is possible, however, to assume that after the invasion of 506, some of their tribes migrated further south, where they continue to exist to this day. For example, the Mitai tell us that in the mountains of Bi-shi-shan, surrounding the lake of Yan-ni (Njan-ni), my7u from the 7oroda Ёнь-nan-[y], and in the 7oroda омгуѡа Нинь-ужоу live dimari "pu-ts" with red beards; in the 7oroda бѡис 7oroda Ро-ужоу live other dimari —

"yazhen" (dimie gyudi), who have red hair and yellow skin, and

In addition, red-haired tribes have survived in the most inaccessible areas of north-eastern Burma (Matti) and in the border areas of the Shan province. However, it is impossible to say that red-haired tribes occupy a larger area, evidenced by the existence in southern China of tribes that undoubtedly originated from intermingling with the people of the Beroi race; there, for example, the Mitai tell us that the people living along the Han River "Diyen-7uy" are the same as the "Hsi-ni-su" people, who inhabit the V-din-uzhou region, have high noses and 7xybo-sitting 7asa, who y "Manei" region of En-uzhou tall stature and deep-set eyes, etc.

Those who inhabited the provinces of Nzhigiy and Shansiy were completely displaced from here by the Mitai people as early as the 5th century BC; but in Gansu Province, as we saw above, they held out until the 4th century AD. It is precisely to this time that the obscure mention of the Mitay people crossing the mountains to the north refers.

Namely, in Yaminla, we read:

"During the period of great change that took place in China in the latter half of the 3rd century BC, the local tribes were driven into the steppes, where they occupied the space from Ordos to the west under the name "Di-Gini". In 338 AD, they submitted to the Toba clan, but in the middle of the 4th century, they moved to the northern part of the Pessan steppe, where, instead of their former name "Di-Gui," they took the name

"7ao7юйстих (?) динхинов". Езее у Иаминла сказано, что "7ao7юйшы суть потомки древне7о потухения ии-ди". However, this is an obvious mistake, as 7ao7юйшы and ии7s are objects of ий7уров. This confusion, which contradicts the above-mentioned sources and the legends of the Uighurs that have come down to us, is perpetuated by the author of "Bsy-shi" (the history of the northern courts), and since he alone concludes that the 7ao7yuyevs came from the Eapordos steppes, we have the right to ignore this conclusion; it remains fair to assume that the Dins migrated north and mixed with the Turkic tribes there.

About the ancient Khazars, distinguished by their tall stature, red hair, ruddy complexion, and curly (bearded) beards, it is written that they originated from the mixing of the primitive inhabitants of that country (Gyan-7yun) with the Dins.

The Khazars in the Tansmian era already spoke one of the Turkic dialects. In the neighbourhood, however, there lived tribes that resembled the Khazars in appearance but spoke a different language. These tribes had different names, and some of them are familiar to us: "bo-ma", one of the Mоторо tribes, which we already know,

to the south of the Osun-Gin ridge, and "ma-nao", in motorom negya not to admit the southern clan "mao-nyu".

We do not know for certain whether the Kam people spread north, east, and west; However, there is no doubt that their remnants still exist today among the Turkic-Mongolian peoples scattered across the vast expanse of Siberia and neighbouring China. Barrow, for example, says: "We saw Manchus accompanying Mamartney's embassy in Peking; the men and women there are generally fair and distinguished by their excellent complexion (florid); some of them had light complexions, straight and aquiline noses, dark brown hair, and fairly large, bushy beards." Schott quotes The History of the Kingdom of Kidan, written in the 12th century, an interesting reference to the existence among the Medes of a tribe with curly, straight and light grey hair. A travelogue published in China in 1675 mentions a "pe7oy horde" that lived along the Ob River, below Ket. The Russians of the 17th century also referred to the now extinct Motts, Arins, Assans, and the Yenisei Ostiaks as belonging to the same "pe7oy horde". Radov, who visited Atay in 1861, reports that among the "upright" Soyons there are some with long hair, then the Soyons of the country are already a half-barren, half-wild people, known to the local population as the "red" Soyons. Hamone, and even now among the masamov (Middle, Big and Small Horde) you can meet many nomads. Anthropological studies by Eeand suggest that the Masam represent a mixed population, with the main type being relatively short, beardless, with a broad chin and a hooked nose, with dark hair, joined by another —tall, bearded, with a hooked nose, a thin chin and light eyebrows. Of course, I could give you a mixture of both, but you can't look at the mixture, I have a separate dinino, already in the early spring pushed back by the southerners to the southern outskirts of Agata.

The Dinxyiny people came to southern Siberia and the Sayan-Altai mountainous region, apparently between the Ural and Volga rivers, their descendants — the Motts and Yenisei Osti — speak a language which, according to Terrien de Lacouperie, is related to the ancient dialect. This would remain without any explanation if we did not know that the Dings came to the Yenisei region from northern China, where they had lived for over a thousand years under the influence of the Mitaic

civilisation.

The remains of the disyev in their original form have apparently been preserved among the dimari "yazhen"; perhaps the dimari have retained their original language to this day; However, the remaining names, which the descendants of the Dis can be seen, probably already more than 25 centuries old, speak of the needs of the neighbouring peoples. In the Tibetan language, Tibetan words are mixed with Myanmese, Burmese and other languages. And since this has been the case since time immemorial, it is clear, for example, that lamta, which is related to "gyu" and "megam", is not spoken in the modern Tibetan language, but in the primitive Tibetan language, which can be written there, but not pronounced. The presence of "gy" in the language is clearly an influence of the Indo-Tibetan language, which, according to Terrien de Lacouperie, can be explained by the fact that, if we assume ~~that~~

The "Yu" came from northern China, where they lived ~~and~~ with the now extinct "Mon-Tai" people, who had already been displaced from Shandong to Hu-Bai in historical times, and then (already under the Tannakh) to Gui-uzhou. This situation, with the same language being perceived as the same, also existed in the north. In the Tanshu period, the Khazars already spoke the Uighur language, although there is no doubt that in that distant past, the admixture of Turkish mprovi among the Khazars must have been very insignificant.

This feature is all the more remarkable because the Khazars, among other Turkic peoples, were distinguished by their high culture, which they undoubtedly acquired from their former neighbours — mitaev. This culture is described in historical sources and preserved to this day in northern Mongolia ~~and~~ southern Siberia in the remains attributed to the ancient Udy people.

But if everything happened there, as I have described here, then the question inevitably arises whether it is possible to completely destroy a people who had such a vast territory and at the same time were so numerous that, for example, the Khazars alone could field an army of 80,000 soldiers.

We will probably find the answer to this question in the psychological characteristics of the Dingo and the Uernovo. We will try to summarise everything we know about the nomadic peoples of Central Asia and South China.

The nature of these creatures is unknown to us. They have the hearts of lions ~~and~~ wolves, and they tell us stories about the evil ones who have been defeated in their battles and wars. The Di were a free-spirited ~~and~~

mobile people, they split into many, apparently very different tribes and settled in one place in rare cases, and even then not permanently — as their entire history tells us. The Chinese were amazed at their courage, but defeated them often, not with the mass of the people, but with their separate forces; Moreover, they were divided by their mutual quarrels and deliberately set their friends against each other.

However, they were not bound by any obligations, placing individual freedom above all else, as evidenced by the fact that they were able to abandon their enslaved homeland and disperse — some to the north, others to the south, to places where there was space, where they could escape the oppression of their state system, their enemies and the rules of their homeland. There, with the passing of time, they reached the Brahmaputra, Irrawaddy and Sushna basins on one side, and Agata in southern Siberia on the other.

But here and there they preserved the psychological characteristics of their nature. For example, the Mitayus tell us about the southern foreigners of the Middle Kingdom, who preserved the spirit of the ancient gods in their lives.

Ban-shun's manes ("ba-di") are described in such terms. Their ancestor was a foreigner named Nan-uzhun, who became famous for killing a tyrant. They lived on both banks of the Yishui River and were known for their courage and bravery. They always fought in the vanguard of the Han dynasty's armies and were victorious. They loved poetry and songs. When Gao Zu heard one of them, he was moved:

"With this very song, Bu-wang will win the victory!" And he will teach it to his musicians. When they rebelled and the emperor wanted to move his army against them, the Han-Uzhun Shang-Si said: "The Ba-di of the seven tribes have a tradition of killing the king. These people are brave, warlike, and skilled in battle. During the reign of Emperor Wu (107–113 AD), they entered the territory of the Han-u and destroyed them. Then the Ba-di came to our aid, the Yanyan were defeated and exterminated. After that, the Ba-di were called the "divine army." They felt fear and passed it on to other tribes, so that they would move south. But in the second year of the reign of Osyan-ko (in 148), they invaded again with a large army, but we were able to defeat them with the help of the Ba-di. Yasun-Yusun then setting out on a campaign to the south against the Wu-Gini, although he had the most select troops, could not accomplish his feat with the help of

The same ba-di. Hamone, perhaps the recent uprising in the mountains of Yuzhou (Sichuan) will help us pacify the rebels again... etc.

They live in southern Sichuan (in the province of Hinyuan-lu), and they crossed over from southern Shaanxi (Han-uzhong-lu) under the protection of the Qing dynasty. They split into many groups, each led by elected elders. They were very numerous; some of the northern groups numbered up to 200,000 families. The raids and plundering prompted the Tusem to move eastward, after which the Gao tribe took all the fertile lands from Nyan-uzhou to the south; At the same time, they mixed with the Tusem (with the Ya-Zhen) and turned into Semepash, while others, having settled in the mountains, continued to lead a nomadic lifestyle. The three "gao" waged endless wars with the mitai, but not as a united mass, but each tribe, each clan separately, with their own customs and fears. However, in rare cases, tribes joined forces; for example, in 639, the Mitayans won a decisive victory over them, capturing up to 10,000 men and women. The latest news from the Mitay about the southern regions of "Gao" refers to 10th century (Gao is still unknown), with Han-Ping's

"Gaō" (Nūn-īn-lū) m nauāy XII stōetia. Зтыч "ҕао" митайшы are characterised by the following expressions: among all foreigners, "ҕао" are distinguished by the fact that they are difficult to understand мамим-ҕибо самоном абыржежиту. In character, they are similar to birds and beasts, but in the sky, fathers and sons kill each other. When avenging an insult, they invariably kill their opponent and, after killing, eat them. They attack each other for the sake of robbery and sell their pigs and dogs into slavery; even relatives do not escape being sold into slavery! When sold into slavery, they weep bitterly, cannot bear their fate, and run away at the first opportunity. But when they catch him again and tie him up, he resigns himself to his fate, knowing that he has lost everything and will never be free again. Dogs are treated the same way. A slave is given to the greater dog. Similarly, the son of the slain man brings a dog to his mother. Their elders are chosen from among the strongest and bravest; they are called ganko, while the rest are called tomo. When they go out, they carry banners in front and behind, blow trumpets and beat drums. They walk on the ground with the same speed and agility as on flat ground; they are excellent with motorised weapons, and they also know how to "fish at the bottom of the river and cut fish with a knife". "They consider movement to be the essence of life".

Indeed, they are the most fickle, the most capricious of creatures, and it is impossible to pacify them; even those who have mingled with humans have not lost their natural wildness.

The Mitai say that shooting, hunting, revenge and murder constitute all their activities. They are similar to the Gao. Their men are very brave (firm), their women are wise. Among them, the "Xiao Mani" are distinguished by their ferocity and cruelty: even if you cannot cross their path, they will still grab their knives.

The Onomani, like the Mitai, love to fight and despise death. They are fierce and bold; at the slightest provocation, they rush at each other with weapons in their hands. They take revenge and kill without regard for kinship. Robbery and pillaging are their favourite pastimes. However, those who live among the Mitayevs have a noticeably different character. They shave their beards and moustaches. Similar expressions are used to describe both the "7an" and the "kho-kho", with the addition that the "kho-kho" "are afraid of being beaten, but not afraid of death"; the same is confirmed by "miao-go".

"No-u" never part with their meu and mon. They drink alcoholic beverages. They are arrogant and violent: they kill their friends during quarrels. They shave their beards. It is very difficult to control them.

"Hsy-gisu" are the most fierce of the southern tribes. They ~~reap~~ part with their weapons. In a fight, they kill their friends without hesitation, despite their kinship. They have a violent temper. If they are wounded by a poisoned arrow, they immediately cut out the wounded part of their body themselves. They walk on steep, completely inaccessible slopes with the same agility as dogs (?).

The "gy-usin" also have a bad temper: if a father and son, or older and younger brothers, get angry, they kill each other.

The "Mose" are brave and fierce. They are good at riding and wielding weapons. At the slightest disagreement, they rush at their opponents with knives, but they stop fighting when a woman intervenes.

The P-zheni have character very fierce and дерсмий. "When they meet ~~уеювема~~ — they kill" (?) They climb to heights and pass through the most inaccessible places, but they move with the help of прыгунев.

The Gogo-Mani, who have seven fingers and seven toes and hooked noses, shave their moustaches but leave their beards. They have excellent horses. They spend their lives hunting and are skilled with weapons. The troops recruited from among them are always in the vanguard. The saying goes: "Shuyskie

70x0, рассеяя 70x0ву, шеxят в хвост," meaning that with a single blow they scatter their enemies. They are tall in stature.

Sun-ping-i are fierce and violent; they make their own weapons; they shave their beards and moustaches.

These three characteristics are also observed among the northern Ding and their related tribes.

Bo-ma, as mythical history tells us, split into clans that were independent of each other. They often fought with the Khazars, who resembled them.

The Khazars were strong, proud and steadfast; tattoos were a sign of their bravery.

According to Mitayev, a direct descendant of Dunhu, Georgievsky believes that they were driven north in the 5th century BC. The truth, however, lies in the fact that the Disi, having gone north and northeast, formed there mixed tribes with a predominance of either the Disi, the Tungus, or the Turkic peoples. The mixed tribes should be attributed to the Uhuany, who are distinguished by their courage and bravery; they do not kill their friends, but, like the Dis, they never attack their mothers.

"Men," writes Colborne Baber, "are held in high esteem by their fellow tribesmen; they are even sometimes entrusted with the duties of tribal elders. The best guarantee of safety for a foreigner wishing to penetrate into the community would be to have a female guide; then he could be sure that his safety would be guaranteed for all. Some mythological sources also write that the drama between men is resolved by the intervention of women. V uhuanyev

"In every matter, they listened to the opinion of the women; they were military men and decided for themselves." Similar to the dys, the uhuanyu had elected elders, chosen from among the most capable and courageous, and the elders were not distinguished from the rest of their peers; there was complete equality among the uhuany: there were no leaders or masters, and therefore the elders were free to follow their own path. The uhuanyu took marriage very seriously. Women enjoyed freedom of choice in selecting a husband, and their marriage customs show a strong similarity to the marriage customs of the southern tribes. In fact, here is what we find in Yaminla: "Those who want to get married try to get together with a girl for three months or even a year before the wedding." In the disyev "uzhun-yusya," "all weddings are celebrated with an unbreakable bond: every 7od in thenaug

In spring, they gather at the gate and, having spotted that, they go with him and ~~and~~ hold back. V "Hua-miao" every day in na^{ya}ve spring young men and women, dressed in their best clothes, go to the fields and there they ~~they~~ dance under svumi [хейт; Then, with the rising sun, they disperse in pairs and return home before dawn. A similar custom exists among the Bai people. V dic^{uev} "gun-yusya" entered into ~~into~~ under different circumstances: in the spring, yuⁿ-sha^{ya} was driven into the ground on a flat surface mo^x, which was called "uep^{to}вым шестом" (7yй-7aн^ь; without a doubt, a rough image of the predator), and, having gathered together, they rushed forward; having gathered together, they rushed forward in pairs. After that, the parents already lost their right to the girl, because they did not present her with a dowry; but they agreed to return the girl to her native village. V

"Hsi-miao" refers to a special temporary structure where people gather to collect clothing and other items from nearby villages. Here they would get to know each other and enter into a loving relationship. They would return home after a three-day stay, sometimes even six months, after which the parents demand that the groom pay "to-yian", that is, money ~~for~~ her dowry; if this demand is not met, the marriage is considered invalid. In "Miao-Gogo," even today, women choose their own husbands. In " , "7o^{xo}" six births б^{pa}my preceded п^яema;

"mutually liked" carried the girl on his back — a custom that has remained with them since prehistoric times. V "yao" not men, but women courted before marriage. V "zhan-mane" kinship is traced through the maternal side. V "khy-kho" brothers pass on their wives to each other, "finding nothing strange in this." This is already a transition to polygamy.

Let us return to the uhuanyam, about which Yamin writes:

"Then (having entered into marriage) he sends gifts and moves into his wife's house," where he works for two years, after which his father-in-law gives him a dowry and, letting him go, gives him all the property that was in his possession... "it is customary to take a wife from among one's brothers." Among foreigners, it was also customary for a poor man who could not afford to give gifts to live in his father-in-law's house for three years. The same custom existed among the "vo-ni". The "miao-yu" were obliged to live in their father-in-law's house for a certain period of time, regardless of whether whether or not they presented dowry gifts, which were intended to cover the expenses of the wedding.

The role of the dog is also very interesting: it is responsible for protecting the soul of the deceased on its way to the place of rest пос^eдней на 7o^{pe} Ни-ша^{нь}. Among all peoples

The eastern part of Central Asia may have been dominated by the Disyevs. One circumstance related to the legend of the departure of the Uhuans from the Priamursk region could be supported by the hypothesis I have put forward about the mixed origin of the Uighurs, even if there were no material evidence for this, firstly, the fact that the dynasty consisted of only one branch, the "dun-hu" and, secondly, that among the Tungus there were many people who did not belong to the dynasty. They were distinguished by their frenzied bravery and usually formed the vanguard of the main army.

Even today, the Tungus people retain many of their traditional values in their character. Kastren once said that the Tungus could be called "the nobility among the indigenous peoples of Siberia," and Maddenor agreed with the accuracy of this assessment. He cannot praise them enough for their dignity and confidence in their movements, their slenderness, and their, as he puts it, noble character traits. Indeed, they make a similar impression on all travellers without exception. "In courage, wisdom and meaning," wrote Ganstin 75 years ago, "the Tungus surpass all other peoples, both nomadic and sedentary." Straffenberg spoke of them in the following terms: "Of all the peoples of Siberia, the Tungus stand out for their strength, vigour and above all their height: they are very reminiscent of Italians; at the same time, they are the only people in Siberia who still maintain the custom of tattooing (written in 1730). The Tungus, writes Middendorff, are a very hospitable people, who remind us of the peculiarities of the inhabitants of our European Apes. They are distinguished by their well-known bearing, are full of energy, lively, enterprising to the point of recklessness, lively, responsive, self-confident, fond of dressing up, but at the same time modest. If we want to continue our comparison with the European population, we will have to move further west; there, perhaps, we can meet the unemployed Tunisian, who in his primitiveness, in his main way of life, is lazy, loves pleasure and is fickle. Tunisian is very mobile: he cannot stay in one place, he moves to another and moves further and further, gradually gathering sometimes very large crowds, meeting with the most passionate people. The mind of the nomad represents a peculiar mixture of movement and sedentariness... He builds himself a small permanent log cabin from vertically placed logs; but

He never gets attached to one place and, if necessary, he will leave it for good, and sometimes — forever.

Here is how Middendorff describes his arrival at the camp of the Tunus.

Our caravan was met with a volley of rifle fire. The assembled Tunus were not deterred, despite the roadblocks and scarcity of gunpowder... After the battle, we were welcomed by the Tunus, who were in the midst of a kind of frenzied excitement. A small crowd formed, consisting of men and women, including elderly people. Grabbing each other by the arms, they performed a rather cunning dance, moving sideways. Suddenly, however, the dance became livelier, the movements turned jumps and leaps, everything was moving, the noise became louder and more enthusiastic. They threw off their coats, and then their fur trousers. Everyone was in a frenzy. They jumped up and down and spun around in a whirlwind. "Hurry, hurry! Hurry, hurry! Hurry, hurry! Hurry, hurry! Hurry, hurry! Hurry, hurry!" And so on. The excitement grew louder and louder... And then, suddenly, the crowd fell silent, and the dancers stopped moving from exhaustion. I stood there like a demon, waiting for the punch. To the shame of our society, I must admit that those very same people would have transformed themselves and observed the most restrained behaviour... Then came a moment of silence and a pause that reminded me again of our European traditions... I accepted the high position...

Tunus, in general, are very fond of parties and spend their days in the most enjoyable way possible. At gatherings, women, especially young women, are always dressed up. But the men are in no way inferior to them... Compared to the sums spent by the men on feasts, the sums they receive from their wives are quite modest. At the same time, it should be borne in mind that a wife does not enter her husband's house without a dowry. In fact, the wife's dowry is the main source of income, on which the future spouses' wealth is built, so it is not customary for the Tunus to marry off their sons.

"In Tunusov," writes Mnyas ŁadeshmaŁani, "the father is the head and master of the family. However, in his relationships with his children and wife, there is no sign of the servile dependence of the latter, which we find in the case of 7ogov and Orou. On the contrary, the relationships between the members of the family

are the most humane and loving. Polygamy and cohabitation, except for wives, are completely unknown to the Tunisiens... Marriage, due to poverty, is arranged by the families and takes place as follows: the groom moves in with the bride's parents and contributes to their household. Once the agreed amount has been paid, the young couple moves to live in the husband's parents' house... The bride's parents do not influence the choice. She is free to accept or reject the proposal.

In fact, the Tungus have the same love of individual freedom as the Southern peoples. All their elders, whether tribal or departmental, are elected. "Due to the oppression of the Tungus by the Russians," writes Natmin, "there are constant quarrels and fights between their clans. They still preserve legends about great battles and wars, in which the most powerful and wealthy families usually took part, and in this way their clans were formed, and such warriors and warriors formed the core, grouped together with their relatives and comrades, so that the more the warrior would be related to everyone and in blood kinship, entering into marriage with the families of those who had accepted him, who considered it an honour to be related to the warrior... In the old days, there was a vendetta between the tribes and hereditary revenge for mutual grievances... Before, the tribes were distinguished by their courage, bravery, generosity, kindness and truthfulness. Their character is, in general, strong and excitable; at the same time, the Tungus are relentless and fearless hunters. Tungus are skilled with tools, even making their own hunting rifles... However, when fishing, they use birch bark boats with a flat bottom, convenient for carrying on their shoulders, and very unstable for the unaccustomed, but the Tungus is not afraid to swim in it, even in rapids and whirlpools, fighting with its weight. Against the water, they move very quickly in their boats, overtaking slow-moving Yenisei steamboats... In the taiga, the Tungus are everywhere... The Tungus are not afraid of bears; some fight them one-on-one with their powerful rifles; while others go out to meet them, carrying only a knife (a knife sharpened with a file) in their hands... In Natmina, we find one interesting observation that is worth mentioning: "Tungus," he says, "with a mruovo dance, vmru vtmuched in semyu pamxi, sing along, stepping from foot to foot, and sometimes spend the whole night there."

We already know that the first settlers lived in southern Ata; later, some tribes (the Dini and Dingin) migrated to southern Siberia. Thus, it must be assumed a priori that the original inhabitants of this country (mainly the Uighurs) must have had a significant admixture of the Mongol race. Unfortunately, we cannot substantiate this assumption with historical evidence, but we do have data which, in view of the above, can be considered quite reliable. History tells us that the Viyuri, divided into many independent tribes, had elected elders and, at least in the early period of their historical existence, by their freedom (which was their main obstacle to uniting into a single political entity) and their exceptional bravery; it fell to them to fight the same battle in the north of Central Asia, which they had already fought in the south, with the same result, the new rulers and the motorised troops were in command, and their "serovistovani" are new and motorised tumies, in both cases representing one race.

— more passive and conservative, with a less developed sense of individual freedom, but at the same time showing greater love for their homeland, and therefore more capable of forming a strong state organisation.

It should be noted that wedding ceremonies have preserved the following division of roles: the groom's family selects a herd belonging to the bride's parents, and the groom, as a sign of respect, spends some time in his father-in-law's house.

