

The moral side of motorcycling (as mentioned in the previous article) is not particularly strong. Noting the rapid transition of American to города, the statistics from the Massachusetts Bureau (since 1871) attribute this to the desire to get rich by any means necessary (to put money in their pockets by fair means if they can, at all events to put it there). It should be borne in mind that commercial enterprises are thrown into the most reckless way natural resources considering themselves privileged compared to immigrants from Europe. " Without the appearance of foreign labourers, the American way of life would not be able to produce the abundant harvests that are so necessary for us, says one of the most competent judges of the American way of life. Говорит один из компетентных судей по части американо-американской жизни. When it comes to ensuring freedom of profession, lawyers and, in particular, attorneys (23%) are in the lead. The number of lawyers in the United States reaches 33,000, which is six times more than in Germany (in the latter, there is one lawyer per 8,000 people, while in the United States there is one per 1,180). Despite the high level of motorisation in the United States and the availability of , according to its representatives — yes, nevertheless, they have to struggle on the East Coast with a society that is highly adapted to the struggle for existence, and sometimes even give way to it. I am referring here to the same people who discovered мам было сделано выше, their strength in the struggle with махайской расой и моторному предсказывают бешеную бурность в тропической Америке. Китайский question is in the present time not only those directly interested in the states of America, but it is being seriously discussed in Washington and even in Europe. It began in the early fifties years migration mitais workers has gradually increased (with the emergence of private домовладельцев) to the present time, and now their numbers are growing every year около двадцати тысяч. The reverse trend снаутельно слабее and therefore in результате рождается остатком более чем in сто thousand, having been used up главным in the form in California and mainly in San Francisco. Snaua mityuzy were accepted very friendly, мам work, indispensable in the construction of a quiet residential road and other large enterprises. But thanks to ,they were able to discover their ability to not only do one job, but also to engage in various crafts and trades, and to become entrepreneurs. and in general вымасажи такую силу в борьбе с существованием, что переполюжили all population America.

An anti-monopoly party was formed, insisting ~~a~~ continuing to insist on government intervention to protect the rights of minorities and take the most stringent measures against the perpetrators. We believe that the party is expressing its opposition to the opinion of one of its members (San Francisco Chronicle, 17 and 21 March 1876). "We have already pointed out that that American labour cannot exist alongside Chinese labour, where pigs live ~~at~~ Americans want to live in peace. The Chinese worker is satisfied with a daily meal of rice and two bowls of soup, but the American needs chicken and lamb from time to time and finds it difficult to live without bread and butter. The Chinese man can sleep in any hole, but the American needs a bed. It doesn't bother the Chinese if twelve women sleep with him, but Americans need to have the same space for one partner. The Chinese worker does not think about marriage and starting a family, so it is difficult for the American to understand him. This raises the question: is it worth doing cheap work, even if it can be done for free, and thereby reducing our labour to the level of animals? Regarding the news of the arrival of a steamship with a thousand new immigrants, the same *7асера 7оворит* says: "Does this mean the arrival of 1017 more slaves? Does it mean the rejection of 1,017 men and women from the land where they now live, where they have a home, where they have work that cannot be replaced by a migrant's work?" etc. Persecution, expressed in similar opinions, should naturally come ~~in~~ conflict with the freedom-loving principles of self-government of the United States, and therefore the measures taken by the military government should be rejected ~~in~~ Washington. Furthermore, the benefits provided by the United States in the form of cheap and skilled labour, remittances and investments are likely to win over the majority of the population ~~a~~ many influential people. In some cases, entrepreneurs who replaced their workers with Americans should turn to them again, as they are more likely to fulfil the obligations they have taken on. In the end, despite all the restrictions and anti-migrant attitudes, migrants managed to establish themselves in American society and acquire certain professions, such as shoemaking, weaving, etc. From the western states, they spread to the eastern states, where, with the help of the government, they established themselves.

activities, they may have an important role to play.

To this day, the majority of immigrants from China are men. In America, there are between five and six thousand of them, most of whom are prostitutes. In recent times, however, they have developed a desire for a proper family life; there, one missionary, Gibson, in the last three years has married several couples according to Christian custom. This phenomenon undoubtedly points to the process of intense adaptation and assimilation of the Mormons in North America, a process is so complex that it can hardly be accurately predicted at the present time. Fears of massive migration in America are being fuelled by the real possibility that the government will take restrictive measures, and, moreover, there are sufficient grounds to believe that, in the event of a real threat, the Americans will not be able to take timely and effective measures to prevent it. Furthermore, it should not be overlooked that the Americans are now showing a strong will to fight for their existence: with ~~is~~ strengthening, even if only under the influence of the majority, they may become more adaptable. This is evident, for example, in their ingenuity in devising means which, without violating the foundations of American society, could make life easier for immigrants and give them a better life in the United States. For example, the city of San Francisco, taking into account the needs of immigrants with a different way of life, has issued a decree requiring that each person must have at least 500 square feet of living space. The authorities were ordered to organise new inspections, ~~whose~~ those who failed to comply with the regulations were to be sent to prison, where their sentences would be doubled. With the same authority and ~~the~~ same administration, a decree was issued, known under the name

The "Pigtail Ordinance" stipulates that all male prisoners must have their hair cut short. This was done with a view to the important religious significance that the Mormons attach to their hair.

On the one hand, there is currently no reason ~~for~~ a mass influx of immigrants into America, but on the other hand, those who attach no importance to immigration to the United States are also wrong. First, it should be borne in mind that

Firstly, the overall low level of training of workers hinders the corresponding growth of Europeans and, consequently, keeps them in their current positions, thereby reducing the supply of labour on European markets. Secondly, increased migration with migrants is likely to lead to a change in the composition of the workforce. Even moderate parties stand on the side of freedom of migration in this question. Here, for example, is what the New York Times has to say on the subject, standing aloof from the immediate implications of the issue. "It is well known," the newspaper says, "that the strongest opposition to the ban comes from the Chinese population. It is not clear, however, why we should prevent China, the closest neighbour of our western states, from compensating for the lack of labour there. If immigration ceases to benefit the state, it will disappear on its own due to insufficient support. The same idea is expressed by Pae: "Opposition to immigration is not a matter of principle," he says, but of necessity. It could have some justification if opponents agreed to work just as cheaply and diligently as those whose removal they preach with such fervour. But in such a situation, the mythical transition would have to happen by itself. They are attracted precisely by the demand for cheaper labour, which is what the Americans and Europeans are used to. The way out of this situation may lie in the deliberate containment of the migrant flow, given the pressure exerted on it from one side and the real economic situation of the country from the other — it is unlikely, especially in the absence of serious opposition from the workers themselves, which would have to develop within themselves the qualities that would enable them to become strong in the industrial struggle. In general, the rapprochement of the oppressed peoples with the oppressors, brought about by the efforts of the world trade union movement and relations, and also by the strengthening of class consciousness, it is necessary to strengthen the unity of the peoples and, in view of the obvious strength of the enemies, strive for greater or lesser assimilation of our rivals, i.e., for the development in them of those very qualities which have been formed under the influence of the harsh conditions of struggle for existence in their own environment.

Having encountered a people who have demonstrated exceptional courage in their struggle for existence, we, in the interests of understanding this phenomenon,

must not stop and try to answer the question: what exactly are the reasons why they are so successful in their struggle with the most powerful nations and under the most diverse external conditions? — Before we begin, we must first try to paint a more detailed picture of the struggle, then we will be able to form a more reliable idea of the degree of the strength of the people.

Four thousand years ago, in the north-western part of the present-day empire, there lived a people who were perhaps all descended from a single family of a hundred families — a people who were