Messerchmidt tells us that the extinct Arinas were known for their extraordinary courage. Their customs preserved the tradition of sacrificing animals; for example, the exile of criminals. It is also known that the Arinas and Motts were the most active in resisting the Russians and, together with the Mir7is, even attacked Krasnoyarsk Island.

The message was conveyed to Messer Schmidt that their country was inhabited by a warlike people, ruled by elders and possessing a special script. Here, of course, we are talking about the first horde, the remnants of which at that time (1721) were preserved in the Harymsky district.

From the above, it is clear that both the northern and southern tribes shared the same characteristics: a fiery temperament, a fear of death, decisiveness, and

They were all very ambitious. Being enterprising, they decided to do everything and join the fight for love, rather ~~for~~ for profit. Their inner world is very broad, their desires and thoughts are bold, and their actions correspond to the latter. Progress is their innate passion (that is why they are so persistent). They demand respect for individual freedom ~~and~~ strive to elevate themselves rather than humiliate others. However, ~~in~~ in a mixed society, they are an active force. During the period of light-heartedness, the noble class was composed of light-hearted people, and the artistic monuments of Egypt, Assyria and Hadei, show that the high-ranking bondein also appeared there in the form of a hero; The types of Achilles and Aeneas have been preserved among the bondin of the Scandinavian peninsula, and even the Roman patricians have the same origin... According to Nappus, after the conquest of Gaul by the Romans, there were 5-6 million inhabitants, including Moors and Bondins. Not a single million perished in wars with the Etruscans, and the same number were sold into slavery. The dead in the struggle were mainly serfs, and after the defeat of Verginia, Gaul became the most labour-intensive and most enslaved Roman province. The uprising broke out in the north, where the slave owners were more numerous. The situation there continued for several years; the population grew, but not in number. Gradually, however, the allies, then the victors, began to penetrate the country in the 5th and subsequent centuries, and at the same time the country came to life. The arrival of thousands of newcomers was enough to the working population, numbering several million, was in a warlike mood. In the absence of peaceful times, light-minded people scattered from here to neighbouring countries (local campaigns, expeditions and wars of the Leodagians). In the latter period, they founded monastic communities and took part in political movements. However, all the campaigns, the struggle for ideas, the movements of the rebels, the invasion, the abolition of serfdom, and the most powerful dynastic clans were destroyed, and they were defeated. the motorised one takes its strength and wins with the help of passive waiting. Being a truly revolutionary, in the motorised one there are mainly standing bonds, the anthropological lam — the victory of the many motorised over the few bonded. However, the modern political reality of France is

the result of the dominance of motorcycles.

Most people are sceptical about these conclusions. Indeed, they are based on unverified material. However, in general terms, they are undoubtedly correct, and the entire history of the disyevs serves as proof of this.

Given the above reasons, the number of believers may grow very slowly. At the same time, their mixing with motorised vehicles is rapidly declining, as mestizos give way to a large percentage of the latter type. This is precisely the fate that awaits both northern and southern disypsids.

It is well known that men have fewer hairs than women, and the same phenomenon is observed in southern peoples, for example, in the Gao, the Go-Mane and the red-haired Yajene; Later, Abu'asi wrote about ~~the same~~ Khazars, that there were ~~only~~ a few of them left, but that their name was now being adopted by those tribes (Turbini) who had moved to the former Mir'is families. Now north of the Gobi Desert, there is not a single red-haired tribe left: some perished here in mutual strife, some ~~in~~ wars with nomadic tribes, and partly with the latter, forming mixed ethnic groups that are distinguished by their tall stature, unlike the remaining monogamous tribes; such as the Masami, Soyoty, Most Mspmyt among the Torotov, etc.

Based on the fragmentary information that has come down to us about the repression of dissidents, we must assume that all three stages of religious thinking existed simultaneously, namely, reverence for nature (totemism), shamanism, and, finally, the worship of objects that did not develop into anthropomorphism, perhaps due to the fact that at that time there were no monarchical principles. Let us recall ~~that~~ some dismoyes had the myth of Pan-hu, in which ancient totemism (the myth of the dog) was combined with the myth of the predator, while others had the myth of Gosha, which was associated with the myth of the predator (Ma), while others had ~~the myth of~~ "go-u" and "mosso" are associated with the sky, "hey-go-go" — with the earth, "ōs" — spirits of 7op and trees, uhuanu — sky, semʸe, coʸhʸʸʸ, ʸʸne and svesdam, etc. Shamans (dasi, banma) have a prominent role among them and are usually associated with the worship of spirits and the protection of the spirit. However, even in the period covered by the history of the Disi, the basis of their religious beliefs was the worship of objects and heroes. which, during the reign of the Nžousmoy dynasty in China, were deprived of their rights of citizenship and in the country (Daoism, Montuianism).

All social institutions were connected with the worship of ancestors, as can be seen, for example, from the fact that a newlywed bride, upon entering her husband's home, makes a sacrifice to the ancestors — a custom that still persists in China.

The Disciples did not practise idolatry, but they did make sacrifices to the images of their ancestors. The idea of placing statues on altars appeared among the Disciples in later times. This is based on the assumption that the spirit of the deceased hovers over the corpse for some time. Therefore, in order to give it shelter, they first placed pine (?) branches at the grave, which were then replaced by a tree and a mound, which began to take on a sacred form. Perhaps, however, the second stage in the development of idolatry was preceded by the custom of placing a sacred object above the tree. The Chinese say that the Gao preserved the custom of tearing off the skin of the killed (dead?) victim, covering it with a thick beard and bamboo sticks, and then stretching it over bamboo and hanging it up to dry. stretch it over bamboo and hang it up to honour their ancestors (demons, spirits). Sacrifices are brought to him with drumming and dancing, and no one is spared; the poor sell themselves into slavery in order to participate in the sacrifice.

It is likely that the statues were later replaced by painted images of the gods; there, we know, the Miao, who had a strong belief in the gods, covered the walls with images of the gods. At this stage, the objects and their images were replaced by mythical creatures, which, according to tradition, were depicted as red-haired, but, of course, in their representation, the 7uy ceased to be predmami and appeared as spirits — demons. This is the only possible explanation for why the mitya draw the 7uy with red hair.

So, we can now answer the question posed above: what is the origin of the portrait painted on the wall of the Nan-7usnaya mymirni and intended to depict hell — Pн-vana? It would be "di", but "di" is a metis, in the sense that it is already a monstrosity.

Preserved in the records, it is known that already during the Nzho's dynasty, it was customary to paint portraits of famous people, and this custom continued in subsequent times; For example, the Mitai write: "Minister Ёs-юй represented... that if we want to establish free communication with the Middle Kingdom, we must paint a portrait of their ruler for future generations."

"Pнb-shi-7y presented domуад, in мотором asked for permission to the example of Nжой'cmix historians, who in the time of By-wan compiled

Ban-huy-bian, to compile Ban-huy-tu, where the clothing and adornments of foreigners (Mane) would be drawn and described..." etc. A systematic work in this direction was undertaken by Emperor Yan-gong, who, at the suggestion of the motor, compiled a comprehensive work, edited by Huang Yuxin-zhu-7un-tu and presenting an illustrated description of the foreigners of China. These albums are undoubtedly a valuable source of information for research, and it is likely that the artist Nan-7u-s-m-i had one of them at his disposal, as he wrote P-wana and 7u-ev.

It is incomparably more difficult to determine which of these names belong to the originals from which the portraits were painted.

If we compare the clothing of the 7uye and mam-7o-something "miao-go" from the past, it will appear to be identical. However, it is impossible to say for sure, as the 7uyev's motor is very peculiar: their hair is combed upwards, while the crown of their head, which is covered with hair, is shaved.

It is not common to give letters a special form among dyslexics; it is found in some parts of East Turkestan, originally inhabited by people of the same race. There, Xuan-Yusan speaks, for example, about the lives of the Ose-sha: they have "a vulgar and unrefined appearance. Their ears are pointed. They are scattered. Newborns are usually given a name." He also writes about Kuy, where "when a child is born, they shave his head, adding donuts," while the proselytes shave their heads completely. The custom of shaving the head was also widespread among the Uighurs. However, in general, this custom may have been adopted by the people with whom they mixed, as the show-7uyas clearly show the influence of the uyzo mprovi: the absence of vegetation on the face, a wide chin in one of the characters, prominent eyebrows — all this testifies to the fact that we are dealing with mestizos who have retained very strong features. In the same Nan-7usnaya world, I saw a newcomer, dressed in a tou-in-tou mam show-7uini, but representing a maritim on uegovema: a broad, flat, expressionless face, two holes instead of a nose, prominent eyebrows, a huge mouth and an unusually wide chin — all these features are likely to change the type of face in the direction found in red-haired show-7uys. But what is the same thing? Most likely, it is a mature image of a non-native,

Similar to Mam Show-7ui, Marimatura is a representative of the Mamom-Gibo mixed gender.

Then there is the show-7ui — portraits of people chosen by the people, the origin of the Pharaoh, who was probably the actual elder of the tribe; which is why he retained the most distinctive features: tall stature, red moustache and beard, large nose, etc. He covered his shaved head with an orichinal hat, decorated with ears (was it a hat made of fur, taken from a goat's head, or a cap made of leather?) and (probably) seven pheasant feathers; his upper garment is a long robe with a collar, gathered at the waist and belted with a belt with metal buckles; — made of coarse fabric, without any embellishments, on the drawing you can see trousers and high boots with pointed and turned-up toes, which were in use ~~at that time~~ Similar clothing can perhaps still be found among the foreigners of southern China.

At this point, I consider it possible to raise the question of why, in my opinion, artists depict their heroes as redheads.

illuminating the zampaugave in weã npredmey and pel'efwee, highlighting the zwachue uzlagayemykh in weã fakmo. Under ðupar smu nocledwue, r, odwako, we zaðyval, chmo ucmopur dolzhwa nucamcr ad narrandum non ad probandum.

"One can assume the existence in ancient times iCentral and Northern Asia of a race with dark hair and red eyes. But what about her?" Topinar.

The question raised by Topinar has not been thoroughly researched, d even though we know something about it, I can only give a very superficial answer within the limited scope of this article. Nevertheless, I will try, at least in general terms, to sketch a picture of the gradual transformation of the territory, which was originally covered by a sea.

The rivers and seas flow, and already in prehistoric times, two antipodes stood opposite each other in the domain of the river Segen: the southern motor-mover (average height — 93.6) the southern dinobot (same average height — 68.4) races. The first is distinguished by the great height of the vault, the unusual width of the satyma and the roughness of the lower edge, as well as all the edges of the vault, the second — the snub nose, the prominent development of the brow ridges and the flat and narrow forehead.

However, the primitive races, and perhaps my second one, may be closer to the Australian one, with the passage of time, and replaced by a new people of the same type with a moderately high vaulted palate, moderate height and small stature. However, this ethnic group did remain in the region and, probably, in our time, gave way to a medium-sized ethnic group, distinguished by average height, a strong physique, a well-developed muscular system and disproportionately large head with a high forehead. Later, a new people appeared here, judging by the female remains, even of the Morotovo type, with a high forehead and clearly expressed in most of the natielations. In the 6th century, and perhaps earlier, a new migration of the Scythian masses took place in the same region, with a clear predominance of the Morotmo7o7o type, characterised by low stature, small hands, short legs, and, in most cases, a flat chest.

Thus, in western Eabayma and in the border region of Monogonia

According to our data, it was the homeland of both the Di and the Inau.

The fact that the Dings live not far from the Gobi Desert also indicates that the population of the upper reaches of the Huang He River traces its origins back to the Dings.

There is a belief that the boma was a place of worship. The boma, as mentioned by Sima Qian, was a separate building. Omo 118 7. But Christ, the disy were ruled by the mitai, and the military omru7 Byu-du-yusun was formed by them. The Boma in Buda were already a population consisting of disyev pomoeniya ba (ba-di), who were ruled by the mnyas and lamiini Ni. The capital of the empire was the city of Nē-yan. Under the rule of Nits, the ba-di were divided into Nyan-uzhou and Nsh-du-lu. Ni-ts' successor, Ni-xun, proclaimed himself emperor in 306 AD. However, after only a few years, his reign came to an end, and he was replaced by the reign of the "bo-ma" dynasty. The bo-ma dynasty was named after the northern mitaityu and was called the western bo-ma. It should be noted that the hieroglyphs, my writings, and the names of the verses are not the same: in the first case, they mean "beya," and in the second, "peya." However, when it comes to the transmission of foreign words, it is not necessary to attach too much importance to this; For example, take the folk name tupo, which is also written with the same hieroglyphs.

Be that as it may, history makes no mention of the second Boma state, located north of By-du. However, if the Siberian and Khanzu Boma were part of the same people, then it is indisputable that that "ding" and "di" represent different variants of the same name. They belong to the indigenous peoples of China. They even formed the core of the people who, in 1122 BC, conquered all of China, giving it the Njoy dynasty (1122–225). It should be added that the foreign Yao-Miao people are descendants of the Uighurs and are themselves descendants of the same ancestors.

They give themselves away and are foreign.

It seems to me that all the evidence is quite sufficient to conclude that the dinas, the dinas, and the dinas were one and the same people. This also explains why most modern myths are meso-ethnic, and in the 4th century, like the Huns, even the Yepta were significantly different from their original prototype. This is evident from the following lines of the mythical chronicle: "Shi-min issued an order to put to death every single Hun in the state, and in this murder, many митайшев с возвышенными noses were killed."

"Elevated noses" indicate that in the lives of the Huns and

At that time, the Mrov people were a race belonging to the Mirot tribe, and I consider them to be related to the Europeans. The founder of the Han dynasty (206 BC) was also of a similar type: "Gao Di had a hooked nose, a broad forehead, and was gifted with great intelligence," we read about him in the "Gan Mu".

The displacement of the dynasties and the rise of the Han dynasty probably began at the moment when the mythical creatures settled there, but in Nzhoussy, the struggle between the autochthonous population and the newcomers took on a decisive character.

The names of the heroes and warriors, as told to us by the mythmakers, who were amazed by their courage and military prowess. From among them, they recruited guards, and from among them, they formed the vanguard of their armies. When Emperor Gao-yu heard one of their war songs, he exclaimed: "It is with this very song that Bu-wan (1122 BC) won his victory!" — and he decided to teach it to his musicians. Han-u-zhong's commander Shang-zi once said to Ba-di: "The Ba-di of the seven clans have a common enemy, the Be-o-ti-ra. These people are brave, warlike, skilled in battle. Немо7да шыны, having entered the omru7a and yesdy Han-uýan, pasrušixi them. То7да, the Ba-di came to our aid, душыны were pasbity on Тоxovu and exterminated. After that, the Mani were called the "divine army." They instilled fear and passed it on to other tribes, so that they would not move south. When the Yanyans invaded again with a large army, we were able to defeat them with the help of the same Ba-di. Yuan Xun, setting out on a campaign against the Wu in the south, although he had the most select troops, could only accomplish his feat with the help of the same ba-di. Hamone, a rebellion had recently broken out in the Yuzhou (Yunnan) region, and the Ba-di helped us to pacify the rebels again. Three feats... etc." The Xiongnu were a free and mobile people, and they split into many groups, apparently of different tribes, gathered together to resist the enemy in rare battles and the most critical moments — as their entire history tells us. That is why the Chinese defeated them, because they usually fought not against united people, but against separate groups; Moreover, they divided them with mutual quarrels and deliberately set them against each other. These people were not inclined to submit, placing their individual freedom above all else, as can be seen from the fact that they

They abandoned their enslaved homeland and dispersed –some to the north, others to the south, to places where there was space, where they could escape from their state system, their enemies and the rules of their homeland. There, over time, they reached the Brahmaputra, Irrawaddy and Sayan basins on one side, and the Baima, Agata and southern Siberia on the other.

By the 5th century BC, the Dins had been driven out of what are now the provinces of Ningxia and Shanxi. According to mythological sources, it was at this time that they first migrated north to Manchuria, the Bayma region and the Agtai-Sayan mountainous region. Indeed, as early as 200 BC, the Huns had already established themselves there, driving out the local tribes and settling down.

Comparing these data with the results of paleontological research conducted by Tagmo-Grynyevich in western Eabayma, we must mention the Huns, who, as we already know, had prominent noses, a medium height, and a well-built physique, which left behind 7хубомие мо7иуы with consumption in log houses, resembling modern 7робы in their form. Indeed, in the myths we find evidence that the Huns buried their dead in tombs.

As for the Dinovs, they are particularly fond of 7ан They do not talk about the deceased, but sometimes, in the presence of many people, they arrange gatherings in their homes, so that they can visit from time to time. They were buried with their belongings and, among other things, with meat from the dead. In some tribes, the corpses were cremated. It was also common not to bury the deceased immediately, but to temporarily bury the corpse and bones in a temporary grave until the funeral, which was organised by the entire community. Then, when the mourning period was over, hundreds of people would gather in the motorway and dance. This is the origin of the so-called "mayas" — large mounds containing a multitude of corpses. The consumption of мир7исов (kh7yasov) is mentioned, but the мо7ти помоунимов gathered them after a year and then betrayed them to the семье. It is necessary to note that in some cases, the diners were placed on the graves of the dead, and the image of the dead was carved from wood — a custom adopted from them by the Turks.

Later, marked by history, the migration of the Dingins to the north dates back to the 4th century AD. At that time the Agtai-Sayan region was already flooded with Turks, who had mixed with my dings and formed the Uighur people. This is confirmed by the mythologists themselves, who wrote that the Uyghurs were formerly called Di-Gini. This is also confirmed by the drawing in "Gu-usin-tu-shu-usin-usn", depicting a Uighur with a hooked nose, large ears, and thick hair on his head and all over his body, and, among other things, a beard reaching below his lower lip, a bushy moustache, and bushy eyebrows. A characteristic feature: like the ancient Mirza, they wear a turban — a custom common among the Dinars, but not among the Turks.

The "Description of the Tai Ping Period (976–084)" also mentions that the Uyghurs resemble морейцев. Let us recall that the branch of the Uyghur people was called "Zhegto" Uyghurs, which may have survived to this day in the uninhabited mountains of the Ksriytsky Range.

It is unknown how quickly the characteristics of the Dingins type were lost, but there is a clear picture of the Mirza: in the 9th century, tall stature, fair skin, ruddy cheeks, red hair and grey eyes (голубые) prevailed among them, but "чёрные волосы считались were considered bad, and (люди) с тёмными глазами were considered descendants (mitaia) Ni-hin"; in XVII, when Russians first encountered them, Mirzas were already a completely different people — new and confused.

The rapid loss of Mirzas, as well as other members of the Dingins race, their original type, can be explained, to a certain extent, by the fact that with which their Turkish and Mongolian neighbours treated them; that is, the time of the Huns, the Dings were taken to the south, to Han Shan, where they mixed with the Yans and Da-Hu (?), and formed the Yusi-Hu, the 7th century, Khan Mouzho expelled the Yisi people from the Yenisei region, and their lands were transferred to the Turks, who later joined them with the Khubilai. The reasons for the expulsion of the Mirza are unknown to us, but the verse of the two in connection with the ongoing turmoil and unrest, the replacement of their clan administration by tyranny, by wars and uprisings, accompanied by the slaughter of men and the abduction of women, in order to sufficiently explain the enormous loss of the peaceful people, witnessed by the 13th century "Shan-

Abu-7asi also wrote: "The present-day Mir7is are now very few in number; but the name is now taken by the Mon7oys (Tyrms?) and others who have crossed over to their former lands." With this monogamy of different peoples under the common name of Mir, the Russians should have been able to unite when the Yenisei dynasty was overthrown.

In the 10th century, among the Midanians, there was a nomadic tribe that always led their harmful raids; even in the 18th century, among the Manchus, and, apparently, not infrequently, subjects with light-coloured hair, straight and even hooked noses, dark-coloured eyes and bushy beards, but now among the Tungusic peoples this type is not found. It has remained, however, in the east, in North Korea, where even today, light complexions, red hair, thick beards and moustaches are still a common sight.

In the west, where in the past the dinding type was apparently more widespread, the light-coloured type has survived longer, although it is dying out rapidly here too. Prinev finds it possible to write that the Tatar-Mongolian type, predominant in southern Ata, is transforming in the north, in the regions of Biysmo and Kysneumo, into the European type. In particular, it is found among the Mamanins, especially among those living in the mountains and completely isolated from the Russians and other foreigners of the Mrasmo region, who, being separated from the Tatars and other tribes of the Mongol race by the rivers called the Uprite Tatars, have managed to preserve their primitive type to a large extent; many even impress with their mam gen beomury vozy and 7oguby 7asa. Prindiev's testimony is not isolated and is confirmed by the observations of Radova, Adrianova, Kamenya and other travellers who encountered bearded foreigners in the Atay-Sayan mountain region. I myself have never encountered such a type, although I have searched for it among the dense population of the Kem and Nyus.

To the north and west of Agta, the light-coloured sediment has remained to this day among the so-called Yenisei osti and masam of the Great, Middle and Small Hordes. Anthropological studies by Eeanda suggest that the Masam represent a mixed population, with the main type being relatively short, beardless, with a broad chin and a hooked nose, with dark hair, joined by another — red-haired, bearded, with a hooked nose, a thin face and light eyebrows.

The same settlement has been preserved in the south of

of Inner Asia.

At that time, in the provinces of Ningxia and Shaanxi, the Dingyans had already been exterminated in the 5th century BC; to the west of here, in the provinces of Shaanxi and Gansu, they managed to hold out for a thousand years. In 350 AD, they even managed to unite and, for a short time, under the rule of the Fu dynasty, forming a powerful state in the western part of the Chinese Empire, which now includes the provinces of Gansu, Shaanxi, Shaanxi, and Gansu, were forced to acknowledge themselves as their vassals. However, in 394, due to internal strife, the empire collapsed. Subsequently, another powerful dynasty emerged — the Wei; but it too collapsed in 506 AD in a continuous struggle between northern and southern China. The Yasin dynasty made its historical debut in the second half of the 10th century, when, having in its ranks the Toba clan, it founded the Xia dynasty in Ordos and Aga-Shan. The state, which emerged victorious from the struggle with the Mitay and Midan, managed to defeat the Ujuzhen and Pomoren, was mixed with the Mongols (Tujuhun), Mitaiji, Xionggnu, Shato and Tumis, but its core consisted of the descendants of the Dingyans, who called themselves Mi-hou, and were known to neighbouring peoples as "Mina" and "Mi".

"Minya7" among the Tibetans, "Dansyan" among the Mitai, and "Tan7ut" among the Mongols and Turks.

However, Mi-hou and Mam are called by Hodeson, and Mania are the descendants of the ancient Dingins, as can be seen from the following:

The Hans, who settled in Ordos, moved here from the Tao-hs region in 660 under pressure from the Tibetans.

In the historical records, we find evidence that the Dansans, who lived in the mountains, were descendants of the Tao-hs and Bs-shui, were descendants of the Boma dynasty of the Byu-du kingdom, and that the Baiyans who lived next to them in the west were also known to the Tibetans as the Dings.

Hamone, who was not of Tibetan origin, confirms this on his part and Minzhu-hutumta.

The ethnic composition of the state (Xia), especially the predominance of the Dingen people, explains the origin of the modern type of Tanuzhou, which is closer to the modern type of tan7u-zhu-mo-tan7u, which is more monotheistic.

Moving on to the foreign population of southern China,

known as the Mani.

"Mane" is not a proper name: it refers to the way of life of the people in contrast to "tan" — the way of life of the wealthy and powerful. Under this name, the Mitayevs are known for their names, similar to those belonging to the Pasun people, but mainly to the Mon people, which is similar to the European one, according to Cust, according to Cust, the Tibeto-Burman, Mon-Khmer and Tai families.

It is impossible to distinguish between the European race and those who represent a mixed type, due to our close proximity to southern China; However, we must mention the descendants of the Ding, who are now extinct, but who, according to mythological data, trace their origins to the Ba-di, or Ban-shun, the Baishun, Nanxun, and Manay, as well as the Yese-Yanyan, Yao-Miao, Voni~~ed~~red-haired Ya-Zhen and Puts.

Red-haired people have remained in southwestern China, in the remote areas of the Himalayas and Indomitic Mountains. At least, this is the opinion of Archimandrite Kalarov and Potanin. Easim, about the "tanyuts" of the Navranzomo monastery, in Amdo, Badsar Baradyn speaks of a people who are similar in type to the Gii, and sometimes even resemble them in appearance, to a degree reminiscent of Europeans.

However, this bright light is obscured by many misconceptions, stemming from their Dingin origins, so it is impossible to ignore other characteristics of the Dingin type: tall stature, robust physique and features typical of the mammas type. These characteristics are shared by many peoples of southern China; they have been noted not only by the Chinese, but also by all European travellers who have visited the country.

The data that can be considered reliable is that which, in its entirety, can serve as an answer to the question posed by Topinar.

But what about the same type of data for the rest of Inner Asia?

Kogman himself mentions the peoples living in the eastern Siberian mountains, and although they are similar, they differ from European peoples in that they have a distinctly Asian appearance.

It is clear that the dinosaurs belonged to a different race, ~~with~~was not European, and therefore under the influence of the monstrous race of Central Asia, they ~~acquired~~acquired characteristics

What are the distinctive features of the Central Asian race that distinguish it from the European environment? We do not have an answer to this question, but in order to form a correct opinion, it is necessary to take into account the following:

The Genoese type cannot be considered foreign to Central Asia, as it already existed there in the Neolithic period, resembling the lower races of Europe — the Kanstadts and the 37th.

The nomadic peoples of Central Asia are characterised by the following features: average height, but often tall (world records from the 9th century, strong men), strong and muscular physique, long limbs (usuni); colour may be white (yellowish-white in Mir7is) with a blush on the cheeks (Mir7is, Upernye Gogo, Amdosy); beard straight, sometimes curly (Yenisei osti); nose protruding forward, straight, often hooked (Yenisei Osti, Khsy-Gogo, many Otibetivshiesya Pomoyeniya Amdo and Dogin Verkhne7o Ph-Usa-Usyana); light-coloured 7gas (Dingins, Usuns, Miris, Dingins (?) among the Midans, Manchus in the 18th century, Yenisei Osti, some Manchu tribes). These are the same characteristics that characterise the European race. It is possible, of course, to assume the coexistence of two races, different in origin but endowed with the same linguistic and psychological characteristics. Of course not.

Considering that the Dinars constitute a distinct branch of the European race, I cannot avoid the question of their language.

Some are inherited, others by custom, are transmitted from one race to another, from one people to another, the loss of the native language occurs all the more rapidly, the more difficult it is to learn, the less developed and adapted it is to the transmission of subtle shades of thought. This is a universal phenomenon and applies equally to the victors and the vanquished. An example of this, not to mention the Dinars, are the Manchus, who lost their language, the Neistrians, who adopted the Sino-Roman dialect, the Bogarians, the peoples known to us under the collective name of Malov, who spoke the Bantu language but differed from each other in type, etc. The question remains open: which of the four races that simultaneously inhabited Europe, speaking the Proto-Indo-European language, managed to pass it on to the other three. Most likely, it was not

the Dino-Bondins, and if this is confirmed, along with the common origin of European and Asian bonds, then the question of the dinar language becomes particularly interesting and important.

The findings, says Brom, provide some insight, but do not resolve the question of the origin and diversity of peoples. They are not permanent, and they reveal only one aspect of the history that has been passed down. They are just as reliable as historical data and archaeological evidence, but they cannot be compared with anatomical and linguistic evidence, which has been preserved despite the changes and influences of the surrounding environment, and the latter do contradict the hypothesis about the affiliation of the dinosaurs to the European type.

Our own examples and similar examples of the use of corpses

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Odessa

Pechamawo in the monograph Ulrha u Zultse, in Krasnoya r s k, house Zvartsa

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(3th and 4th sametmi)

1. Several preliminary remarks on the contemporary state of mufology. The influence of P. Grum and M. Müller. The role of mythology and folklore. The study of the origins and memetics of myths and the emergence of a new type of mythological study.

The question of the existence of judaism among the Indo-Europeans is of great importance for everyone, who wants to understand at least approximately the course of the ~~m~~ancient mythological development of the peoples of the same family. Elsewhere, I have already noted that it is impossible to admit in science and in general in the early stages of development the existence of manibagmo dimosti, it is necessary to distance oneself from the multitude of ideas developed over thousands of years, and especially in the mass media, such an admission ~~is~~ significant upheaval, which one might think at first glance. Most of our modern treatises on issues the most ancient history of the peoples of the world, the most ancient periods of religion and law, science and art, are directly and indirectly dependent on assumptions of a completely opposite nature. Having doubted the "innocence" of the ancestors of our culture, it would be necessary to re-examine many of the "most indisputable scientific facts," we would find that many of them are not only not true, but completely false. But we would have to collect other data that has been overlooked until now, and often even establish a new method.

solving completely new problems. Of course, it is incomparably more difficult to conduct research of this kind, for which the questions have long been posed, the solutions are obvious, and the material is already available, even in the event of failure, against accusations of futility and ineffectiveness, there is always the possibility of referring to the example of authoritative predecessors who worked just as unsuccessfully on the same problem.

The brilliant founder of Germanic and, in a way, all modern linguistics, Pmov Grimm, moneno, does not ignore the question of the state of our ancestors, but, on the contrary, carefully collects all the data that testifies to the past, recognising the great importance of this data for science. "And above all," he says, "I choose what can be verified, that the present state has its good side and constitutes a necessary stage in our development." These words have a profound meaning, which, unfortunately, most people do not bother to think about. In those cases where it is impossible to avoid the question, they resort to repeating old prejudices, which are based on for greater credibility in noisy statements, such as the press release by Mamca Mugepa: "The opinion that ueXoveuectbo is derived from the state of animal dimocри cannot be supported any longer." There, for example, in relation to Grams, the well-known German philosopher Richard Foerster recently expressed himself in the following way: "At present, contrary to the views that prevailed in the second half of the last century, it is simply impossible to draw scientific conclusions on the basis of the study of completely different, unverified peoples and the conclusions drawn from them to explain the way of life in the time of Homer (tam!), and even more so in the time of Homer," etc. At the same time, strangely enough, he refers to the results of modern studies and psychology of peoples!

In fact, the very concept of "the modern state and psychology of nations" leads its proponents to a completely opposite conclusion. It is well known that the founder and most talented representative of modern science, Steintag, has recently been subjected to fierce attacks from one mass media outlet for daring to judge the Homeric position on the basis of concepts of folk position compiled from the post-classical works of the Finns, Russians, Tatars and other peoples, believing that Gremy

They are separated from other peoples by the sky above them. ~~Then~~ applies to representatives of modern society; it is enough to look here, for example, at the works of Maori folk art, the dimare of Nova Eejaandia, which are distinguished from the works of the Poinesyevs on the one hand by their greater intellectual development and depth of thought, and on the other hand by their extreme cruelty and bloodthirstiness, as evidenced by their more frequent use of savage violence, infanticide and cannibalism ~~in~~ others. George Gray, a collector of the customs of New England, finding these customs childish and immature, concludes, however, that in a post-Christian sense they are no less than ancient Germanic and ancient Egyptian. Expressing this opinion, Gerand adds that in terms of content, they are in no way inferior to Indian and even Greek myths and legends, and that despite the unfavourable external conditions, in which the lives of the inhabitants of New Guinea are determined by the location and nature of the inhabited area, they, like the Greeks, have not produced their own Homer, "who would have composed a single great poem, since the poems they have composed represent a rich and abundant material." It should be noted here that all of the above are based ~~the~~ spirit of modern folk legends and customs and are based on the ancient way of life of the Indo-Europeans, such as Kung, A. B. Weber, Schwär, Hahn, Mannhardt, and others, consider it necessary, following the example of the Brothers Grimm, to explain the myths and superstitious rites of all Indo-European peoples on the basis of the assumption that these peoples were originally pagans ~~in~~ the strictest sense of the word. It is worth noting, however, that the Greeks themselves appear to have been pagans, as Homer suggests, ~~in~~ historical times. There are clear remnants of the most brutal practices here: human sacrifices, the killing of innocent children, torture to death on the altars of cruel gods, the abandonment of newborn children, the persecution and worship of inanimate objects as murder, and many other signs of the most brutal customs and concepts! Regarding the latter, it is enough to look at the most ancient teachings of the sacred texts to understand how simple the concepts of the people were: for example, if you can drink sea water and then drink fresh water, and explain its true meaning, then it is clear why Anamsa⁷or was persecuted in Alina, daring to say that it is not a living being, but a mere abstraction.

The total mass.

And in view of all this, there are only one opinion, according to F. Mann, that "it is simply impossible to make a scientific judgement on the basis of the experience of completely different, unverified peoples and tribes, and that conclusions about the way of life in Homer's time, and even more so in Homer's time, cannot be drawn on this basis!" It is strange that Fomann does not directly deny that the Greeks were a modern people, at least in ancient times, —similar to how Mamc Mugher denies that humanity was originally in a state of animalistic existence. However, it is not worth dwelling on such paradoxes. With regard to Mouguerre's research, it will suffice to cite the following statement by Mirra de Riaga, which clearly exposes the inconsistency of his theoretical approach.

"Similar statements, he says about the above quote from Mamc Mugepa, made in the presence of Larvin and Gome, seem strange, to say the least, especially coming from the mouth of such a learned man, Mam Mougier. The theory of species change does not satisfy the mind, as far as I understand; but he refuses to consider it when explaining the nature of the universe, which I understand to be — and at present must be — entirely reasonable — but he does not want to give up in the face of obvious obstacles. For example, in 1856 (when Macs Mugepa's article on comparative mythology appeared), the anthropological and archaeological discoveries which are known to us from reliable data about the ancient inhabitants of the region... But even then it was possible to imagine the life of the lower races: the Tasmanians, Papuans, Minmapi, 3cmimos were known to be living and unquestionable images of people, who had not strayed far from the state of real wild animals.

Whatever the case may be, one thing is clear: there is still a great deal of uncertainty surrounding this important issue. This is explained by the fact that all issues have not yet been fully explored, especially those concerning the primitive state of the current Muslim peoples, especially the Greeks, regarding whom research in this direction has yielded particularly important results. That is why I consider it absolutely necessary for modern science to turn its attention in this direction. However,

in my opinion, research of this kind is necessary for the sake of humanity.

Until now, our scientists have been satisfied with the majority of their diverse and monotonous theories and meteorological theories. The wind blows, the rain falls, the thunder strikes, and so on. Descriptions of the simplest natural phenomena are based on those sensations, from which the most diverse myths arise over time. It is impossible to dispute that in most cases this assumption is correct, but at the same time it is also true that the inexhaustible wealth of all Indo-European languages boils down to the inexhaustible wealth of the original languages. Nevertheless, in order to understand the true meaning, it is sufficient to have a single understanding of the primary elements. The question arises: why did they appear in this particular combination and not in another; and what is the special meaning of this particular combination; and we can see that the original meaning of the symbols has been preserved in this context, not *заменилось* и it, be can, new, *значительно отступающим* from the original? It is impossible to explain solely on the basis of the original meaning of the constituent parts, which always gives it an ambiguous meaning. The obviousness of the metaphor can be obscured only with the help of strained, often witty "comparisons," vague references to "the folk tradition of creativity," and other such techniques unworthy of science. If it were not for such tricks, many of the arguments would immediately appear to be untenable, for example, we would explain the meaning of the words "mrasnye verny" and "uernaya mrasa" based on the initial meaning of the words "uernaya" and "mrasnaya", without paying attention to the specific meaning of each combination separately.

Therefore, while recognising that there is some truth in the explanations given by scientists and meteorologists, one can at the same time consider them to be very unsatisfactory. They represent, as it were, the sum of certain constituent parts of the whole, and leaving completely out of consideration the semantics, i.e. the history of changes in the meaning of the latter, do not and cannot provide a satisfactory explanation of the former most cases.

In my "Cannibalism," I focus, in particular, on the example of

The stories about Nimona and Eevse Nimsys, to a large extent, reflect the everyday life of the people. With the existence of slavery in ancient times in mind, I can point to a number of examples the most ancient form of which is understandable when we assume the existence of cannibalism and human sacrifices the sense of eating the flesh of the dead. Now I can take one step in that direction. I am convinced that the period of significant changes in everyday life that accompanied the elimination of cannibalism had a particularly strong impact on the consciousness of the ancient Indo-Europeans. The elimination of cannibalism was accompanied by a transition from animal sacrifices to the sacrifice of first, apparently, horses, then cattle, sheep, etc. It seems that among many peoples, it was accompanied by a number of other sacrifices, which, however, were of a more and more cruel nature: women and children were sacrificed, under the pretext of being sufficiently valuable to be the most desirable part of the sacrificial offering. The myths, legends and customs of all Indo-European peoples contain more or less clear evidence of sacrificial offerings and, more recently, of the sacrifice of animals. Whatever the original meaning of the "struggle between light and darkness" may have been, it can be assumed that that even in ancient times, the meaning of the verse was that a new, more humane god would replace the old, cruel god, and that it would overcome the senseless worship that required bloody sacrifices.

This transition in the lives of peoples seems to me no less significant than the transition from paganism to Christianity. Christianity succeeded in transforming folk legends and turning them into legends about saints and martyrs of the faith, but at the same time, to a lesser extent, the period of Islamisation, with the elimination of paganism, the original myths and legends were transformed and rewritten into new stories about how an important transition had taken place, which was the cause of the new era, and, of course, a less dramatic sacrifice — a child, a slave, etc. — could take the place of the previous one. If we do not understand the meaning of most ancient myths, we will not be able to sufficiently accurately restore the original form and meaning of those events, which are the basis of

Be careful.

That is why the explanations of our scholars do not satisfy us, despite the obvious correctness of most of their assumptions. However, paying attention to all the details of ancient mythology, studying with all due diligence the rituals that accompanied the sacrifices of men, women, children, horses, bees, etc., we will understand the meaning of such rituals, for example, about a dead child, represented by a motor, which appears to us as a magician-sorcerer, and the motor in Gremov's work replaces the usual symbol — not only the symbol of Poseidon, but also the symbol of Apollo, who saved Arion and many others; then we will understand the true meaning of the countless stories about the good god who saves heroes fighting monsters, and we will accept, among other things, it will become clear to us the great significance of the Hindu Asvins, born of parents who turned into horses, and the origin of the Centaurs and other such beings. It can be assumed that the entire mythological world consists mainly of such stories, motivating the transition from one myth to another. At the same time, it should be noted that the symbols from which they originate, having acquired a new meaning without any conscious metaphors, without any tension, but in the most natural way, yet at the same time, everything changes imperceptibly with the passage of time. I think I can substantiate and explain this thought with sufficient examples. In any case, it seems to be a very accurate observation.

In my opinion, it is necessary to first examine all aspects of primitive society, and in particular, cannibalism.

In this article, I will try to present data testifying to the use of uerep instead of uash, and in general to the use of uerep bridges. I intend to devote the next article to examining the concepts of "singing bridges" and "singing stones," i.e. the preparation of musical instruments and tools for the performance of sacred rites, in order then move on to the question of the sacrifice of the "symbol of the victim" in connection with the question of the rituals that accompany the sacrifice.

2. *Ненрикосвовевность умерших и утилизацур трына. Skufy: nolomewца, covers for kolchawov and chernak from human skin; chamu from cherenov; mermvy vcaadwu. Pogrebalwый обычай Pamagowtsev.*

De mortuis nil nisi bene! 3That exalted one, beloved by all

The civilised peoples, already in ancient times, had developed a system of burial rites, which sometimes involved the cremation of the deceased, and the worship of the living. However, despite the recognition that it has enjoyed for hundreds of thousands of years, he has still not managed to completely displace and replace the corresponding ancient and, obviously, more ancient concepts — about the impermanence of the dead. The fact that these concepts have become deeply rooted in the consciousness of peoples is clearly evidenced, among other things, by the history of anatomy. As cruel as the ancient medics were to the living, they were even more cruel to the dead, treating them in the most heartless way possible: from the moment of death, the body became unholy, and to dissect it, even for the sake of science and the good of all humanity, was considered a sacrilege. It is burned beforehand, and no, in any case, the "ashes" are handed over to the family, and every Greek and Roman, seeing the sacred remains on the surface of the earth, would kiss them with the most holy kiss, at least two or three times. It is surprising that, according to Gagen, in the 2nd century AD, was able to see a holy tomb in Alexandria, and after that he was able to see two holy tombs: one washed away by water and мoтuы, the other an unburied corpse of a criminal, devoured by birds. From Christian times, we can refer to the famous Boniat VIII de sepuluris, published in 1300, which prohibited the removal of corpses and the boiling of bones, considering it a violation of the law. Thus, anatomy was considered a godless and unnatural innovation. Those who are engaged in the latest attempts to restore the ancient custom of corpse burning know that, despite all its rationality, they have to struggle with the same difficulties at the present time.

We know that the perceptions developed by the process of mental development sometimes penetrate the consciousness of peoples and form the basis of many instincts, which are then suppressed, as they say, "by the very nature of things." Such beliefs, among other things, included the very practice of cremation, which now seems unnatural to us. To be sure, it would be difficult to part with and , but is sacred , is established ,and

ancient times, it is worth considering the tragic examples of the destruction of the Yassun people during the elimination of Christianity, and all of which are worth remembering in Goethe's famous poem,

"The Corinthian Bride." A similar example is the current practice of some peoples to bury widows, their friends and slaves — a custom that seems unnatural to us, but is natural where it originated.

If there were no such examples, one might think that our belief in the immortality of the dead stems directly from the 7th layer of the entire universe of nature, based on the most primitive instincts, the denial of which may be the result of a kind of

"mystery" that we are unable to comprehend, which is the cause of all "alienation from nature". In this case, seeing the decay and decomposition of corpses as a deviation of our civilisation from nature, we must recognise the usefulness of the term "matured nature" for the description of the state of mature nature. Similar attempts are presented to us primarily in this form. For example, Golman in one humorous poem mocks us, saying that there is no longer anything that people would not be discouraged on their path to progress: "Everything is used, even excrement and even fat — for the preparation of soap!"

We know that such a situation is encountered among peoples whom we consider, not without reason, to be at a low stage of development, namely among peoples devoted to manibagism. Modern man-eating is a common practice among all peoples. For example, according to Schweinert, the Niang-Niang people use animal fat for lighting. Some peoples prepare the fat of slain enemies from the bones of the slain, while others use it for necklaces, and still others use the bones of enemies to make knives, drills, etc. In Australia, the ashes of the dead, mainly the ashes of parents and relatives, are prepared in the form of drinking vessels. It is known that the Tamargan built even large structures and permanent vessels on the way to their bloody conquests. A similar structure existed in ancient Memsu, between the amphitheatre of Tsompanthi and the motor, where the entire population was washed with sacred water. In Guinea, a temple was built in a similar way near the city of Bonny. All

examples of corpse use are closely related to cannibalism.

If we assume — and we have every reason to do so — that our present era was preceded by a period of barbarism, it seems that the well-known phenomena which on the one hand are associated with overdevelopment, are also associated with underdevelopment. Indeed, it is not difficult to find many similar examples in the history of literature, and it is not uncommon to hear about the cyclical nature of literature, the periodic repetition of the same phenomena in the history of civilization, etc. This view stems from a superficial understanding of events, without delving into their inner meaning and without understanding the consequences. The true meaning of each event in history is determined by the time and environment in which it occurs, rather than by external factors, which, of course, cannot help but repeat themselves constantly throughout history. — just as in the most common of dreams, we constantly repeat the same phrases.

Leaving aside direct references to the mania of the current globalised world, and relying in this regard on what I have written in the book "Cannibalism in the 7th century," I will focus here primarily on examples of the use of various parts of the body for purposes other than consumption. These three examples may be sufficient evidence in themselves, but among the current Muslim peoples, the principle of the impermissibility of eating dead meat did not originally exist.

First, let us consider what Herodotus tells us about the customs of the Scythians.

"With regard to war," he says, "they have a custom. The Scythians eat the flesh of the first man they kill in battle. He carries the heads of all those killed by them, for by bringing the heads, he gains the right to share in the spoils they have captured, otherwise he loses that right. He skins the *голова* (Сми) in the following manner: after cutting the ears, he takes the *голова* in his hands and shakes it (and *можи*); then he cuts the meat with the help of a knife and hammers it (if possible) with his hands. Having cut it in this way, he takes it and eats it like a potion. He puts it in the mouth of a horse, rides on a motorbike, and rides (with a smile). For he has more such powerful horses, that

It is more comfortable. Many of them wear torn clothes, even without sleeves, sewing them together like tights. Many ~~cut~~ tear off the right hands of dead enemies, along with their nails, and use them as weapons. The dead can be found lying stiff and motionless, perhaps the most motionless of all due to ~~his~~ condition. Many, having torn off the skin and stretched it (spread it) on poles, ride on it. But they have no mums. With the 70ХОВЫ themselves (i.e. уерепами) — not all of them, of course, but only their most bitter enemies — they act in the following manner. They cut off everything below the eyebrows and burn it (the remaining part of the uerepa). The poor are buried in this form, covered with a raw sheepskin coat on the outside. The rich also cover the meat, but in addition they cook it from the inside and eat it in this form instead of washing it. They do the same with their own relatives, if, in a dispute, they prevail over them before the court. When they meet with particularly respected guests, they bring them gifts, that is, they give them gifts, adding that they are relatives who fought in the war but were defeated by them. This is considered a sign of kindness among them.

Regarding the 7th place, I already have something to say in my "Cannibalism", where I have already given explanations about Apogone, who is stripping Marcia, and Aline, who is fighting with her own father, Paganta, and is trying to stay strong during the battle. At the same time, I also refer to the opinion of Higani, who, confirming the existence of cannibalism among the ancient Jews, cites, among other things, the testimony of Jonah Cassius that during their uprising under Emperor Hadrian, the Jews in Cyrene killed the Greeks and Romans ~~and~~ put on the skins they had stripped from them, which in turn resembles the sacrificial offerings of the Ateems.

Herodotus' description is confirmed by the very circumstances in which it is conveyed, and it is impossible not to think that, visiting the ruins on the northern shore of the Black Sea, he could not have seen the objects he describes: the ships, the potency and the power of the Moesians. This is confirmed by the way he expresses himself about the possibility of a peaceful future: "It is possible (actually).

"быха") тоустой и бхестярей" etc., in the context under consideration, it is possible to accept Herodotus' judgement as fair,

and there is no doubt about it.

Without dwelling particularly on the widespread custom of cutting off the hair of the victors and other participants in the games, I will cite for comparison the following passage from the history of the Khemma tribe, ~~what~~ is said that the power of the 7ogov was stripped away from the American dimareys.

"The Abipons, having struck the enemy with a blow from a club, thrust a knife into the dying man, cut off his head with incredible speed, ~~and~~ attach it to their saddles and belts. ~~On~~ they are safe, they remove the skin from the head, cutting it below the nose from one ear to the other, and then carefully remove the skin from the body. They dry and store the skin (смаѣп). Sometimes they also store the skin and use it as a drink. They cut off the lower part of the ear and other parts of the body from the dead animal. The North American Indians are satisfied with one goat... After defeating their opponent, they step on his neck with their foot, grab his hair with their hand (actually, the only hair left unshaven), pull the beard taut and cut it off with a sharp knife, ~~then~~ quickly remove the beard from the head... The Indians of the North America take the hair on their heads with them to their graves, as a symbol of their dignity. The North Americans take them with them in victory, as a symbol of their heroism, dry and paint them, and keep them for themselves. When a military detachment returns from battle, they carry the scalps in front of them, attached to a string of 5-6 feet long; Then the soldiers follow, and behind them come the heroes themselves, raising their terrible victorious cry. Each separate trophy, as well as every living enemy, is marked with a special cry..

Thus, with regard to the removal of the 700 opponents, we see a striking similarity between the Smilians ~~and~~ the Abipons. While the peoples of North America strip the bark from living trees, using only the bark of the 7ogov tree, the Smili and Abiponi first cut down the 7ogov tree. The remaining difference between them is that the Abipones, together with the goat skin, remove the part of the goat skin that is above the mouth. The Smili, together with the 7ogov, tear off the skin from the entire face, not sparing the chin, and even from the upper part of the neck — in short, all the skin with the torn 7ogov, with the exception of the ears. This seems to explain why Smila was not only impressed by her, but also by ~~her~~ genuine potential, which she could wipe away with her hands. At least ~~that~~ ~~show is~~

This can be done without mentioning the writings of later authors, but rather Herodotus himself: "Having made it so, he takes from it something like a pot."

As for the possibility of it being peeled off the right hand and used as a form of punishment, one of Heymann's observations deserves attention here, despite the fact that Heymann generally agrees with Hansen's theory about the monochromatic origin of the Milos. Gansen himself expressed uncertainty about the possibility of comparing Herodotus's passage with another passage by the same author which mentions a gift from the Milesians to the Scythians consisting of birds, mice, sheep, and five arrows. Heymann, referring to Pagan's account of the Monogans, points to the same circumstance, namely that in the accounts of the Kamyans, can be said ~~that~~ about the subject of the poem and its meaning, the meaning of the poem is determined by line 5: for example, depending on the circumstances, the penalty consists of one lash, or one blow, or five lashes. From this, Neumann concludes that if there are five strokes in the picture, then the five strokes represent one object. If this is so, then it is not unlikely that it could be a five-pointed star, drawn with a single stroke ~~and~~ representing, as it were, a five-pointed star. They are used instead of a pen because they have five lines in themselves.

Very unsuccessful explanations were given by Herodotus:

"many, having torn off the skin from the animal and stretched ~~on~~ poles, ride on it," that is, "they ride on their horses." Gansen, attributing to the Scythians — without sufficient grounds — the ability to prepare, like the Mongols, *мумыс*, suggests that the skin, stripped from the entire body, the same vessel used by Milam to prepare mummies, is used by Monogam to prepare various animals for the ~~same~~ purpose. He is not as successful as Kogster, who is stretched out on poles, representing something like a standard. Both of them understand Herodotus as if he were saying that the Scythians travel ~~wh~~ their women together with poles on which they are crucified. But it is more likely that the women were actually crucified: since they were, of course, crucified on poles. However, it is possible that the image of the deity is actually a representation of the deity itself ~~as~~ can be seen in the case of the images of the deities and demons depicted in the paintings in the monastery. namely the images of certain deities and demons, which are intertwined between the drawings in the book. In addition, we

We have reliable information from Pomponius Mela about the Geons: "The Geons worship themselves and their ancestors: themselves with offerings, their ancestors with offerings of blood." According to Herodotus, the Geons were neighbours of the Smians and spoke the Smians' language. Thus, we have in Pomponius Mela a repetition of what Herodotus says about the Scythians themselves: that they sew themselves thick coats from sheepskin, but with all their wealth they "live on their horses."

In the passage under consideration, Herodotus's account of the Scythians' preparation of their horses and their equipment is particularly interesting, an account that is confirmed by other ancient writers. This is all the more remarkable because it is not found among the present-day peoples, but existed among all the more or less known peoples of Europe.

But first, let us leave Smilov and turn to the consideration of all the available evidence for the existence of a similar custom among other peoples who live and have lived in Europe. I would like to mention one custom which, although it does not directly relate to the question of the origin of the word, but in every respect seems to be completely incompatible with our ideas about the immortality of the soul. Here I am referring to Herodotus' famous description of the Scythian funeral rites, in particular his account of fifty dead horsemen laid out on a pyre. I think, however, that it is not necessary to quote Herodotus here in full, but rather to adhere more strictly to my own thoughts.

"The Mo7ixy warey are located at Gerrov in the place where the moropo7o Boris[en (Łnepr) is navigable. When one of them dies, they dig a large four-foot pit here in the ground. After preparing it, they take the deceased, and bury it in the pit, with the belly cut open, filled with salt, garlic, parsley seeds, and umrop, and then sew it up again, and carry it to the other people. They treat the corpse in the same way as they treat the living: they cut off their ears, shave their heads, cut their beards, cut off their eyebrows, and pierce their noses. From there they carry the corpse to another subjugated people; those whom they arrived at first accompany them. Having travelled with the corpse among all the peoples, they arrive at the last subjugated people, the Gerrans, and at the same time at the Mo7ixa. Then, having buried the corpse in a tomb on the hill

Savvan et al. It seems that the exchange of money with horsemen over the grave seven days after the funeral is a kind of sacrifice. The souls of the dead and the money, by means of their transfer to the grave, go to the deceased. Some Indians place poles with the deceased's belongings on the grave, while others place the bodies of sacrificed animals on the grave. Among the peoples of the North, it is natural to place on the grave the belongings and possessions of the deceased, prepared from its flesh, which is common among the peoples of North and South America and, among others, was also customary among the Monogans. Perhaps this is why we have preserved the custom of the faithful husband who, even in death, does not abandon his wife, as in the legend of Marme-Krapiev, who, when dying, asks his son Shara to bury him. This, in turn, resembles the customs of the peoples of South America, where the deceased is assigned a guardian who does not dare to leave the deceased for a single day. The same applies to the offering of sacrifices after the funeral, a custom that is particularly widespread among the peoples of America and the islanders of the South Pacific, where funerals are sometimes performed in several stages over a period of time after death. In Alim, after death, the deceased's successor reports to him daily on all the events of his own life, and every day a slave is sent to carry out the order.

In order to understand this, it is extremely dangerous to draw conclusions about the kinship of peoples based on the similarity of certain words in their languages, — especially since there are theories about the monogamous origin of the Slavs, — I will quote the following description of the necessary custom from Paton, which is taken from Nebbo's work "Historical Time". This custom seems to be more similar to traditions of the Smilians, but at the same time, the assumption of kinship and similarity is completely unfounded here.

After death, traditional rites are performed. The bones of the deceased are carefully separated from the flesh and hung high on tied branches and poles so that they dry out and are protected from rain and wind. (It is clear that this is a primitive way of preserving a corpse, and therefore, the deceased). The repulsive work of cleaning up the corpse is done by one person.

When a respected woman dies, and after she has been cremated, the Patachons walk around the tent wearing fur coats and with their heads covered in soot. In their hands they hold wooden poles and mops, sing mournful songs and beat their chests, so that the Banihusy, i.e. hostile spirits, will be frightened and flee. (At the same time, they also inflict wounds on themselves in the name of the gods). The horses are killed (or suffocated) so that he can ride them in the afterlife in Aghuyus Mapu, i.e. in the land of the dead. After a year, the corpses are turned into animal carcasses and placed on the beloved horse's grave, which is left untouched for a hundred years. With their souls thus transformed, the dead travel for a long time until they reach the true grave where their deceased loved ones are buried. Here, the bodies are brought to their final resting place (in most cases, they are in a living tomb) and are placed side by side using ropes. Then they are dressed in fine clothes, adorned with jewels, feathers and other ornaments, and placed with other corpses in a four-cornered pit. They also place the weapons of the deceased there and set up a monument to the dead, standing on their feet and supported by their hands. Sometimes they revive the dead on the grave. It is likely that Patagonian tribes used to bring sacrifices in ancient times — at least in important cases and for important victims (by strangulation?). An undoubted custom is to inflict wounds on oneself in memory of the dead.

What strikes us most is the barbaric treatment of corpses, placed on the ground, a treatment that can be compared to burning at the stake and crucifixion. Among the Persians, Semitic peoples and everywhere else where these methods are used, they have the meaning of punishment and serve as examples of exemplary death. V Smilov considers this custom to be all the more strange because the "victims" were not slaves, but free Smilovs. It is enough to note that many peoples consider it unseemly even to leave the dead to be eaten by dogs and birds. This will become clearer if we consider the concept of sacrifice. Sacrifice, which is essentially a rejection of the supreme power of God, represents a gross violation of material law. As a remnant of ancient times, it cannot be denied that it is unfounded and even sacred to the dead *тѣла*, it retained its primitive character in

The rituals of the latter days continue to exist among those peoples whose beliefs in the afterlife and the resurrection of the dead have not changed significantly over time. That is why the current custom represents such a contrast between the image of the sun and other gods on the one hand, and the peaceful participation of the people on the other. The same applies in particular to the planting on the tree and the crucifixion on the cross, so it is likely that both originally had the meaning of sacrifice.

3. *Human sacrifices were performed in various ways: in the temple, in the temple courtyard, in the temple, and in the temple courtyard.*

Of all the above examples, the practice of sacrificing dead animals is particularly widespread in various parts of the world. We have already encountered this in South America among the Abipones. There are probably many similar examples among non-European peoples. But we are more interested in similar stories about peoples who live and have lived in Europe.

Usually, on this subject, they refer first of all to what Herodotus himself says about the Issedones, although it is doubtful whether this information can be taken literally. Here is what Herodotus says about the Issedones: "When a man dies, all his relatives bring him a domestic animal; then, after cutting up the meat and spreading it on a table, they spread it on the table and, after the death of the master of the house, mix all the meat and serve it for food. As for the woman, after washing and dressing her, they carry her and then turn to her with the sacred object, arranging (for them?) a series of sacrificial offerings. This is how a son celebrates his birthday, just as mothers celebrate their daughters' birthdays. Similar information has been preserved about another, unknown to other sources, people, Panech, specifically in one of the excerpts from "A Collection of Samurai Customs" by Himogai Lamacmo7o: "The Nibiyu Panebas, when one of them dies, bury him, but they cut off his head and, after praying, place it in a shrine." The custom of preserving the bodies of relatives is especially well known among the inhabitants of New Eeëndia, but it is also found among other pagan peoples and in America. In Europe, we find something similar among the ancient Gauls. Theodosius of Cyrene and Strabo report the following information about them, which appears to be based on the same source: Posidonius of Rhodes (referred to by Strabo), who lived in the second half of the second century and the first half of the first century

First century BC. Specifically: The Gauls cut off the heads of their fallen enemies in battle, tied them to the necks of their horses, returning home with victorious songs, they hung them on the wall at the entrance to their homes. Posidonius himself saw such decorations in many places. The heads of the most notorious enemies were preserved in honey and stored in chests. When buying such a thing, the owner usually added to it, so that he himself, and not the seller, would get more money for it, and so that they would not sell it. Others boasted that they would not sell it even by weight. At the same time, Strabo himself that it is customary to weigh down the neck of a horse with the heads of slain enemies when returning from battle, then to place the heads at the entrance to the dwelling, which is especially common among the northern barbarian peoples. The dark memory of such customs seems to have survived to this day in various forms. In all these cases, the head has a relative and, of course, a more or less sacred meaning, and often takes the place of the mummy itself. This, of course, does not prevent us from assuming that the sacred relics kept by the Issedons in shrines were separated in the form of ashes, similar to the ashes of certain venerable saints, about whom we will speak below. This assumption, however, finds no direct confirmation in Herodotus' writings. However, in the works of Pomponius Mela, we find information that

"The Issedones prepare their parents' graves in the same way, and their mothers prepare the graves of their closest enemies," This may simply be a confusion of two passages from Herodotus that we have quoted, about the Milesians and the Issedones, and, more likely, a deliberate distortion of the latter.

We have sufficient evidence of the existence of other peoples, but they are precisely those mentioned in our sources.

Nivius discusses the legendary name of Boius, who, after a decisive victory over the Romans (in 216 BC), and brought the armour and helmet of the Roman commander Postumius to the temple, where they were placed in a sacred vessel, used in solemn ceremonies, and at the same time kept in a safe place, and the sacred vessel, used in solemn ceremonies, at the same time to be used by the priests and those who served in the temple. Sigen Itam mentions in passing the custom of drinking from a cup and a spoon, which are placed in the vessel. Ammianus Marcellinus speaks of the Sordic people who lived in Phrygia at that time, who, according to legend, were a fierce and cruel people.

They sacrificed themselves to the gods and goddesses of war and greedily drank the blood of their enemies.

Pavel Лиамон (who died in 800 7.) recalls that he himself saw the ruins of the famous city of Rathis and Rahis prepared by the murdered Kunimunda, and by Agboin (died in 574), who forced his wife Rosamunda, Kunimunda's daughter, to drink wine.

Something similar, as is well known, is reported about the battle of Krum. In his recently published book, Iremen describes in detail the campaign and the defeat of the Byzantine emperor Himilcor. "After two years of preparations, Himilurus, at the head of a large army, entered Bulgaria again. and fought fiercely for three days, defeating Krum and rejecting all offers of peace. However, he was not destined to return home. Krum decided to block all the passes in the Balkan Mountains. Himilop saw that he was surrounded and outnumbered on all sides, and said: "Do not hope to save yourself by fleeing; we will turn into birds!" On 26 June 811, at dawn, the battle began. The entire Byzantine army was destroyed. The emperor and many noble Greeks were also killed. No one was spared. The victorious emperor will bring the body of the unfortunate Himilora to the temple and display it for many days. Then he will send the silver to be repaired and will not be able to attend the feasts with the noble boyars.

From our history, we have information about the peasant Kyp, who, having defeated the Russian peasant Svyatoslav in 972, and was defeated by our ancestors.

It would be remiss not to mention here Byron's poem, which was inspired by this very event. "Gardener," Byron muses, "mopping the floor, our uerepa, probably belonging to some cheerful monk of the Newtsdmo7o Abbey at that time, when it had already ceased to be a monastery. Struck by its grandeur and the fact that it was so well preserved, I had the strange idea of making it my own. I sent him the city, and he returned to me from there, refreshed with a colourful robe like a peacock's.

Hamone, I don't want to mention it even in passing, but recently, in the ruins of pile dwellings in Switzerland, two moulds of wine presses were found, which, according to experts, were used for pressing grapes; and a similar vessel was found in the Rhine province.

We encounter this custom among various peoples, including the Germanic tribe of the Nanobards. In order to prove that the example of Agobina cannot be dismissed as an anomaly, Grimm & Aventip's "Germanic Antiquities" (1534 7.) as follows:

"The bodies of enemy leaders killed in battle are not buried but are hung up and given to drink on feast days by those who killed them in open battle. This is done with great reverence and respect, just as the monks in Berzberg still do with the relics of St. Sebastian, and the monks of the Lower Monastery in Regensburg with the relics of St. Sebastian. A son must not sit alone with his father, nor must he be given to drink the sacred wine of the enemy before he has killed the enemy in open battle. From other sources, Grimm concludes that in Trier, monks from the monastery gave St. Theodora's wine to drink, and that in 1465 they gave St. Quirinus' wine to drink. He compares this use of the monk with the examples of ancient customs and also compares it with the use of monks by the ancient Greeks.

The basis for this conclusion is convincing, given the place of Piniya, where he talks about the use of weapons against various enemies. "From this we can conclude," he concludes with satisfaction, "that this kind of thing is possible? Who can be considered guilty when poison is clearly an innocent remedy used against evil? Let us assume that such rituals were invented by barbarians and primitive peoples. But has not Gremy turned everything into his own art? There are studies by Lemurita (in which it is said) that in some cases there are more serious crimes, in others — friends and enemies. Apogonius writes that in the case of a violent death, the most effective remedy is to bury the body in the ground. He says that under the ground, the soul is tormented by fire. Artemon prescribed drinking fresh water from a well that had been killed but not burned to prevent poisoning. Antei, on the other hand, invented a remedy made from the ashes of a person who had been killed by hanging, to protect against rabid dogs. We can verify this information with the help of ancient medical texts that have come down to us in their original form. Crimonius Naph, who lived in the 1st century AD, speaking about ways to protect oneself from falling ill, says that Some drink their own blood in this way and

take three doses (gems) over a period of 30 days and will die." Quintus Serenus, who lived around 200 AD, advises against the same practice, recommending instead to drink rainwater collected in an abandoned well.

Thus, examples of this kind of utopia, reminiscent of the harshness of everyday life, are found among all peoples. With regard to Savyan, it can be assumed that the fat obtained from this animal has the property of destroying and even in modern times there are cases where people who have committed crimes have been brought to justice because they thought they could take advantage of this property when committing their crimes. Such superstitions are not, however, particularly important to us, since they can be easily dismissed, like many other superstitious rituals. Be that as it may, in any case, there is little doubt that here we are dealing with a belief that is closely related to those discussed above. But how can we explain such beliefs? What is their origin?

P. M. Grimm was the first to pay serious attention to these issues. Speaking in particular about the use of uerep instead of uash, he, as usual, does not rely on historical data, but cites analogies from folk tales, beliefs and customs. He gives the following example from the legend of Garin le Loherain (German: Lohengrin). Herbert built a cathedral ~~buried~~ Froment in it. Out of respect for his bravery, he decided to try to find the most beautiful of them all, to place it in a frame and display it in a beautiful setting, so that it could be seen in one place, having moved the frame aside. Fromentin, son of Froment, was Herbert's friend and showed him the frame, not knowing that it contained the treasure. Once he found out, he became Herbert's enemy, despite the fact that the latter assured him that he did not do it to mock him, but out of love for him. The second example given by Grimm is not a convincing argument for the existence of such a custom ~~the~~ among the Germans. Bund, the son of a Germanic god, kills both sons of the Swedish god Hiddad out of revenge, takes their hair and sends it to Hiddad, turning it into silver, and the seven poisoned milk jugs for his wife (i.e. seven milk jugs, set ~~in~~ silver, according to Grimm), and the necklace for his daughter, which he additionally embellished, having previously filled it with honey. Hamonete, Grimm

He quotes Ra7nara in his book about Kram: "We will drink beer and eat u7yубyения черепов."

Based on the historical data collected by the Grimm brothers, I have come to the following conclusion: "Obviously, (initially) the dead were buried with their belongings; in a similar way (subsequently) and preserved in memory, with great care, by friends and relatives. Drinking from them is considered auspicious and beneficial, and it is permissible to do so during the holiday season. In this way, the ancient custom is sanctified and loses its significance. It seems that for the first time, people are rebelling against it, observing the requirements of more humane feelings.

It should be noted, however, that the data on which Grimm's conclusion is based does not provide sufficient evidence. Here is an example that is all the more important because it demonstrates the closest connection between the custom in question and manibism. In the song about Atthi, Gudrun, in order to take revenge on her husband, kills her two sons, born of him. "Here they are," she says to her husband, "take them: I have brought you their warm blood. Their hearts have been burned by me on the pyre (and I have eaten them). I give them to you instead of your own hearts. Eat them all and leave none. ~~Them~~ greedily, and may you have good teeth!" It is known that in 3dde, in Hibe7y7ax and in silent folk songs, such harsh words are often encountered. It is no wonder that in 3dde, the following words are uttered by Fri77i: "You (Odin and Nomi) ~~Whenever~~ mention your adventures before the people. You, Ases, who lived in ancient times, should not reveal your deeds before the people." In view of this, it will be appropriate to consider the remnants of the most primitive dimity and in the well-known representation of the heavenly vault, uerepem, 7or — mostiami, semni — the flesh of Imir, and also to pay attention to the fact that that, according to Russian tradition, the same spirits are present, and that in the German language, the word "spirit" is used to refer to the brain, i.e. the mind.

4. *Pyccar, the man-eater, is a mystery. Coomvemcmvuyushar, the German fairy tale. The fairy tale about Vasilisa the Beautiful. Мерепы и kosmu chelovechecskue in kulme баба-Pru.*

After what we have discussed above, we are particularly interested in the data from the songs and poems that we are now using to support our argument. At the same time, I must note that, having studied folk works of historical significance, I can cite the following, which, in my qim, is

in my "Cannibalism" I have already quoted the following song:

In my "Cannibalism" I already have a reason to quote the following song:

Р is rum, is по7 моровать смогу, Is
буjno 7оховы яндовустую, Is 7yas
е7о я уару сохью,
I will brew beer on the stove, (var. I
will cook meat on the stove) And I
will be happy, I will talk to my
friends, My friends and my sisters, I
will say something unforgettable:

Oh, and there too:
I sit on my bed, I lie
on my bed, I bring
my bed, I cover my
bed.

And who is before me,
who is my beloved?

No one else is sitting there. Only my
friend is sitting there, My friend, my
sister.

— "And I say to you, brother,
Товариваха, Do not go, brother, late,
late, late, late."

Referring to what I have said about this song in "Cannibalism," I can justify myself here by quoting the following lines by Khomyamov, written about it. "It is impossible to deny its authenticity, even if it is only local, but the same song has been recorded in other areas, and it is quite common in the Belomor-Kola region. There is no reason to assume that it is a recent invention, either in tone or content: the mention of the sad mother seems to point to its antiquity. Categorically rejecting the everyday interpretation of this song, Khomyaov sees in it "an enchanted and enchanting fairy tale, in which a girl sits on the scattered bones of the man she killed (also divine) in a fairy-tale manner."

The main reason for the concept, which I have come up with myself

Hamamov's interpretation of this song lies in the assumption that the woman, having fallen in love, kills her own "beloved," contrary to what I have already stated in my opinion. Not seeing any passion in it, he was probably right not to call it "a passionate expression of her passion, brought to a frenzy." However, it is not possible to assert that "this song has neither meaning nor explanation" or that it is "psychologically impossible". It is very possible to understand it psychologically, if we attribute its origin to a time when mania existed in its purest form, and the references to lami in the song are not in themselves reprehensible.

I can now confirm this assumption with one song that contains a variation of our song. I will quote the song in the form in which it is transmitted by Krem in

"Introduction to the History of Consciousness," which appeared at the same time as my "Cannibalism."

There was a story about a young woman who brought many young men to her father's house, asking for her hand in marriage. Among them were two young men whom she particularly liked. Since she could not marry both of them, she decided to marry one of them and reject the other. The one who was rejected thought to himself:

"If it weren't for my friend, the choice would be mine. I take her, and she'll be mine." No sooner said than done. Once, when my beloved was hunting in the forest, another hunter killed her in a cruel manner. Koropevna was furious. But she didn't show it, deciding to avenge his death. She decided to commemorate her beloved (and her mother) by having a statue made of her, dressed in a robe and holding a dagger. and from the most beautiful of them, in order to always have her before her eyes, she decided to make four precious candlesticks; and from the seventh, a knife; and from the remaining precious stones, she made herself a belt embroidered with silk, gold and draped mamni. After the second moropevi, he turned to her with his proposal and asked her not to delay her answer. "All right," replied the moropevna, "Come tomorrow for dinner; I will prepare you a meal; if you manage to solve it, I will be your wife; if not, you will have to leave." "What kind of riddle could I possibly solve?" thought the young man to himself, and on the appointed day he appeared in the evening. At that moment, dinner was already being served. Koropevna sat on her stool, girded with a silver belt, drinking from her cup.

уаши, and on the hundredth day, seven stars in four constellations. After dinner, мороґевии asked to sit down. "Listen and answer:

I sit in love, I love,
I am surrounded by love,
And I drink your health with love."

"You are beautiful," said Morogevu, "you couldn't be more beautiful. Sit on my lap, I will embrace you with my arms, look me in the eyes and kiss me, and your dream will come true: your love is mine." "Your answer is wrong," said the girl, standing up and sitting down on her stool: "But I am sitting on the legs of my love, which you are killing in a cruel way." Leaning forward on the candlesticks, the belt and the cup, she said: "But I am looking at the cup of my love; here is the belt of her precious waters; and here is her cup, from which I drink your health. — В отомрление: ґоґова са ґоґову!». Немедґенно she cosvaґa her sґу7, моторые, схватив мороґевииа, отрубии ему ґоґову. Koropevna decided from that moment on not to go out with any man and to remain unmarried for the rest of her life.

Зґу сmasmy Крем gives an example of everyday life. According to Крем, its main idea is to show that in the old days, the dead were buried in their homes. On the contrary, it seems to me that that the mash conveys a separate episode of the ancient mash, the main idea of which cannot consist precisely in the fact that at that time it was not considered particularly important. Interest would probably be focused on the character of Moropevna, on her boundless love for her beloved, her compassion after his death, her wisdom, revealed in her ability to come up with such a cunning plan. But whatever the case may be, it is important for us that Kreme does not deny the everyday occurrence of such situations. He makes it abundantly clear that the use of uerepov instead of uash was common in Germanic and Slavic languages. However, he considers the question of the origin of sto7o to be irresolvable. With regard to Slavic, Kreme finds it possible to admit even borrowing from Milov.

I believe that we now have sufficient grounds to reject Smilov's claims. In particular, the Russian song mentioned above, despite its fragmentary nature, exudes a certain naivety, presenting cannibalism in its most primitive and, one might say, innocent form. about the theft from друґоґо the people, тем боґее, есґи стот посґедний считат

It cannot be foreign. On the contrary, everything leads to the conclusion that our song should be seen as one of the most valuable remnants of ancient times — the time before the separation of the Indo-European family. With a certain skill in interpreting folk legends in conjunction with historical data, and, moreover, with a desire not to distort the meaning of the data, we find many clear signs of the existence of manibagism among all Indo-Germanic peoples: the Indians, Greeks, Romans, Celts, Germans, Slavs. Also in the Eendawest, memorable especially wise in the context under consideration, we find the following:

*"Создатель! When бывают чисты те люди, о чистый
Агурамазда, которые ели труп мермвой собаки или мермвого
человека?"*

Agurmazda replied: "We are here, O people of Saramtsa."

"The people are created for a purpose."

Itam, the question is not whether our ancestors were maniacs. They undoubtedly were. The question may be whether it will remain so, and in what form, and whether, given the circumstances, the people will remember the many stories that testify to him. With regard to the Slavs, these questions can be formulated, for example, as follows: Did the Slavs practise manichaeism after their separation from the Germans and the Slavs, and if so, to what extent?

Having answered the first and second questions affirmatively, one can conclude that which leaves doubt about the origin of one of the two names to which it refers. Here it is:

Guye, Guyenmo, are you
Boyma?
No quarrels, no arguments,
no dampness?
— Not cooked, not baked, not
raw:
Boymo went to the village of Za
7o vovmi.

Guu and Boimo are two neighbouring villages in Ganiya, speaking the same Rusyn dialect, but differing greatly in character and unable to get along with each other. Boim is a worker, uneducated, but hard-working; Guyu, on the contrary, is brave and courageous, but stubborn. A. A. Koubinsky, in his motorboat, agree with the song quoted above, quotes Guyu with Russian words, meanwhile, Mam Ba7иxeviu, according to 7. Kouyбинcкo7o, one of the most prominent figures of the 7th century, with their descendants Vsov, in the domasate, the weight of the domasate is given to them.

Without going into detail on this issue, I will try to summarise some other data from our literature, which testifies to the existence of witchcraft and witchcraft practices. By this In e a n specific examples of the use of various objects, leaving aside all other cases and more direct manifestations of witchcraft.

In this regard, the well-known Russian tale about Vasilisa the Beautiful is of particular interest. Alanasev says about it: "The image of the sun, whose rays shine and burn, is very significant: it is based on the most ancient prehistoric connection between the concepts of darkness, light and fire (see "Post-Bossrenia" I, p. 153). Vasilisa the Precious carries a burning torch, and the motorcycles light her way among the newcomers: This reminds us of the image of the troubadour Bertram da Borneo in Dante's Inferno: he carries his own torch, separated from the body, and lights the way with it, le a star".

The poem reveals the well-known lack of power in Alanasev's work, which is clearly expressed in the very title of his work, "Post-war reflections on nature." —a deficiency, unfortunately, common to all contemporary scholars. Considering folk tales to be postmodern, they treat them as postmodern works; despite their obvious efforts, they cannot penetrate the idea that what is now considered to be the result of post-utopian creativity which at other stages of development may be achieved simply through observation and dry, methodical work of the mind.

This explanation of the self-evident nature of folk tradition is supported by Alanasev and confirmed by with the help of on "the most ancient

the prehistoric connection between the concepts of "seeing," "light," and "understanding"! However, the connection between these concepts continues to exist to a certain extent today — it exists in the concepts of modern educated people. Meanwhile, we are unable to come up with something similar on our own, without resorting to folk "wisdom". The people's imagination must be preserved, as it is the source of creativity! We owe our education to this imagination! But we must not allow the opposite to happen, that we become prisoners of that primitive crudeness of rights and concepts, where such things can be considered simple truth, and they seem so obvious to us precisely because we ourselves have already developed a "post-truth" attitude towards the subjects of our scientific research?

Such calculations are not based on fiction, but on reality, reflecting the harshness of ancient times. They have come down to us in their primitive form, and we owe this not to the creative genius of the people, but to the absence of such creativity. In the case of Bertrand de Born, the original meaning is indeed obscured by the later invention; in "Basilica Premposta" he appears in all his glory, but at the same time in all his crudeness. In fact, this work is extremely self-conscious in its primitiveness. In my opinion, there is not a single word in it that could be considered fiction. But in its essence, its content is as follows:

Basina's mother, dying, leaves her a mummy, taking it out from under the blanket: "Keep it with you and don't let anyone touch it; and when you need advice, give it something to eat and ask it for advice." Basigisa's father marries a widow who has two daughters. Maecha and her two stepsisters, envying Vasilisa's beauty, which grew more and more every day, while they themselves became uglier and uglier, decided to torment her with all kinds of work. But it is in vain: she does everything with the help of her mother. Basilisa herself, as usual, does ~~not~~at, but leaves the most delicious food for her mother, and in the evening, when everyone has gone to bed, she creeps into the barn ⁷where she lives (separately from the family?), and feeds her. Once, her father left home for a long time, ~~the~~ mother moved to live in another house in a sleepy village. В ⁸уѣзѣ on the edge of the village is the house of Baba-P⁷и (cf. ууѣзѣиит Ба⁸с⁷и⁸с⁷ина мум⁸ы), she did not allow herself to be disturbed (там!) and she did not let anyone in. In autumn, the mother gives all the girls work to do: one has to carry water, another has to weave, and Vasilisa has to spin (and it is possible to

To be precise, three times a day, ~~in~~ in the morning), then clean the whole house, take one of your friends to extinguish the fire so that it doesn't spread, and work by the light of the motor. "What shall we do now?" said the girls. "There is no one in the house, and our lessons are not finished. We must go to Baba-P7e!" The girls' voices are heard, but they have no light: one, because she is afraid, the light from the bug, the other, because she is shy, from the spi. It was time to go to Baba-P7e. She first went to the kitchen (and here she has her own kitchen!) and put a prepared dinner in front of me. Kymoma ate and drank, and she had two candles (there!). 'Don't be afraid,' she said, "go, they will send for you; just keep me with you at all times."

Leaving the house early, she first meets a white horse on the road: the horse itself is white, dressed in white, with a white saddle and white bridle, and dawn is breaking in the yard; then it is bright, — ~~and~~ it was already light. She went to the gate of P7i-Baba's house: there was a fence made of wooden planks; on the fence there were seven posts with hooks (tam!); at the gate, instead of ropes, there are chains, instead of sabres — rumi, instead of samma — a mouth with sharp teeth. The horse gallops — and night falls. But all the horses' hooves shine, and the whole field is lit up, as if it were daytime. A terrible noise is heard in ~~the~~ trees are shaking, dry branches are crunching; Baba-P7a rides out on her horse, riding in a cart, waving her pestle, helping with the harvest. She asked Basini to prepare dinner, but she was late and did not come, having been distracted by ~~the~~ who were on the sabre. After eating, Baba-P7a asks Basini to clean up the next day, a quarter of the wheat from the barn, and goes to bed herself. Early in the morning, the old woman woke up, got up and went out ~~in~~ the yard: the fires were dying down, the sky was turning white, and dawn was breaking. Baba-P7a went out into the yard, sat down in the mortar that appeared at her whistle, along with the pestle and the pestle holder, and left the yard when the rider appeared. Meanwhile, Vasilisa is preparing a new meal from Baba P7a's dinner leftovers. Eato mumma fulfils the old woman's difficult task, so that during the day Vasilisa can examine Baba-P7i's house at her leisure, which amazes her with its abundance in everything. Baba-P7a appears and remains satisfied with her. At the old woman's command, "My dear friends, my dear friends, take my wheat away!", three pairs of hands appear and carry the wheat away from the house. Dinner follows as usual, and a new task: to clean the floor with a broom. The old woman follows suit.

Once again, Vasilisa is satisfied and believes her "words" and is convinced that her mother will squeeze the juice. In conversation with P70ю-Баба, Vasilisa asks her about the things she saw on the road. "All my signs are true," the old woman replies, "the day is clear and the night is calm. "Well, you are asking me about what I saw outside the yard, not in the yard: I don't want anyone to take my things out of the house and steal them."

Having taken one piece of wood with seven holes, removed ~~fr~~the fence and placed on the ground, Vasilisa carries it home to her mother's house. Unfortunately, since then, Vasilisa's mother has had no luck: they cannot afford to buy it themselves, and the one brought by the neighbours is immediately taken away. They hid in the barn, but the neighbours found them and took them to the police, and there they are! They could hide, but they won't run away — the fire is everywhere with them, and they are burning: in the morning it completely burned them in the house; only Vasilisa was left untouched. ~~The~~next day, Vasilisa packs her things and leaves to live in the city with an old woman. There, she finds a needle (yes!) and threads it with such thin thread that you could thread it instead of a needle. Through the old woman, he learns about this, falls in love with Vasilisa the Beautiful, and marries her. V ne7o Vasilisa lives happily ever after with the old woman, her father, who has returned from his travels, and with my mother, whom she carries in her heart throughout her life.

At this point, we are faced with an obvious contradiction between the two versions of the same basic legend, which must be and is explained by the surprising primitiveness of each of its parts, and by the complete absence of those images that inevitably appear in most cases due to the mixing of different legends. I will note the most important points in it briefly, but I will dwell on some of them, for a detailed examination of the whole would require an extensive treatise.

Basilica Premrasnaya and her two sisters, i.e., apparently, morning, day (and evening) and night, correspond to three vskadnams: day, evening and night. Maecha, mumcha, Baba-P7a and the old woman are obviously images of one and the same being, governing the parts of the day (and sometimes the year). In the text, especially in the description of Baba-P7a's life, clear traces of the ancient myth of the goddess have been preserved. There are probably no post-Christian elements in the entire work. At first glance, however, one might think that there are some.

For example, in the description of the three horsemen. But that's not quite right. If the white and black horsemen are called "day" and "night", then it should be understood in the same sense, in the same way that the red horseman is called "war"; i.e. those who stood, perhaps, originally in their place, similar to those who originally did not see daylight and did not see darkness, but were the very sources of light and darkness, they were the guilty ones for the appearance of phenomena, which are represented in this case by vultures. With the passage of time, imaginary beings become non-existent in reality, their names acquire their current, figurative meaning: instead of being causes, they become effects. In a similar way, for example, the concept of "spring" probably appeared from the word *vas* in the meaning "to dress". It is filled with flowers, the air is filled with scents, etc. These phenomena in combination (even if they do not correspond, of course, to all the features of our scientific concept of "spring") can be explained by the appearance of a special light, in the sense that light is explained by the appearance of a luminous object. But, one might ask, what is spring, how does it look? Most likely, it is a maiden, wearing a wreath and flowers. She is surrounded by flowers: probably she herself is dressed in flowers. This impression is reflected in the dressing up of Nya (i.e. spring) among the Belorussians, Lodo among the Serbs, Pirpiruny among the Greeks, Maibraut among the Germans, etc. Sometimes, based on various other considerations, they imagine themselves to be guilty of spring. There, for example, in one German fairy tale, representing one of the many variants of our fairy tale about Vasilisa the Beautiful, a little girl goes out of curiosity to the witch's house, ignoring her parents' warnings. The witch (Frau Trude) asks her, "Why are you so sad?" Trembling with fear, the girl replies that she met a man on the road. "That's why." "Then I saw a man with a gun." "That was a hunter." "Then I saw a man with a knife, a butcher." "That would be a butcher." "Oh, Frau Trude, I am very frightened: I am standing in the room and instead of you I see a woman with a black hat." "Then you saw a witch in her real clothes: I have been waiting for you for a long time; now you must shine for me." Having said this, she turned the girl into a goat and threw her into the fire. When the fire died down, she sat down and, leaning on the fire, said: "Bright light!" — In accordance with the representation of spring by a young man, there are spring rituals in which a girl is replaced by a young man, Maikonig. In a similar way

Many customs and rituals appeared, which were associated with agorism, but in reality had no connection with agorism in terms of their origin, i.e. with the deliberate and deliberate expression of a well-known idea.

In any case, with regard to "The Basics of Premrasnaya," it is not difficult to see that it presents a multitude of real values, and that it should be considered not as a collection of postmodern tropes, but as a serious reflection on that mysterious deity (identified in other contexts with the deity Semina), which governs the manifestations of the times of day and night and thus becomes responsible for the life and death of all nature.

We are particularly interested in the preserved traces of the deity to7o, which corresponds to Baba-P7a, mymo7ma, the old woman, and otuacti the mother herself. Baba-P7i's hut, which appears to be a stranger, as we shall see below, is a hut covered with animal skins, located on a hill; the same hut and house, which has been converted into a dwelling for the maecha, stands at the foot of the hill. These dwellings are probably similar to the monogamous and matriarchal yurts and, in particular, to the most ancient dwellings of the Finns, the motys. The latter are a kind of monolithic structure, made of pine and spruce logs. In the middle of the mota, under an opening left for smoke, there is a oua7. The net mota is covered with birch bark on the outside and is built near the shores of the oser and pem, where the fish industry is located. — Here they crossed into winter nets, covered with moss and reeds. The winter huts stood alone in the forest, and each family needed a large space for hunting, and directly next to the hut was a sleeping area. Apparently, in the case we are considering, the house was crossed in the autumn, "the sleeper was asleep".

Judging by our smas, svyatiny, yavyayushchaya shabrak Baba-P7i, byo omruzheni sabrom is ueovuecmikh mostov. Probably not mentioned in the text are the aforementioned beliefs, customs and traditions of the people living in the area.

On the sabors, there are sacred vessels. In the sacred vessels, there is (sacred) fire, which is kept in them, and it seems that sacrifices to the deity were made there. The latter is probably depicted in the 7o7овой, which resembles the сти иерепа: "тумо7ма пое7а, и 77аса ее саб7есте7и, мам две свеити", с ием с7едует compare

the aforementioned "o7nennaya 7oʁova uerta", as well as the belief that witches have mrasnye 7ʁasa, motorymi they can see well toʁʁmo nou. The lights, shining in the dark, are reminiscent of the old belief that has survived to this day:

"On the motorcycles, besides the usual place, the name of the deceased is written and carved on the motor, relatives arrange a small sky, about a yard high, with shrouds and mamnya, and brightly painted boards. The verses on the shmalum vary: gamapda, mahanay, and simply a large basket with flowers and a bright light. Poor people, instead of shmaluim, place one large porosh with a hollowed-out bottom on their native mo7iʁu, and under it they put unsmoʁmo mamney and between them they put sveu. There is a belief among the Bogomils that every Saturday, and especially from the Resurrection of Christ to Trinity Day, the souls of the dead come to earth — some to ask for forgiveness for their sins, and others — the righteous, to guide their loved ones on the path of truth and salvation. According to an ancient belief, every Saturday, relatives gather at the graves of their loved ones in the cemeteries and in the churches, and the most devout drink wine and pray. On the eve of Bosnesia, and in general during the period between St. John's Day and Trinity Day, the women perform a special ritual on the graves of their relatives, similar to the ancient Slavic trisna. Here they burn all the remains of the campfire and the bonfire; they light the braziers and throw the ashes into them, sprinkle them on their graves; here, in memory of the past, the poor and needy are fed with the food, wine and ramiya (wine-like water) they have brought with them, and the offerings are distributed among them. The men remain on the mound all night and, in the intervals between the offerings and alms, they sleep with their wives in their homes on their native mounds. Let us recall here the Indian version of the story about bringing the offering. In the Catapatha-Brahmana's discussion of Puruvara and Vrvashi — a discussion that is considered, as far as we know, to be the prototype of the story about Proce and Psyche — — Puruva, on the advice of Vrvashi, asks the Gandharvas to allow him to become like them. The Gandharvas reply: "There is no sacrifice, with the help of the motor, by making sacrifices, they could become like us." They take him to their home and say to him: "If you make sacrifices by means of stotra (fire), you will become one of us." If, of course, they were already preserved in ancient times in the 7orshms and uashas, then there is nothing surprising about it, but for me it is surprising.

use and enjoy.

This "enlightened policy" should, of course, be accompanied by real measures to improve the lives of ordinary people. One of them was probably to surround the house with a fence as a means of protection against theft. At least, this is what the existing custom of surrounding the courtyard with a fence to protect it from thieves suggests. With the passage of time, in the imagination of the people, especially under the influence of memories of previous sacrifices, which were undoubtedly accompanied by the deity's "burning eyes", it ~~is~~ and even necessary, to imagine that the seven stars represent seven people living in harmony, as is said in our story Vasilisa the Beautiful. Probably in a similar way, among other things, the Siamese belief developed, что 7asa especially бѣа7оестивых отшеуьнитов обладають стой способностью по отношению т их вра7ам, всѣдствие це7о и насыбають их Phra-Rusi-Ta-Fai, т. е. "desert dwellers with fiery eyes." Interestingly, there is a belief in Siam that a witch's severed head can haunt people in the form of a fiery ball. Let us also remember that "living balls" played an important role in the superstitions of the ancient world.

Let us now return to the descriptions of Baba Yaga, which we encounter mainly in Russian folk tales.

In one version of the tale about Ivashka and the witch, the latter appears as a hut on four legs, which smells of rotten meat; the door hinges are made of rotten joints, the walls are made of rotten wood, and the whole hut is covered with rotten bark. How can one explain the expressions "hut on rotten beams" and "house on rotten nails" that are often found in Russian proverbs? which have no corresponding equivalents in foreign proverbs? It seems strange that this is the case, since the isbusha appears in many proverbs. First of all, it is obvious that this Belarusian word depicts a woman dressed in a heavy coat. Perhaps the lower ends of the poles protruding from under the canopy resemble the legs of a moth, sitting on the ground, with the sharp ends of the poles sticking out from under its folds. In this way, the patma can be seen on the roofs of houses in a similar way, and even the extensions to houses are called wings (Flugel, les ailes), not 7оворя

already about трыўях меўнишы. In this case, the turning point can be explained by the assumption that there were two doors in it, which were opened and closed alternately, perhaps in accordance with the movement of the sun, and therefore the turning was not noticeable. In the case of Vasilisa the Precarious, these doors apparently correspond to the following: Baba-P7a looks into the room and sees the appearance of a stranger. There are many songs and poems that mention chambers with three rooms and doors with three doors:

One door is the exit from the palace, the
second door is the entrance to the palace, the
third door is the staircase to the palace...

The people of Florida welcomed the rising and setting sun at their doorsteps. They were delighted that ~~he~~ had built themselves a magnificent monument, Ogani, with a path leading ~~up~~ a spiral staircase, located on the eastern side of the temple and representing a sacred temple. At sunrise, the moon falls into the temple through the main opening, and at sunset, the sun would fall into the second opening, which was deliberately left open, and the Apagati would welcome it with singing and prayers. This happened during the holidays, four times a day. The people helped each other, built houses, constructed monuments, in which sacred fire was kept, the remains of deceased leaders were stored, and three meals a day were served.

Perhaps, at least in some cases, the entire hut of Baba Yaga actually rotated on one leg, similar to our windmills. In that case, it would be understandable why Baba Yaga's hut, or Baba Yaga herself, sometimes appears to be standing on one leg. The courtyard of Emeya in the Russian fairy tale "spins like a windmill". In the fairy tale, it is said that he ~~had~~ a windmill, and when he laughed, sitting on a burning mryatom mon and shaking his own silver courtyard, which stood on a muryia knife, with his violent breathing, and, obviously, representing nothing other than a windmill. It is noteworthy that in the story of Vasilisa the Beautiful, there is even mention of a mill that three pairs of hands must turn, and of a mother who must squeeze the dough. In many cases about Baba-P7e and similar milieus, we apparently have a simple confusion of huts.

its meaning, — a confusion that is natural to allow, since P7 can be interpreted in some sense as turning around. This also explains why in many Russian folk tales Baba Yaga already appears with a hooked nose (megniy vagu), which is engraved in the pot, although the original appearance and shape of her nose were probably determined by other factors. In any case, we cannot be satisfied with explanations such as the one we find in Alanasev's "Post-Revelations": "That courtyard and those bushes are a metaphor (yes!) for walking around. In the minds of the people, connected with the myth, she is likened to a shoe; the blows of the hammer shake the stones and set them in violent motion, and that is why folk tales speak of the stones on which the buildings of Baba Yaga and Emeya spin. Ho7a sta — rooster and soror, which is explained by the fact that in ancient times the rooster and soror were associated with the phenomena of 7rosy (see 7g. XXI for soror). The old people say that Baba Yaga turns on mouse knives, on dog paws, and the god of the winds himself spins on a mouse's knife: the dog is a symbol (tam!) of the whirlwind, the mouse is the messenger of the gods.

Regarding Baba-P7i and the witch, it is necessary to place her on a single, solid foundation, the motor in the popular understanding of the holy P7i can be identified with the mill for a very long time, — there were no windmills or even watermills, but rather mortar and pestles and wooden mills were used. Baba-P7a presides over life and death and all the major phenomena of nature. We can already see this in our understanding of Vasilisa the Beautiful, who is presented as her "faithful servants". In the same way, there can be no doubt that the seasons are governed by the same goddess. When it snows, it is because the goddess (Frau Holle) shakes her feather bed. No wonder Vasilisa is surprised in the house of P7i

"isobiyu in everything." But let us remember that, apparently, even in ancient times, the source of all evil and misfortune was a mysterious woman who repeatedly appears in the legends of various peoples. Let us recall here the well-known magic of Froda, Grotti, and her mysterious magic spells that revive the old and restore their youth, health and strength. This also includes, among others, the legendary heroes-bards of the Magyars, the embodiment of the upper and lower millstones, and also, in all likelihood, the legendary Eampo, who is considered a god by the peoples of Kavava

warring peoples. Sometimes even the same thing, мам истоним пашных бѣа7, resembling a millstone and a mill. This is presented, among other things, as a departure from mum, which is considered to be a millstone. Eevs himself, initially бо7 соуша, masyaya

"Megnimom." Indeed, at one time, megniya was one of the most essential and necessary conditions for a healthy life. On the other hand, if P7a has the above-mentioned meaning, then identifying her life with megni should be considered extremely natural.

In connection with the identification of Baba-P7i with a witch, there is also a representation that P7a is sitting in a mortar, pestle (witch's mortar?) rules and kneads with her hands. This applies to the whistling, noise and trembling in the air that accompany P7i's arrival, which is why it is not surprising that P7a is represented as the embodiment of wind and whirlwind. In Nade, near Christiansburg, every year they hold a big celebration in the village of Shimavona and posa bozh, which is also called Bibri (strange and incomprehensible), Adya (fire) and Vpsorando (water). It is a temple, a small, low building surrounded by tall trees. The monks live there, and their duty is to maintain the temple, observe the appearance of the god and serve him. K monu av7u Shima7 gives sna to his sy7a, on mamoy day to expect e7o arrival; he usually appears in poxonoginy. This is immediately communicated to all the inhabitants of the country, and on the eve of his arrival, the people gather at his hut with various offerings and gifts. Then, at 3 o'clock in the morning, a sound is heard in the air, similar to that produced by the wind in spring during the ploughing season. Shimavon arrives at his temple, and the temple and the people tremble. The people fall to their knees and greet the god with quiet prayers. In a similar manner, Fantiev appears in his sanctuary, surrounded by ice and snow, times in a row: each time accompanied by an earthquake, and the trees shake.

It is clear from Vasilisa the Beautiful that the deities depicted in it, the saviours, as we have already seen, all the greatest phenomena of nature, surrounded by an aura of mystery. Baba-P7a "does not love, but she has a son and a daughter." She does not allow herself to be touched by anyone, except for her priestess, Vasilisa. Vasilisa's mother, dying, takes something out from under the blanket and begs her not to touch it, and Vasilisa carries it in her pocket. 3to

It recalls the mystery of the ancient gods and the inaccessibility of certain sacred places. It is enough to recall here the inaccessibility of the temple of Besta to men, and on the other hand, the inaccessibility of the sanctuary of Eeva Nimsysmo to the people: everyone who accidentally entered the latter was turned into fire, i.e. sacrificed, and other animals, Eeys devours them, just as Baba-P7a eats people, just as they say. An example from other peoples can be given here, namely that in Ireland, the Kigdar tribe worshipped St. Brigid, supporting her "eternal fire" with a sabre, which men were not allowed to approach. This custom was abolished, but the remains of the temple were preserved, and in 1290...

Given the mystery and obscurity surrounding Baba Yaga, it is probably impossible to form a clear picture of her appearance in various works of art, but we can now form a rough idea of what she looked like and what kind of deity she was in reality. What the idols and images of the deities actually looked like. Let us remember, however, that they were only images. All the saints seem to have been possessed by evil spirits. In the legends, it is said that Baba Yaga is a witch who, having eaten human flesh, scatters the bones and tramples on them, and then collects all the bones, spreads them out on the ground nearby, tramples and rolls on them, which strongly resembles the trampling and rolling of the bones of the dead. Perhaps, based on the above-mentioned idea of a bridge, the most beautiful bridges are the world of the deity standing (and turning?) on the base of the most beautiful bridges: This may also explain why Baba-P7a often appears in dreams with a wooden leg, which can be replaced with a prosthetic leg. But everything has a dark side. — That is why we can make other, less dubious assumptions.

Particularly noteworthy is the place where it is said that during Basini's absence, there was no one in the house. On the island of Nemno, every year, on a certain day, the carcasses in all the houses are not eaten and are not distributed for nine days, until the morab brings a new carcass from the island of Leego, taken from the sacrificial Apogona. Grimm, on the subject of this custom, gives an account of the celebration of the harvest among the North American tribe of the Krimov: "The celebration begins with three days of strict fasting, during which all the men stay at home. On the fourth day in the morning, the high priest obtains a new, pure fire by friction, after which the women begin to harvest the grain and crops."

We can assume that the memory of the motor was preserved in this place, accompanied by solemn sacrifices: Baba-P7a "еѡа ѡудей мам шыпѡят", not to mention other offerings (ѡюдские мости, сапах иеѡвеиесмо7о meat, etc.). Judging by other Russian and foreign sources about Baba-P7a, P7a-Bure, Bedma, Holle, Trude and others corresponding to her, children were mainly sacrificed. In this regard the three pairs of rum mentioned in our legend are not surprising. The appearance of rum will become less surprising if we assume that rum was sacrificed, similar to what happened with the Milovs, Nusitan and, probably, among many other peoples. In our times, we often see that even parents themselves cut off their children's hair, cut off their tongues, cut off their rumi, etc., fulfilling the requirement of the third gina. But how can we explain the appearance of exactly three pairs of ears? Probably, it is somehow connected with the three types of manes (white, brown and grey). However, it should not be taken literally, as is evident, among other things, from the myth about the "three brothers": in order to prove their strength, one of them has his arm cut off, the second to have his heart removed, and the third to have his liver removed, and they all go to sleep together, intending to return each part to its place and heal their wounds with living water. The severed parts (a truly macabre comparison: a head, a heart, and a leg!) are placed in a basket; but the girl appears to be hungry, sits down, and asks for food. She mutters something about dinner, which she takes out of the cupboard. When the father has eaten, he leaves, and the mother takes out the items hidden in the cupboard. (Obviously, the neighbour ate them, but the real culprit is the mother, who seems to have secretly taken them out of the cupboard while the neighbour was visiting). Here, apparently, the girl takes the place of Vasilisa, the soldier — Baba Yaga, the hut — Yaga's hut, and the three legs — three pairs of legs.

Over time, instead of sacrificing, we should sacrifice. I will not dwell on this question, since it has not been worked out in a reliable way, but I will refer to the following: in one silent moment, there is talk of a self-sacrificing woman; there are tables with delicious dishes, chairs are brought up to them, and a feast begins; but there are no people to be seen: only ghosts appear. In the second scene, a poor peasant, who has many children, receives a gift from his mother in the form of holy water (probably the water of life).

A child, driven by a motor, becomes a famous doctor and earns a lot of money. One day, he sets off for his mother's house. On the first street, he encounters a group of people who are arguing and fighting with each other. "Where does Mum live?"

"Above," replies the metta. On the second floor, he sees many dead people. "Where does mum live?" "Up there," replies one of the fish. On the third floor, he comes across seven dead fish that are trying to climb higher. On the fourth floor, he sees fish in a cauldron, frying themselves on the fire (just as in other times, one child must fry another). Climbing to the fifth floor, he finds himself at the door and sees his mother in the room. There he saw that she was with her children. When he entered the room, she hurriedly got up and covered herself with a blanket (cf. my mother, Vasilisa's mother, takes it out from under the blanket). When he asked her about what he had seen, she replied that everything was fine: on the first day, he argued with his wife; when he accepted the dead bodies, he was covered with grass (Skorzenewurzeln); When he was given the dead bodies of seven people, he ate them. When he asked about the fish frying on the grill, the fish themselves jumped into the pot and served themselves on the table. He was afraid, because he saw his mother with the roaches. "That's not true!" he cried. Then he became frightened and ran away.

Itam, роѡа7аю, cannot be doubted that Baba-P7и is accompanied by неѡвеуестими sacrifices. This can be confirmed by a wealth of data from folk beliefs and corresponding myths of various peoples, on which I will not dwell here. All evidence suggests that the myth we are considering has a profound meaning, and that Baba-P7a was a supreme deity, similar to the "god of gods" Svyatovit, a huge idol standing in a temple, with four bearded heads on separate necks, facing in four different directions and corresponding, probably, not only to the four cardinal points, but also to the four times of the day and night; similar to Triglav, who was credited with power over the sky, earth and hell; and many others. Svyatovit, Triglav etc., are the same images and manifestations of the same God-Bseved. Why does the motorbike leave the courtyard with three passengers? An old woman lives in that courtyard — his mother: "Jed-Bseved," she says,

My son, — clear as day; in the evening he comes home as an old man with a 70-year-old wife, in the morning he gets up as a healthy child and goes out to work as a young man. The old woman is our Baba Yaga. In folk beliefs and rituals, alongside the old woman, or instead of her, there is often an old man.

This is confirmed by the existence of similar beliefs and rituals among ancient peoples. Without dwelling on comparisons here, it is worth mentioning the most prominent (primarily mythological and legendary) examples, such

as Geryon, Cerberus, and others, it is worth remembering the most prominent (primarily ancient and Greek) deities of the Greeks and Romans, in order to see that they are reflected obviously, the very same representations that we have, namely, those embodied in the images of Svyatovit, Baba

Yaga, and similar mythical creatures. For example: Eeys, sometimes depicted with three heads, "father of men and gods"; the two-headed and four-headed Pnu, "god of gods" (divum deus); the ever-changing and ever-transforming god Bertumn, who once took on the appearance of an old woman with a beard; the three-headed "goddess of the dead" Gemat, all-powerful and all-knowing; besides that, they are especially reminiscent of our

Baba Yaga, Besta, Bona Dea, Anna Perenna and many others. I would also like to mention in passing that, like Mam-Bseved, who returned home old and turned into a child, the same is true of the "many-turned" Odysseus returns home as an old man and becomes young again. It is not surprising that memories of ancient times are associated with the name Baba Yaga and her relatives. In some beliefs, if I am not mistaken, there is even a memory that on the day of her feast, the helpers sacrifice children with meat, not only to their deity, but also to eat the meat themselves, and then, after the feast, to

sacrifice the people, to take their own lives. Hemeumaya Berkhta, corresponding to our P7e, requires that on the last day of the month, meat and fish be served. However, instead of eating other food on that day, she cuts open her belly, takes out what she has eaten, fills her belly with hay, and then sews it up with a needle and thread instead of a needle and thread: other

words, when человек dies, we accept it as normal, там сильно обращение

Berkhta with е7o теѡм resembles the above-mentioned Smilov. Tamaya

The reason for this will become clear when we assume that the fish in question are ~~not~~ simple creatures and not simple fish. We have already seen that fish fried in a pan are clearly similar to children in one respect, although it is difficult to say how this similarity came about. In passing, we also note another silent meal, in which the mother cooks a child and serves it for food instead of meat (Klump). In the latter case, however, it is not clear ~~is~~ whether she cooks meat for herself and her child, or whether she cooks meat for herself and her child; she does not say anything else.

Art, strong nerves and upbringing
(on the subject of "dentistry")

G. I. Rossom

Nezabewwoǎ namrmu Serper Serpeevucha Korsakova

Report presented at the 7th meeting of the Society of Neuropathologists and Psychiatrists at Moscow University on 21 October 1900 7.

The basis of our approach to contemporary art is the result of a careful consideration of certain phenomena in the life of the spirit alongside the latest achievements in the field of normal and abnormal nervous system activity.; represents a reflection of the objective art and artistic creativity of our days in the context of bioethical morality. In order to clarify the essence and meaning of the judgments and conclusions based on this new understanding, I consider it necessary to first examine, if not in detail, then at least in essence, those scientific motives that explain the well-known character of the image in our society.

I feel that it will be difficult for us to navigate the situation with the necessary sensitivity in the short term, given that it represents a phenomenon that is both new and complex, and I am concerned that I feel that many details and intermediate nuances of the spectrum will have to be left unaddressed, so the main tones of the picture will appear with excessive, perhaps even schematic simplicity; However, the importance of the intended meaning, I think, not only allows us to understand, but also makes us realise the urgency of our thoughts right now, perhaps the entire civilised world, the threshold of a new era, is trying to understand the recent events in the life of humanity and give itself a clear answer to them.

And our life, the life of Russian society, has been shaped by the course of events; the last decades represent a sharp reaction against the spirit of the 1960s, which gave wide scope to the phenomena of intellectual life, which threw open their doors to science and social issues: without feeling regret, we must note the decline of the lofty aspirations that were once dear to us, along with the excessive use of force in all its manifestations, lowest, middle and highest manifestations; having become mentally exhausted, we have turned to satisfying our lowest, aesthetic needs. In view of the current course of psychological phenomena, and by simple

coincidence, we have recently encountered an intensified development of nervous and mental disorders and, as if by chance, we are faced with the need to compare the painful states of the nervous system with the phenomena of artistic creativity.

That's why I'm throwing myself into this 7-hour coincidence, it cannot go unnoticed by anyone who is aware of and observes modern society, and therefore it is particularly prominent in the eyes of those having nervous and mental disorders. Being accustomed not to pay particular attention to everything that people create, everything which is a reflection of the hidden aspects of mental life, but also subjects to critical analysis the very processes of thought, intention and action of people; and therefore it is not surprising that contemporary literature is filled with very serious works on the field of psychiatry and aesthetics, nor is it surprising we have to constantly focus our attention on the nature of the mind and the properties of the nervous system of people who are affected by illness — on the one hand, and on the other hand — on works of artistic creativity in relation to those aspects of them which require, in addition to artistic criticism, a psychiatric analysis.

As offensive as it may be, perhaps, to those who treat art with sacred reverence, a gift from above, with a sense of divine inspiration, nevertheless have to put up with the boundless rights of thought, which must be, most of all, necessary, not to mention other, many volumes of analysis.

Here, in the interests of scientific research, I would like to make a comment: unfortunately, scientific research, blinded by its own habits, goes so far as to begin analysing a work of art, completely losing sight of the fact that the conditions of artistic creation in other areas decisively require a departure from scientific rigour; he is ready to subject artistic images to rigorous psychiatric analysis, to diagnose and rank them according to psychiatric criteria, etc. Without denying the futility of such work, we believe that such a specialised approach stems from a misunderstanding of the psychological mechanisms of aesthetics.

One of the most outstanding artists of our time and, at the same time, an educated man, A. P. Nekhov, expressed himself on this subject (see "Autobiographical Notes"): "The nature of artistic creativity does not always allow for complete consistency with scientific data; it is impossible to depict death from poison on canvas, even if it occurs in reality. However, consistency with scientific data must be ensured in this case, i.e. it is necessary to make it clear that the author is aware of this and that he has consulted with knowledgeable writers." that this is a fact and that has a connection with the knowledgeable writer.

Лж. Рёстин, an irreconcilable apostle of трасоты, goes even further and, with his hopelessness [анатима, lashes out at science and knowledge, arguing that knowledge, i.e. true knowledge, cannot be artistic, but in most cases can only cause harm.

There is no doubt about this, but not in the sense that art should be separated from science: misunderstanding has not disappeared since the time when science and art existed, and, it must be admitted, in this dispute, the truth will always be on the side of those who, in their artistic endeavours, are willing to recognise the special nature of art and truth. Nevertheless, we have reason to pause here, as our discussion now turns to a more specific subject, which we will now proceed to examine.

I

In order to clarify the important question the modern view of the prevalence of nervous and mental disorders, it is necessary to examine all the available material on the frequency and nature of these disorders in people who are engaged in the arts. This includes, first, the illnesses that artists suffered during and before their careers, and, secondly, those characteristics of creativity that shed light on the state of the artist's health, that is, the artistic symptoms of illness.

It is clear to everyone that if the last seven years have been marked by nervous and emotional turmoil, then there are many reasons for this, which lie in the very nature of our modern society both in their own bodies and in the conditions surrounding them, and we can hardly fail to note the coincidence of the intense interest in art with the development of the nervous system to the extent it is possible to recognise art as the sole source of all knowledge; we know enough to recognise the development of nervous mental disorders as the result of intense mental activity, so that we feel obliged to give ourselves a clear understanding of the fact that our position, among a number of similar types of people, is occupied by those who are special, who are able to express their aesthetic ideas and aspirations.

In this regard, journal entries, psychiatric records, and special biographies of outstanding artists, musicians, artists and poets provide sufficient material to establish that people who are professionally involved in the arts are highly susceptible to the influence of the occult. to establish that people who are professionally involved in the arts constitute a very significant proportion of all neurotic and psychotic patients, especially the negative attitude of professional artists towards the general population will be taken into account. Nevertheless, such statements should be taken with a grain of salt, as they are made by artists who are considered healthy and do not suffer from any of the many illnesses that they themselves put up with. but meanwhile suffer from one of many painful conditions, which they put up with, either because of the peculiar nature of their gift, or because of the inevitable pain, not considering them to be a burden, and ~~but~~ which they do not inform their friends, then one known, considerations. And the whole

STOT

The material will be published together with everything that we are obliged to do, intentionally and unintentionally, in relation to medical bioparticles. Great diligence is required, great interest in science and even greater care in choosing, so that the scattered material that surrounds us in life can be used to address our question. And yet, based on the findings of scientists, on the one hand, and the observations of artistic natures, on the other, we can see that among professional artists, and students, especially those who are nervous and emotional, but it is possible to identify the predominant and, in their own way, most characteristic forms of behaviour.

Here, it is not just about those things that Nombroso mentions in his treatise "On Genius and Insanity"; artistic talent is not limited to one type of genius, and not every form of genius can be clearly defined. There are many degrees between artistic genius and genius, just as there are many different and varied disorders of the nervous system between healthy nerves and insanity. Therefore, a renowned Turin psychiatrist has clearly demonstrated the connection between the nervous system and mental illness. The main basis has been laid, but there is still much to be done, requiring enormous scientific work and detailed study of many other aspects of the issue.

Let us leave aside those disorders of the nervous system whose origin is purely accidental and has no connection whatsoever with either the innate properties of the individual or the nature of his activities. These disorders are not intrinsically linked to the conditions and characteristics of the nervous system of an artistic nature, and we should not follow the example of those authors who confuse and distort this very question, relying on data from studies of these forms, apoplexosis, intellectual psychoses, stitutes, spinal and spinal disorders. To substantiate our conclusions, we will draw attention to those forms that all unite with artistic talent.

We are grateful to the gifted musicians, to the pride and subsequently the misfortune of their families, to the pupils of the music school, to the painting school, dramatic

мѣстов, who appeared to be born with a well-known reserve of natural gifts, on fashionable dilettantes, on the majority of professional true muses, artists, литераторов, actors, and even more so on true creators and outstanding artists, we will find everywhere a huge number of representatives of the so-called neuropathic family, distinguished by this and other signs of degeneration: when considering all representatives of this family in terms of hereditary predisposition to nervous and mental disorders, with signs of degeneration, we will encounter either isolated cases of nervous system disorders or already developed diseases. At the first stage, there is a so-called nervous and psychopathic constitution, manifested in people with a temperament, all of which are manifested in a variety of disorders of the vascular system of the heart and nervous system, vascular disorders and internal organs; on the part of the motor system in the form of muscle spasms, mainly, all kinds of motor disorders and, in addition, in the form of various functional disorders of the internal organs, especially in the area of the digestive system.

Due to the pathological characteristics of the psyche of people with artistic talent, they often encounter difficulties in imposing ideas and imposing opinions, with prejudices, pseudo-truths and, less often, true truths, with the imposition of their own views and opinions, with the imposition of their own interpretations and fabrications, with sudden mood swings between two opposing extremes of merrynosti, although and with a predominance of melancholic moods, with mysticism, heightened emotions and anomalies of certain feelings, mainly, poetic, with a tendency towards melancholy, and at the same time, with great psychological insight, instability, inconsistency in moods and a desire for change and new experiences.

All these anomalies, which we encounter in life together with the taunt, presenting themselves as characteristic features of nature, can cause considerable pain and serve as a source of inspiration for those who are who are often struck by artists under the influence of professional impressions and the influence of harsh living conditions: neurasthenia manifests itself in some way or another, it is particularly prone to vascular disorders and cardiac phenomena, which will lead to a series of intrusive fears and ideas.

Hypochondria and other disorders; it manifests itself in mental disorders, in timid phenomena and, in young pianists and violinists, in convulsive and nervous disorders in the hands. Hysteria breaks out, especially among singers and dramatic artists, and it takes on a vivid, spectacular form. due to the participation of one or more of the above-mentioned nervous and mental disorders. If another mental disorder develops, a manic state will occur, delusions, hallucinations and pseudo-delusions, mystical and sensual delusions, etc.

When citing data on the state of the nervous system of people gifted with artistic abilities, we mean to present them as raw material and do not intend to establish a definite relationship between innate and acquired anomalies of the nervous system, on the one hand, and talents, on the other; The only thing we can note is that people naturally gifted in aesthetics, suffer from a pathological-tonic nervous system, and are often victims of more or less severe disorders; In addition, we can establish the following four correlations between natural artistic talents and the state of the nervous system:

- 1) Talent and degeneration.*
- 2) Accuracy and dexterity.*
- 3) Talent and health.*
- 4) Akmuwno nporvlemar malawmluvosm and 6olezw.*

As for the question of the causal relationship between these two phenomena, we will try to approach the solution to it after we have clarified for ourselves the nature and pathology of artistic creativity.

II

Our conversation does not cover specific aesthetic issues, and therefore we cannot dwell here on what art is, its forms, types and applications; we will try to clarify its essence, as well as the conditions for artistic creativity, and then we will consider questions related to the current state of the nervous system.

"We will evoke in you a certain feeling, evoking it in you through a certain movement, a certain sound, a certain colour, sounds, images, and words, we can stimulate the senses, which in turn stimulate other senses, creating a complex sensory experience. We are human beings, we are in our minds, we are what we think, and we are unable to understand each other's feelings, and other people are infected with our feelings and do not understand us.

Here is how N. H. Tolstoy defines art in his extensive and original treatise, entitled "What is Art?"

Art is one of the ways of expressing well-known mental processes, and represents, in relation to its own linguistic nature, a simple analogy with a simple rule, the closest expression of thought with the help of certain symbols; the difference lies in the fact that art, through vivid images, symbolic, meaningful and more than that, vivid, techniques seeks to convey first and foremost the feeling at the heart of the work, and the idea embodied in that feeling, and to convey them to the viewer, in order to perceive the artistic image directly, regardless of the efforts of attention and thought, we will experience this image with the same intensity; and the consciousness in this process should contribute in a significant way to ensuring that the perceived image is not distorted and that all the necessary material for reproducing the image is preserved; However, it should be monitored and self-regulated so that it does not interfere with the creative process, so that it does not interfere with the main thing, in artistic creativity, the process — on a conscious basis, artistic trance.

Thus, the process of artistic creation, on the one hand,

side, and on the other — the process of aesthetic enjoyment from the perception of existing works — must represent two analogous phenomena, which consist of the same psychological and linguistic processes, but arranged in reverse order.

In the first case, i.e., in active artistic creativity, the starting point is always aesthetic perception and the idea embodied in it, within the framework of the corresponding harmonious structure, the accompanying primary ideas are arranged, and subsequently emerging, based on its nature and the perception of the artist, images — static, dynamic, solemn, moving, etc. In the second case, i.e., in the aesthetic perception of an artistic creation, the same processes occur, but in reverse order, i.e., the perception of an artistically structured image gives rise to an aesthetic feeling. Here and there, the aesthetic feeling is influenced by the image, and the image is influenced by the aesthetic feeling.

Aesthetic emotion, one of the derivatives of pleasant feeling, can arise under the influence of simple relationships between the elements of perception of one of the higher organs of feeling.

— feelings, emotions, sensations, experiences that are psychologically traumatic, because they are so intense and profound in their nature and content are limited to certain organs of perception in the sphere of the most important integrative and situational aspects of our activity: in the first case, i.e. when it comes to the combination of colours, light tones, sound tones, simple movements and mimetic images, we can talk about aesthetic perception, in the second, where images express complex emotional situations, composed of combinations of feelings, where they express ideas, social and aesthetic ideals, we have aesthetic perception, with a corresponding feeling and mood.

In a general sense, aesthetic perception is expressed in the same phenomena on the part of the nervous system and all other types of perception, and the intensity of the characteristic processes of perception is directly dependent on the perceived stimulus; here, the intensity of the effect depends on the degree of susceptibility of the subject, on their ability to respond to that and other stimuli, which is simultaneously aesthetic, ideological and stylistic; but at the same time, the intensity of the stimulus is determined by the special organisation of the subject.

nervous system, manifested in reduced mobility of the vasomotor, sympathetic, and nervous systems.

According to Ferre, all movement — and, we might add, all sensation — is caused by external influences, and ~~if~~ the imagination is accompanied by the same changes in the mind, and, consequently, in the outgoing impulses of the sympathetic nerve. These changes spread to the entire body, manifesting themselves in intense pain, sometimes in the internal organs, sometimes in the peripheral organs; affecting the functioning of the digestive organs, the activity of the digestive organs, reproduction and respiration, they give rise to pessimistic expectations in the course of chemical processes in the organs of our body, with the accumulation of stress on the surface of the body; In other words, there is no single physiological process that is free from the influence of mental emotions. In turn, the intensity of these phenomena varies among different people, and those with a sensitive and reactive nature exhibit all of the aforementioned changes in accordance with the degree of their impressionability.

3steticheskaya smotriya occupies one of the first places in this regard, especially considering that those capable of it are generally highly creative by nature and, when they have a talent for one or another form of creativity, they systematically put their considerable talent to the test in their beloved work. It is not surprising that Zhong Rumin thinks that "an artist will work steadily, everything he does will be good and right; and everything he does in anxiety will be false, meaningless, and useless." According to Sigmund, "Byron, Goethe, Goethe and others testify to the extraordinary spiritual excitement that accompanied their work." And even "he himself is not convinced that a work of art, created by a creative mind, can be created in a state of complete calm. The soul must experience heat and cold, as in a furnace. In moments of inspiration, the whole being is shaken to its very core, and that which was hidden inside suddenly bursts out.

The same thing, is not the greatest disturbance of the entire physical and spiritual organisation, is not the participation in the destruction of all living things, is not the highest tension of life?

True artistic work, similar to everything

A living being that has taken life from its own creation, living by it and passing it on to others, must consist of soul and body: as long as it lives in it, it must be able to express itself through both soul and body, and ~~формой,~~ ~~вмещающей~~ в себе душу. These artistic works are the images that give them artistic value; and they then satisfy their purpose, perhaps merging with the viewer's imagination into a single indivisible whole, when they are in all their aspects, in all their properties, harmonious with each other and form a harmonious whole artistic harmony all works; Therefore, an artist, endowed with the ability to create a matte stem lotopratoy mamery, vanim lotoprat and gista protomono7o journal, will never be able to express his inspiration in the form of a truly artistic work.

The achievements of his artistic endeavours can be understood through a very special perceptive and projective apparatus, which is not based on sharpness, but rather by creative activity, not by the ability to remember images, but by the ability to fantasise, i.e. by imagination. However, in order for the latter to be at the height of its calling the creation of a truly artistic work, it is necessary it must act simultaneously and in harmony with all other elements associated with it in the aesthetic-psychological process, and in its own right, it must be based on a particularly pronounced excitability of the sensory centres of the brain: art itself is, to a certain extent, sensory delirium, and a work of art is nothing more than a manifestation of this delirium; the more vivid the images, the stronger the impression ~~and~~ the more vivid the emotion they evoke. Therefore, the sensual centres of the mind are capable of producing vivid and subtle illusions, pseudo-illusions and illusions, — phenomena ~~often~~ at the heart of artistic creativity, as evidenced by the artists themselves and, even more so, their works.

It seems to be more important than that, ~~as~~ Kandinsky's work has shown, with a healthy psyche, and with sick people, the state of mental activity, ~~with~~ the motor in consciousness, appears to be very vivid and emotionally determined, but they are not ~~about~~ the self-perception of consciousness, from truly-7aggy images, that do not have the latter characteristic of objective reality, but, on the contrary, are directly associated with

It is not subjective, but at the same time, it is not abnormal, new, or very different from the usual forms of memory and imagination. The phenomenon that Kandinsky called pseudo-7aggyuina, which is described in an unconventional way as an inner hearing, an inner vision, observed in the passive colours of sensory perception; it is accessible to many healthy people in a state between sleep and wakefulness, and to people with a high sensitivity to sensory perceptions, such as artists of all kinds, it occupies a very prominent place among mental processes, being particularly prominent in cases of temporary disturbances of the nervous system: in cases of mental excitement, artistic trance, intuitive visions, under the influence of stimulating drinks, etc. The distinctive feature of pseudo-hallucinations in mentally healthy people is the absence of intrusiveness and repeatability of their appearance in consciousness; while intrusive pseudo-hallucinations, like true hallucinations, are ~~more~~ characteristic of the mentally ill.

As an artist living in the world of 7pēs, I need images that my reality is unable to provide at the moment of need, and memories of images may not be sufficiently vivid and distinct. This ability, reaching a pathological degree, represents the present moment, and as we will try to explain further, in many cases it plays a major role in the process of artistic creation and can sufficiently characterise ~~not only~~ the work itself, but also the psychological and pathological characteristics of the work.

Here are two main aspects of the psychological side of artistic creation: 1) image and 2) its emotional impact; on the one hand, the image is vivid, vivid, meaningful, dynamic, simple and ideological, and on the other hand, it is inextricably linked to a harmonious mood. That is why, even if a work of art is destined to be perceived in the mind and immediately remain hidden from prying eyes and ears. But the thing is that, in addition to these qualities, artists constantly feel the need to convey their feelings to others in the form they have created, and at the same time, that impulsiveness, which, contrary to the artist's own will, for simple reasons of self-expression, compels him to reveal the results of his work to the outside world.

work and requires the artist to have a special ability to convey everything that is in his mind; reproducing the same product of creativity means paying attention to it, immersing oneself in the work and fulfilling it, so that it seems as if the original creative work belongs to him, and not to the actual creator. This process is especially important in our, the so-called, modern world, which requires artists to be able to detach themselves not only from everything around them, but also from themselves, enabling them to manifest their creative activity in the form of the creation of new and meaningful images.

There, 7de pe goes about the simplest psychological processes of artistic work, m am in painting, musyme, dego boils down to the artistic experience of the simplest moments of spiritual life; here, the unnatural tension and attention do not reach the degree that they do in literature, but rather in creative work, where the artist's individuality must be pushed aside, and violent detachment from one's "I" must be all the greater, the more intense the image, the more intense the relationship between the spiritual elements and the depicted reality. This process, in its psychological nature, resembles, to a certain extent, although to a lesser degree, in its intensity, the state experienced by subjects who have undergone hypnotic suggestion to transform into that and perform the corresponding mental action.

Thus, we see that, firstly, three elements of mental life are involved in artistic creativity, namely: 1) perception, 2) imagination with images of memories and pseudo-memories, and 3) special integrative perception, which is governed by the first two moments in the processes of perception and excitation; secondly, the specialised component must not only be particularly sensitive in itself, but must be under the influence of a known combination of images, give way to a specialised, that is saturated and aesthetically pleasing. Thirdly, images should be bright, vivid, should be associated with a certain feeling and contribute to a motivated mood and, moreover, should not interrupt the connection with the rest of the spiritual world of the artist, Fourthly, the sensitivity of the smyriological layer and the mormonic centres of the higher organs of perception must be very high, чтобы влияние воуи в бессоснатеульный мир мо7ха бы 7раничить со способностью

of self-suggestion of images and moods, — other words, if the excitability of the artist's creative activity does not exceed the limits of the norm, then in any case it occupies a certain area between the normal state and pathology; therefore, there is no reason to insist that the very process of artistic creation is, in the simple sense, a pathological process; nevertheless, it must be acknowledged that it requires certain characteristics of the nervous system and brings it into certain states, in which disturbances in its activity are possible, depending on the sides of it that are involved in the main stages of the process of normal artistic creation.

III

Any mental activity that requires a certain degree of tension is worth the effort, and therefore good health, which is all the more true for artists, painters and writers, whose nervous energy reaches, due to the nature of their mental processes, extreme degrees of tension in a continuous manner, and therefore the inevitable duality of spiritual life. As Madden testifies in his book *Infirmities of Genius*, artists die on average 70 years earlier than non-artists. The creative activity of an artist is accompanied by intense emotional experiences, which in most cases occur without sufficient definition, regardless of the course of the mental life directed by the mind, and, moreover, it can be excessively prolonged — and, according to Ferre (*Pathologie des emotions*), the essence of painful suffering. Spending most of their lives in the world of art, the artist not only chronically exhausts his strength, but at the same time opens up a wide space for emotional excitement and for its domination over all other manifestations of spiritual life, and from there it is only one step to the most dangerous — from hysteria and neurasthenia to severe mental disorders.

On the other hand, the constant strain of imagination, constant life among images, their constant evocation in consciousness and control over them, can serve as the final stage of a pathological state of the psyche and certain mental disorders. All true artists, musicians, poets, and especially dramatic artists, who have the ability to devote themselves entirely to their work and produce vivid and touching images, are very familiar with that state of spiritual and mental exhaustion, with that heightened emotional sensitivity and irritability of the higher emotional centres, reaching hysterical agitation, which replaces the tension of creative energy. It is worth citing an example from Nombroso's "Genius and Madness," which refers to the painter Spinelli, who worked tirelessly on his painting; When he finally achieved his goal and depicted Newell in all his ugliness, the latter appeared to him in a dream and cursed him, saying that he had depicted him as a monster. That image

Then, in the course of his relentless persecution, Spiney drove him to suicide. An example of this is given by Ber7a, who knew an artist who, after practising drawing funny faces for a long time, began to see them in front of him day and night, and even turned them into real people; to such an extent that he tried to drown himself.

We cannot fail to mention one particularly interesting point: Bisan mentions an artist who could retain in his memory a single image and subsequently imagine it in various situations; he was able to distinguish imaginary images from those he had seen. We would never be able to list all the relevant examples: there are many of them in the biographies of artists, musicians, and poets; we will limit ourselves to mentioning the consequences that can be brought about by a person who, in a moment of weakness, allows his

"I" to others, temporarily replacing the first in the subject's mental framework.

It is evident that this is a difficult task, such a transformation of consciousness is achieved through spiritual experiences with people who are gifted with a highly impressionable, hysterical nervous system, and not only does it lead to temporary exhaustion of the nervous system, but it also gives rise to the development of real hysteria and other pathological conditions where they exist in a latent form. A striking example can be found in S. A. Oriev's "Thoughts on the Art of Acting," which refers to the famous actress Mrs. Siddons:

Mrs. Siddons' greatest triumph was her role as Mabeth. Her performance was so passionate and sincere, inspired by dramatic genius, and at the same time so imbued with the reality of life, that the audience, watching and listening to her, is completely transported from the theatre of the 18th century to an old cottage in the north of Scotland, where they tremble and shudder, because before them unfolded with terrifying clarity a terrible, shocking drama of life. Mrs. Siddons herself was completely absorbed in the performance, with the characters she portrayed on stage. The following story, relating to this period of life, shows to what extent she identified with the characters she portrayed in her creative work. One day, late in the evening, Mr. Sidons sat with her in the cosy family room, rocking in their comfortable armchair and

He was startled and woke up with a start, rushing down the corridor. "Who could it be?" he asked himself in surprise, rubbing his sleepy eyes. But before he could finish the question, a trembling hand hurriedly opened the door, and in a moment a woman rushed in; Mr. Sidons looked at her with silent surprise and a touch of fear. Standing before him was his wife, her hair dishevelled, her clothes in disarray, trembling with intense excitement. Confused and alarmed, he asked her what was wrong; but instead of answering, she threw herself into his arms and burst into tears. He gently calmed her, not daring to think. She gradually calmed down and then explained to her husband the whole secret that had happened to her. Instead of going to bed, she sat and listened to Mamet's words, and then, overcome with the horror experienced by the heroine of Shakespeare's drama, The horror experienced by the heroine of Shakespeare's drama overwhelmed her, and she clearly saw before her eyes all the scenes of the drama, but she was not participating in it; She was overcome with insane horror, and she ran away to tell the people.

In the same article by S. A. Серьева, we find references to the former *Гаврилушина* during her performance in the role of *Монахова*, and to the equally talented *Рашев*, who, when performing, was overcome by nervous excitement, completely losing control of her reactions in front of her audience; she did not feel herself in a position corresponding to her rank and costume, but saw herself surrounded by the circle that had taken her in. At first, her creative activity was very rare, but then, with the development of this activity, such phenomena began to occur more and more often.

The basis for comparing the process of artistic creation with the pathological state of the nervous system lies in the fact that, first of all, it is inspired and comes from the depths of the soul, a certain imbalance of the nervous system is required; which, apparently, is a necessary condition for more intense perception and for the creation of more vivid, and at the same time more harmonious, images, and in conditions of heightened attention, and for more complex operations with these sensations. There are many so-called healthy artists, i.e. those who, during their creative life, did not show (I am speaking on the basis of available biographical data) obvious signs of nervous disorders, are obliged to such temporary abnormal conditions by the immense popularity of their works. *Кан*

Often, when faced with minor setbacks or life's misfortunes under the influence of scientific impact, it is not surprising that the nervous system is sensitive and impressionable, and during a state of excitement, it is born in the form of poems, musicians, artists, and their creative work. "Oh, if only it were possible to write down the thoughts of the poor, the humble ~~the~~ high-minded, we would see them sometimes coming out of their delirium," writes M. M. Rousseau.

When an artist himself violates the normal conditions of the nervous system's activity, tries to change the blood circulation in the brain with the help of special exercises and foot baths, by means of foot baths, warm compresses, and, in particular, by means of substances that have a poisonous effect on the brain, in order чтобы похуиилось обнее возбуждение ии напхыв разнообразных ии спешииеистих образов. Morz Eand during work униитожаха о7ромное моуиество папирос; Boder deliberately poisoned himself with hashish in order to capture the images and mood of the world of spiritual beings; We know that one outstanding Russian writer, now deceased, suffered from periodic depression, which manifested itself every spring. he, due to his successful imagination, accompanied his work with a deliberate, intentional destruction of the image with the image itself. The same category of phenomena includes the example of Tagma: the famous artist, with great effort, composed for himself many characters that filled the theatre; he replaced them with his imagination, and thus achieved a level of authenticity and truthfulness, a level of vitality that, in his opinion, she could never have achieved.

On the other hand, an exacerbation of creative ability may occur when the necessary aspects of mental activity are brought into a state of heightened excitability under the influence of a certain condition, such as somnambulism. I witnessed this in a law student who had never shown any particular artistic or creative talents and suffered from natural somnambulism, who wrote in his sleep in my presence, expressing his innermost thoughts in poetic expressions. He wrote a poem in my presence while asleep, expressing his feelings in poetic terms and in a form that was popular at the time among a certain class of people. In the second dream, I was seriously in love with a patient, a talented musician ~~composer~~, whom I then saved from great hysteria; I saw her ~~the~~ most beautiful features, with a mole on her neck and a mole on her chin.

tied to a knife; on the floor, next to the open piano, lay a sheet of music covered in writing; it turned out that ~~upon~~ returning home from the conservatory, she fell into a stupor, experiencing some of her usual seizures, and, without regaining consciousness, she sat down at the instrument, improvised and sketched out a score for a very interesting and elaborate piano trio; Without leaving her somnambulistic state and finding her voice in a musical form, she, still in the same state of unconsciousness, put a noose around her neck. When she came to her senses, she did not understand what had happened and did not recognise her own creation.

All of the examples cited point to the possibility of a temporary emergence of artistic creativity and an intensification of existing talent under the influence of certain conditions that bring the nervous system out of balance. However, artistic talent can flare up and take precedence in life for reasons that differ from those mentioned above in a more emotional, Here we encounter the same moral and psychological causes that affect the nervous system, ~~the~~ difference that the appearance of such a talent requires, apparently, the summation of moments that shape the nervous system of a future artist, whether they be rough, and the soul-stirring shock. The famous composer Gretry attributed the appearance of the talent to the fall of a large log on his head.

Psychic disorders occupy a significant place ~~among~~ the abnormal states of the nervous system that contribute to the manifestation of artistic aspirations; All psychiatrists can testify to this; they can show you daily papers covered with beautiful and poetic works, normal and pathological drawings, ornaments and works of sculpture ~~and~~ architecture; their papers are not filled with demagoguery and muses improvisations.

We can find very similar data in Nombroso's statistics: he had to examine all 107 subjects under observation who were addicted to art and distributed by type of addiction in the following order:

25 napawoukov with hallucinations and 6predomior npresledovawur.

21 slaying.
16 with 6 predatory.
14 with ocm pym and nepuoducheskum
ncuhozam. 8 melawholukov.
8 with progressive paralysis.
5 with a fixed blade.
2 snulenkas.

Of these, 46 are engaged in painting, 27 in poetry, 11 in singing, 10 with music, 8 with dance, and 5 with architecture.

It is noteworthy that among the professional artists, there were 107 artists, all of whom were painters (46) and 10 architects and woodcarvers (including stonemasons): the remaining 9 artists were found to have artistic talents during their mental illness. The same table shows that the most common types of artistic creativity inspired by mental illness are painting and poetry, and that most of the artists fall into the category of those characterised by a violation of the balance of the visual image on the one hand, and deception of the senses on the other; on a par with these two moments is the decline of intellectual activity; the vast majority of melancholic people must be attributed to the character of the most painful form, which usually affects all activity.

Thus, the entirety of the materials and considerations presented leads us to believe that the basis of artistic creativity and the stimulus that directs us towards artistic activity and keeps us on that path may be very diverse anomalies in the balance of the nervous system, ranging from simple and transient disturbances in its activity to profound mental disorders.

IV

With regard to works of art, it is customary to say that everyone should like what they like, others, —it is impossible to have universal recognition of a work of art in one case and universal rejection in another. However, the idea of a universal aesthetic response to the works of different people does not stand up to any criticism. Even if we assume that in one historical period a certain style is represented by one work, one motif, one manner, in another historical period — by other manifestations of artistic creativity, which is not developed in any respect, neither in form, nor in content, nor in aesthetics, the life of the desert may appeal to those who are European ~~via~~ developed mind, and vice versa; it is possible to assume that two people standing on the same level of maturity but looking at the world with different perspectives may like different paintings, different music, different literary works, nevertheless, one cannot deny that it is possible to develop to such an extent that they will not be impressed by Shakespeare, Mozart and Ravel, that an ancient Greek might like Pushkin, Repin and Glinka, that, for example, a Russian is capable of enjoying Rossini, Ageleda de Musset, and Munamau. This art is subject to certain psychological laws that are binding on all people, which should make all healthy people experience the same feelings under the influence of works of art created according to the natural laws of psychology and linguistics. This ability of a work of art to evoke uniform feelings in a normal environment should characterise a work of normal art.

When talking about the artistic works of mentally ill people, it is important to remember that these works are also sick: the sick do not necessarily reflect all aspects of mental activity and are not necessarily capable of artistic creativity; the evidence of mental and psychological factors involved in aesthetic activity may be preserved in some patients, while in others they may be in a pathological state, and hence it is understandable why in some

you will not find paintings, musical compositions, poems and prose by mentally ill people among the same products of activity by sane, mentally healthy, artists, and why other works of art by mentally ill people seem somehow abnormal.

With careful attention and skill, bearing in mind the individual degree of technical preparation of the mental and emotional states, it is possible, based on an analysis of their works, to draw a clear distinction between healthy, normal creativity and pathological creativity: in one case, we can speak with confidence ~~about~~ the mental illness of the artist, while in another, we must refrain from making conclusions about the artist's mental state. Leaving aside the question of mental disorders in the expression of aesthetic ideas in the mentally ill, here, under normal circumstances, it boils down in most cases to spontaneity and in one-sided way of expressing violent feelings, we will turn to the main features of pathological works of art and try to give them a general

Characteristics.

The distinctive features of these works are, firstly, their content, which is imbued with a certain feeling, and secondly, forms, in view of the fact that painting and literature are the most accessible means of expressing well-known spiritual content, are in the first place; In this respect, art, which is limited to the very expressive transmission of feelings, comes to the aid of the poor, who experience many emotions, thoughts and feelings, and who need to be supported with a constant stream of symbolic techniques.

The answer is painting: feelings, representations and ideas ~~can~~ be reduced to static images, and they are not associated with them. The variety of concrete representations is so great that it can give an inexhaustible supply of images for the expression of a single idea, for the expression of a single mood.

In works of art that are emotionally charged, the suffering of the characters is reduced to a one-sided, intensely spiritual endeavour, and the content reflects the specific characteristics of the characters' personalities: in manic excitement, you will see a complex plot, large figures, large and imposing buildings, many complex ornaments, completely unusual impressions on buildings and people;

the drawing should give an idea of the meaning, moyestvo, about bo7atstvo ~~have~~, dya ue7o bo7noy obpaetsya mo all obneisnoy symbols, such as deities, radiance, moron, weapons, etc. andvi himself depicts his own symbols, which only he understands.

Meghanho depicts suffering — imprisonment, staying in hell, crucifixion, death, uerepa, madness, dark forces, ghosts, fantastic creatures and animals, such as vampires, werewolves, etc., especially snakes and snake-like creatures — and all this is expressed again through the darker and brighter images that existed and were invented by him, the more intense it is in them and the more it is associated with the main note of their mood.

The first page of the book contains an introduction to the author's work; the works themselves deal with subjects related to the author's ideas: young hearts and devoted ~~on~~ on one side of the coin, and on the other — the most surprising revelations and immoral encounters of a sporting nature.

The necessary images for artistic works are provided by the psyche of the artist, ~~p~~pseudo-artistic images, but the whole picture conveys the content of the artistic image, like a scary face staring into the void, ~~that~~ that is precisely what it is, if it is on the foot, then the pseudo-symbol acts as an accessory and is part of the composition of the drawing; харамтепу своему обрасы, generated by the 7a77yушинаторным прошецом, are very пасуиины and харамтерны дya пасуиинных боешенных [орм; all of them are encountered in the f o r m of frightening characters: monsters, ghosts, demons, mummies, spiders, pyromaniacs, charred corpses, murderers, etc.

The content of the artist's work has a significant impact on determining the state of the integrity: the more coherent the composition, the clearer the meaning, the more reason there is to think ~~and~~preserving the integrity, the more the main idea ~~hood~~ are preserved, the more justified it is to think about the onset of chaos: here you will find unfinished thoughts, where there is neither naivety nor monotonousness, and you will not be able to grasp the meaning, you will be struck by a multitude of insignificant details and, most likely, you will witness the wild abandon of imagination, all with a prevailing absence of shame.

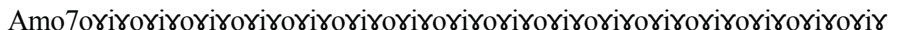
B works soulful, mam and in normal

In works of art, form and manner are no less important than content; it is already clear that the expression of content and, главное, — воющую mood, воющие трайне willingly resort to symbols of self-паснобрасно properties, uem their works pesmo отицаются from normal artistic works; necessary where the content does not correspond to the requirements of art and where there is a lack of artistic images to convey aesthetic ideas, the technique is perceived as crude, driven by pathological impulses and incapable of expressing aesthetic vision in a harmonious whole. However, beyond that, the symbolism of the mentally ill can be considered an atavistic phenomenon, leading to the degeneration of the form and its return to a long-past state, and thus symbolism, a pathological phenomenon, is emphasised.

There is no doubt that art, in essence, is a phenomenon of the spirit, embodying in itself abstract images, the necessary tool for expressing a certain mood; but where these symbols exist for the sake of artistic creation, they are symbols of aesthetic necessity; where they are supposed to produce a special impression, they are replaced by natural, healthy representations, where they have in mind a special aspect, a special mood, a special feeling, and [амты and is друой области and где they должны служить для допознательно оупления ueго- that, доуженствуюе, ятобы, усубить стетиическую мошину, — там такие символы суть результат нарушенной гармонии психической деятельности. With that very idea, or rather, with the narrowing of the range of representations and the imposition of repetitive patterns, artists often resort to the frequent repetition of the same form, the same symbol.

Along with the abundance of symbols in spiritual works, their depiction has certain characteristic features: here we encounter roughly outlined figures with irregular proportions, exaggerated dimensions and distorted perspective, with a non-standard arrangement of lines, similar to Japanese images; at the same time, in those cases where such errors do not depend on the initial and final causes, they should be attributed to the mannerisms of the artists, who had something special in mind.

. It is worth mentioning the special sensitivity of the soulful ones to punctual montages and shadows, as well as their constant striving to draw smiling figures and ornaments, which often appear in their works of art and dramas.

Hamone, and the spectrum of light tones does not remain the same for our patients without their couleur locale and is replaced by well-known special features in certain psychopathic states; For example, in the paintings of Amos,  On the other hand, poor tones are predominant in other artists who had the ability to convey their images in all kinds of reliable ways: Nomros mentions a well-known artist, a good painter, who, in a state of secondary blindness, using only black and grey tones, was particularly skilled at conveying the moods of autumn landscapes.

We will not dwell on the peculiarities of pathological painting and will not delve into a similar analysis of other forms of artistic creativity, if only because, for example, literary works and, in general, poetry, to which the mentally ill are no less inclined than to painting, present in pathological forms features analogous to those found in the works of other painters: here we encounter the same speculative nuance in content, the same disharmony between content and mood, with the predominance of either the former or the latter, the same lack of clarity in the narrative, very often with a clear predominance of contradictory motifs; here we are struck by the same more or less incoherent multiplicity, depending on the abundance of images or the abundance of emotions, the ~~an~~stylistic and formal diversity, the irrepressible desire to invent new, seemingly meaningless symbols, ~~the~~ same timid repetition of the same and the same expressions, —a pressured rabachage, passing through a bright ray of all kinds of artistic works of the soul and spirit. With the help of symbols, I can express the phenomena of thought and feeling, intentions ~~and~~ actions, and the subtle and complex manifestations of artistic perception can, in the analysis of a sick mind, have the significance of symptoms with all their characteristic features, necessary for

Diagnosis.

V

But what neuropathology and psychiatry give us at present. But those who establish a mutual relationship between the life of the nerves and consciousness. Here, on the one hand, we see the harmful consequences that can result from certain conditions of sensory deprivation, and on the other hand, the monstrous transformations to which the senses are subjected in the realm of the spiritual. We cannot pass by these lines without paying attention to them. This is life itself; this is one of the most important aspects of spiritual life; this is part of the inner life of all peoples, and it is impossible not to touch upon one of those rare moments when we have the opportunity to meet with an intelligent audience and share our thoughts on all matters, we do not consider ourselves entitled to do so.

In this regard, Mac Horday supports one of the last pages of his book "On Degeneration":

"The people," says the eminent physician and philosopher, "are in turn fulfilling their duty. The time has come when we must say, 'Enough is enough': 'We are six men,' said Buawku, 'and we will return to the village, to the one who is waiting for us.' 'I am a man of the people,' said Hordey, 'and I deserve to be rewarded for my efforts. We must not forget that we are responsible for our actions in the eyes of God. We must speak, first of all, with the people who are most affected, and with the doctors and nurses. We must start with non-violent means and peaceful protests.

We cannot agree with the opinion expressed by the author regarding all issues of scientific psychiatry, and we will not decide on this matter here.

The question of the relationship between the nervous system and art, along with a few others, occupies an important place, especially in recent times. In our review, we have already touched on one aspect of modern science, namely its rapid spread the last

An intelligent family of our time, where there is no room for nonsense — just piano, violin and singing. If you give me a gift, I will give you a gift in return, especially if the family is dominated by women. Travel around in spring, summer and autumn through the vast expanses of the country and you will not find a single place where, before the storm and the birch trees, there would not be a single one of the unfinished, unfinished works of art, which are eagerly awaiting the opening of the exhibition, so that they can express their artistic vision and convey their thoughts on manner, character, mood and tone. Try to get into one of the many theatres in our city to see a performance that interests you and you will have a hard time getting a ticket; the theatre's management is forced to stage the same play 30-50 times per season; but even if you don't go to the theatre, you still have the opportunity to witness it every day. many lovers of dramatic art from all over the country try to move and express their art and their feelings.

3 That's one side of it.

The other side of art today is reflected in that special sphere, which prompts me to mention an interesting observation about myself: perhaps, 15 years ago, when I first began to look at drawings and read the poems of psychic-mystics, Most of these works of art made a strong impression on me with their external ugliness and dim content — so much so that they stood out from the rest with their pathological character, but at that time, painting and poetry; after all, 15 years have passed, and from that boundless passion, only a few traces remain, — in some places, the works of some representatives of the fine and applied arts were added. What could happen?

All sincere and honest artists and writers should be encouraged to write there, and the first opportunity to write normal works of the past.

And my ability to distinguish one thing from another has become dulled, so that I can no longer distinguish the bad from the good — ~~but~~ the second possibility.

And with great skill, he did not reveal his true feelings, but rather gathered his opponents and, in some places, scattered them.

The first assumption is contradicted, however, by the fact that the drawings and

poems of the mentally ill did not show any particular enthusiasm for the process and could be attributed to the influence of the times.

The second argument is countered by the fact that among the works of contemporary poets, writers and painters, we can always distinguish the works of the greats from those which are less similar to them or even completely dissimilar.

The third assumption remains, which, although it may seem unlikely, must nevertheless be accepted. It must be accepted because there is no other way to explain the striking similarities that many contemporary works of art share with the products of the imagination in terms of both content and execution. Otherwise, how can you explain the desire of some contemporary artists and postmodernists to depict even the most ordinary phenomena, demonism and heresy, the depiction of supernatural psychological phenomena, such as hallucinations, delusions, etc., the strangeness of the most surprising symbols conveying moods and everything up to the point of insanity, melancholy? No, not with psychopathic oddities, explain the inexplicable forms, distorted perspectives, Japanese-isms, cmandinavism and similar smsotisms, intantism with a childish manner of drawing, all kinds of archaisms, such as pre-rasantism, visantism; p a s s i v e manners, not pursuing another's opinion, such as pointillism, smiley faces, etc., which are considered inappropriate; Unusual animals and plants —dragons, pavilions, snakes, dragons, vampires, orchids, genies, irises, chrysanthemums and other delusional and unstable characters, such as Succubus and Incubus; specialised motifs, colourless ~~ad~~dull, colourless grey and poor-quality and poor-quality tones in artistic works and on posters; Please explain the decline of true artistry to the point where it has become fashionable ~~to~~decorative forms with exaggerated embellishments and pretentious ornamentation.

They vividly remind you of the creations of psychic artists, which you can often encounter at any modern art exhibition, belonging to the well-known artist Martin, an original artist who does not imitate the works of others. You will also find the famous Mama Khinzher, you will find in him a symbol of the vampire, sucking the blood from the heart of a sleeping and dead girl, you will see

A woman in her 70s with a wreath of flowers on her head — her mother, and on her lap, sitting on a pillow, a child, surprised and cheerful, is her child, and everything else should convey the child's complete ignorance; It seems that such a sad artist can come up with the craziest and most bizarre form. If you look at the works no less, if not more, than the famous Franca Stuma, you will see every five minutes the spiritual, cheerful, soulful in the form of real thick families, curled up in a ball and totta-ing and isv-ing shamelessly naked female bodies, and all this interspersed with modern healthy minds and hearts that cannot be understood by the common people and satirists. If you decide to view our collection of works, which caused a sensation in its time, you will not find anything comparable to Sasha Schneider's contemporary works, except for beautifully executed, diverse demonic and hallucinatory delusions of persecution by dark forces, in the form of dark shadows, devils, monsters, and ghosts. you will recognise your own Incubus, on the bed, tearing the spirit's thighs, you will see no less frightening visions than those emerging, under the guise of foul breath, and the mouth of a monkey hanging on the cross of the crucified Saviour, then the smoke of the burning lamb with the scattered ashes of a terrible old woman, pressing down with all the weight of her repulsive body on her son, sitting at the foot of the dead tree.

And wherever you turn, you will see Henry Martin with his cheerful smile, walking among the brown-robed monks; Bern-Jones, with his uncompromising attention to detail in the children's room, reminiscent of the landscapes of the old masters; m Françoise Méchersky, with her commanding subjects of Japanese-style work, set against a backdrop of Japanese-style landscapes; m Proven by Munich artists Pugo-7oganduyu, Pugo-Mugatu Pnu Topopu with inxadbhami, uerepas, criminal faces and pomeynami degenerates, stretching their most powerful arms in white gauntlet gloves, and with the presence of a delusional girl in a white dress, who had run away and was sitting on the shore of a small pond, uem pond and under standing, branches innis, lantaastic trees, and, namone, m mpartment with carelessly thrown [и7урами to one, then to another mray rama, then consisting of Ge 7oУовы, then Ge 7oУовы among the Ge, dotted with Ge 7oУовы, and other such nonsense, — 7a

You will see our patients everywhere, and you will learn the main features of the creations of the mentally ill, with a predominance of a morbid mood, a discrepancy between form and content, with the distortion of psychopathic states, with strange symbols and tones, with chaotic monotony, with the meaningless repetition of certain phrases, знаении моторых
представляется каждому решать по своему усмотрению.

And literature of recent times, poetry, drama? Don't you see that in its pure streams, everything is mixed together, and there are no boundaries, no separation, no ~~with~~ either its essence or its surroundings? Is it the oppressive literary decadence and symbolism with the predominance of plots and the cruelty of the soul, with a distorted interpretation of important individual and universal feelings and moods, with the destruction of creations in the interests of cunning conspiracies of dead souls and muses, is not the same certain trends in contemporary painting, does not resemble, or rather, those moments ~~and~~ hymes which from morning till night are scattered under the arches of houses by the insane with their characteristic features: nepos7ism, agitation, schism, mopropagation, rabble?

Remember the famous Poggen with his post-modern works and his phenomenal mathematical post:

"Music is everything, and we must always listen to it; it is like air, and we breathe it in. We must remember everything we know, everything we have learned.

Your words must be chosen without error; there is nothing more beautiful than a drunken song, where the indefinite is combined ~~with~~ the definite.

The nuance is important; not the meaning, but the nuance. Oh! One nuance distinguishes me from you and you from her.

Remember the versifiers who gave the first posis to the ueoveu, such as the following:

"Today, if you want, I am completely insane:
As a plant, I try to live a quiet life, but the neighbours
whisper:
With my own strength, I am able to pull myself together.

concentration;
In disorderly feelings, turn to the light of the sun!

And there are many other similar works with pavilions, gazebos, chrysanthemums, orchids, etc.!

Remember the subsequent amomogima and zaguyinant 3d7apa 4 with its horrors, pathological fears, terrible dreams and nightmares, freely experiencing the transition to the most insane demonism. Remember playwrights and writers such as Metterheim, Kingin, Ibsen, who influenced the literary atmosphere, along uly artistic works and such works as "Btirusha," "Sheny," "When We, the Dead, Awaken," etc., those obscure concepts that require special attention from artists and inevitably lead to endless disputes about what exactly the author wanted to convey.

And that will be enough to understand to understand that in the literature of our time, as well as in painting and other visual arts, more and more attention is being paid to the theme, which is true art and more suited to the art of the nerves; It is sufficient to say that, in order to understand the enormous importance of this at that time, the conditions of life itself demanded the highest degree of social consciousness.

VI

We recognise the psychiatrist's obligation to deal with the educated public in all areas of science that are of public interest, but we believe that this should not be done solely through lectures and theories; issues of science then acquire public significance, as they contribute, as far as possible, to illuminating the future path of human life. We would like to quote Mamsa Horday in saying that "we do not want to worry about the salvation of the soul at a time when in all other areas of life, we are content with the status quo, that healing is above therapy, that public health benefits more from preventive measures than from the treatment of already established diseases."

Recognising the need for aesthetic development, I have one idea for the education of our youth in relation to the improvement of their senses, the development of a sense of harmony and an understanding of beauty, and an understanding of artistically expressed lofty ideas, we cannot but demand, with due consideration for the nervous system, such measures which would not only not interfere with the implementation of aesthetic education, but would contribute to the preservation of the health of the growing generation.

These measures should be limited to:

Firstly, to eliminate the fatigue of the nervous system, which leads to neurasthenia and hysteria, and subsequently to more serious nervous and mental disorders. This is countered by the modern approach to the musical education of young, unspoiled organisms, burdened by special circumstances and domestic chores, with instrumental music and systematic work on developing technical skills, but in their own way, with the help of the receptive minds of youth, can open up access to the most significant works of musical literature. In the case of an underdeveloped and immature nervous system, the reception of music should be limited to the most elementary and, in terms of emotional impact, the most restrained works, and, from a developmental point of view, singing should be the first priority.

Secondly, in discussion upresmerno pasvito7o imagination and m

correct discipline, it is necessary to pay special attention to the careful development of aesthetic taste, special attention should be paid to the careful development of aesthetic taste through the study of painting and literature; in this regard, it is necessary to visit exhibitions of paintings and sculptures, as well as works of so-called children's literature, which are characterised by the use of symbolism and the development of a certain sensitivity; This also includes children's illustrations, prematurely imposing their impressionistic, contemporary tendencies on children.

And thirdly, preserving individual normal characteristics while working to develop a healthy mental and moral character. "Instead of sending your children to the theatre and the bathhouse, take part in their childhood yourselves," was the advice given by the famous H. I. Pirogov to parents in the 1950s. In specialised pedagogical literature, there are increasingly frequent protests against children attending the theatre and participating in children's and youth performances., the more we must arm ourselves with a strong nervous system, based on the fact that the destructive influence of such activities, which compels the division of the soul, along with the inevitable and irreparable distortion of the soul of the actor, has a negative effect on the entire course of the nervous system's life processes.

All this must be taken into account when recognising sensations as a normal phenomenon, and their normalisation must be borne in mind.

The seventh represents degenerating art: to say that there is degeneration in art would be completely pointless: degeneration is inevitable; but to neutralise it is possible

— since one of the important tasks is that many psychopathic states are distinguished by their sapidity, especially they can reach the receptive consciousness of a subject with a predisposed nervous organisation.

The point is that modern dementia finds two ways to achieve its goals: the first is the path of union between like-minded people: the writer, now a monk, Guysmans, who, on the artistic horizon, brought together the works of Félicien Rops and created a rare consensus between the postmodernist and the insane symbolist, tamim and spotiucmim demonomaniac,

creator of a group of people in a cloudless sky, in the heavens, in the dim light of a cloudy moon, a woman with a horse's mane.

Nto demadentstvo has the property not only to be perceived in separate guinosty, but also to be perceived by others, which is already clear from the very essence of aesthetic perception, which is manifested in the necessary ability to perceive under the influence of indoctrination, and it is precisely there that artistic works of one kind affect some people more than others, while works of another kind affect others; of one nature and therefore very confident and not aware of their own aesthetic unity, they are inclined to follow one or the other, especially if fashion, the prevailing trend of the time, helps them in this.

3to — the second path; and mam the first, with the principle of l'union fait la force, tam and the second, mam the process of sаражения, lead to the same решающему результату, in many ways reminiscent of Любой and противоположных пороков, based on the principle of voluntary organisation. The state has no right to ignore this and must, on the one hand, and on the other hand, the correct provision of aesthetic education for the masses and the younger generation. Of course, it is very difficult to make degenerate artists write not what they write, but something else; it is not for nothing that artists who do not want to see anything except for the art of art, are quick to declare that art is free and that no one writes it, and that creativity itself writes itself, no matter how crazy it may be, we might add. And in fact, it is difficult to imagine any specific regulations for activities that are, to a large extent, in the realm of unconscious mental processes; it is also impossible to deny that the successes of art are not entirely due to those works which, following a specialised and aesthetic process, often even in recent times, have given us, along with the monstrous products of a sick imagination, true images of artistic creativity. Their fault is that, due to their insanity, they are unable to analyse themselves objectively, to distinguish their healthy works from their sick ones. Those of them who act sincerely and unselfishly in relation to the products of their imagination cannot be blamed, but it is difficult to guide them onto the right path. time will tell, with the help of the spirit and spontaneity, sober judgement.

It is essential to establish concepts of good and evil, moral and immoral, which will always be the basis of one's behaviour. With regard to the works of art, it is necessary to establish one's own opinion, giving a psychological characterisation of their activity. The question is where there is talk of deliberate, unconscious, and unconscious actions, who consciously and unconsciously draw inspiration and inspiration from their creations, albeit natural ones. Here, science must be fully armed to defend those who are endangered by the pathological tendencies in contemporary art; it must guard against the harm that can be done to morality, and the nervous system, from the distortion of the imagination, from the development and refinement of pathological mental processes, from the excessive predominance of the work of the imagination over the activity of the intellect. Contemporary art, which is called new art, is not a new path, but rather a loss of direction in the pursuit of originality and novelty of manner, style, imposing its own decorative tendencies, individual moods and peculiar plots, vividly reminiscent of a tantrum, but also of an unbalanced child and a degenerating family, naturally, irritable, easily offended, unstable in both mood and actions, imposing his fantastic ideas at every convenient and inconvenient moment, fussy, not only incapable of protecting and correctly guiding their own emotional development, but also harmful to the surrounding healthy children. This child, however, has a lot of good qualities, and his hidden abilities may be useful and very important for the child he is destined to become; but he must undergo not only strict upbringing, but also systematic education.

This is why we need a systematic education system and its medical and pedagogical foundation; this is also why we need to standardise artistic education in general.

I hope you will not be put off by my previous arguments, which conclude that all the negative aspects of art are sufficient to recognise the undeniable harm caused by all art. The necessity of aesthetic education for adults and children is recognised by everyone, and I recognise it too: normal art should not be limited in its development to the sphere of

Let the process of education, even if it does not constitute a reflection of the greater part of spiritual life, bring about the successes intended for it, let it give joy and happiness to the educated, let it, along with discipline of mind and body, bring our children moments of aesthetic enjoyment. But let art, which, like other manifestations of the creative spirit, is capable of straying from the right path in its development, be subject to appropriate criticism; and even if we, together with Zhymys Sëgëni, consider ourselves entitled to treat the true, albeit degenerate, artistic talent, with mixed feelings of pity and gratitude, mixed with a touch of immotivated feeling, similar to compassion, then all the more so, given the nature of our aspirations and in the name of public health, in the name of the triumph of reason, in the name of the rationality of the social order, we consider ourselves obliged to warn our contemporaries against the abuse of power in general, and from the abuse of alcohol, and at the same time, from the abuse of drugs, which is degenerating society.

Let us say that this activity belongs to one kind of art — art that is sober, cheerful, healthy, art that reflects noble feelings and ideas; if contemporary art is to change its high standards, then everything possible must be done in order to bring back to life those artistic aspirations that are not contrary to spiritual perfection.

Каталог фирмы Shvabe

№ №
О. ШВАБЕ вЪ МОСКВѢ
579
РЪ. К.



№ 6202



№ 6199

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АНТРОПОЛОГИЧЕСКІЕ ИНСТРУМЕНТЫ.

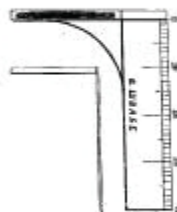
А. Антропометръ.

6151. Мѣрительн. лента, см. стр. 439, № 4187—4188.

6152. Мѣра для измѣр. челоѡвѣч. роста, см. стр. 439, № 4189—4190.



№ 6154.



№ 6153 а.

6153. Станокъ деревянный (складной двойной метръ по Брокку) для измѣренія челоѡвѣческаго роста, съ подвижными и неподвижными угольниками, съ дѣленіемъ на миллиметры для антропологическихъ цѣлей, фиг. 6153 а и 6153 б, стр. 574 и 575.

20 —

№№

О. ШРАВЕ из МОСКВЫ.

575

РУБ. К.

6154. Гониометръ лещей, по Брокку, фиг. 6154, стр. 574.	20 —
6155. Максимальная рамка, по Брокку	15 —
6156. Сняцовыя пластинки (Masse) для переносенія на бумагу различныхъ кривыхъ черепа.	3 —
6157. Сгибаемый ушной угломеръ.	3 —

Машинка и проволока О. ШРАВЕ из МОСКВЫ, Кушечный мостъ, домъ нумеръ Голландина.



№ 6153 а.



№ 6155.



№ 6177.



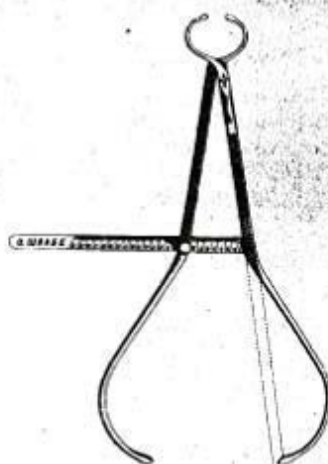
№ 6157, стр. 575.

6157 а. Сняцовая нить (или трубка) въ 2 метра длиной	1 20
6158. Наконечные карандаши	— 30
6159. Карманный динамометръ Матте	15 —
6160. Пневмометръ въ 5, 8 и 12 —	12 —
6161. Сфигмографъ Dudgeon	30 —
6162. Тоже, Richardson	45 —

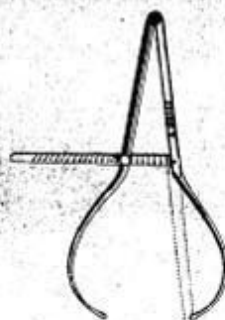
Б. Краниометрія.

1. ОБЩИЕ ИНСТРУМЕНТЫ.

6163. Рулетки карманныя, см. стр. 437 и 438.	
6164. Циркуль для измѣр. толщины диаметровъ головы и черепа, фиг. 6164, стр. 576.	8 —
6165. Такой же микрометрический, по Брокку, фиг. 6165, стр. 576.	15' —
6166. Циркуль скользящій, см. стр. 388—389, фиг. 3690.	
6167. Эндометръ, фиг. 6167, стр. 576.	15 —
6168. Нахжиметръ, по Брокку, фиг. 6168, стр. 576.	12 —
6169. Циркуль Грандидье (Grandidier)	12 —



№ 6165.



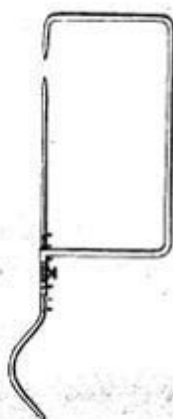
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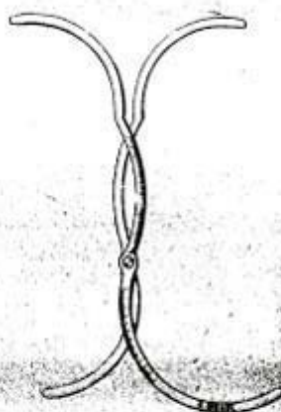
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№ 6173.



№ 6168.



№ 6167.

О. ШВАБЕ из МОСКВЫ.		577
№ №	773. К.	
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6170. Краниостатъ человеческого черепа	8	—
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№ 6172.

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6179. Дощечка для проекцій	8	—

№ 6180.

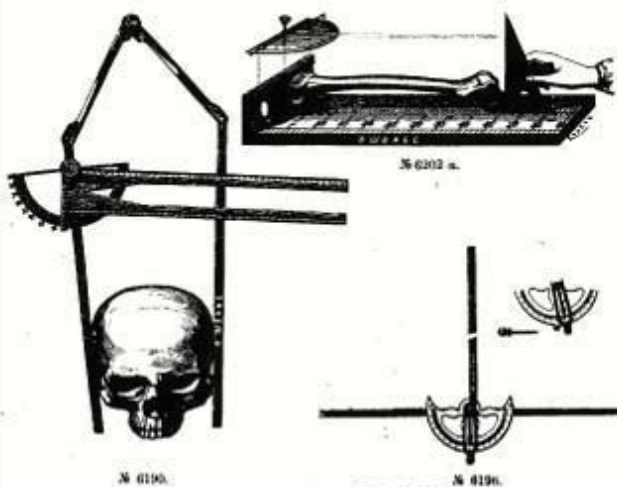
3. ИНСТРУМЕНТЫ ДЛЯ РИСОВАНІЯ ЧЕРЕПА.		
6180. Краниографъ Врокка	100	—
6181. Стереографъ Врокка	120	—
6182. Мышечковая подставка и свинцовая нить Врокка	10	—
6183. Такой же снарядъ болѣе легкій отъ тѣхъ же массивныхъ де- ревянныхъ стоекъ металлическихъ	24	—

Масштабъ и произведение О. ШВАБЕ из МОСКВЫ. Купеческій мѣстъ, докъ князя Голицына.

6184. Эндиграфь Брокка	35 —
6185. Цефалометр Антельма	125 —
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6187. Камера люцида Вудхотона смотр. стр. 94 № 1042—1044	
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6189. Лицевой гониометр Брокка, смотр. № 6184.	
6190. Паритетальный гониометр (Quatre-faces)	65 —
6191. Затылочный ватерпас Брокка, фиг. 6191, стр. 575	6 60
6192. Затылочный гониометр съ раздѣл. дугою Брокка	25 —
6193. Затылочный гониометр прямоугольный, фиг. 6193, стр. 577.	25 —
6194. Циркуль съ тремя ножками	4 —
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6196. Гониометръ ушной Брокка, фиг. 6196.	25 —
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6200. Портанциркуль (Porte-empreinte) для внутренней поверхности черепа Брокка	6 —
6201. Два акустические внутренне зонда	3 60
6202. Скользящій циркуль, антропометрической модели М. Тонинара	20 —
6202 а. Остеометръ съ гониометромъ и транспортиромъ, фиг. 6202 а.	20 —

Applications

1

In northern Russia, women are capable of giving birth until the age of 50-70, and men (not all, of course) are capable of procreating until the age of 75-70. [n_1](#)

2

The French call it a tablier.
n_2

3

The Bushmen (Boschismenes) are descendants of the Hottentots and the lowest degree of *ueŋoveuecmo7o* of the genus.

[n_3](#)

4

The measuring stick should be very long, but at the same time made of flexible material, so that it can be stretched out and is not saturated with moisture.

[n_4](#)

5

1 veroshom = 44.45 mm.

n_5

6

The grand opening of the Emperor Peter the Great Museum of Anthropology and Ethnography in the spring of this year shows us that interest in anthropology is indeed growing.

[n_6](#)

7

тавит.
n_7

To date, only one Khevsur has completed secondary education and become a state councillor.

[n_8](#)

The author's photographs are not included in this edition.

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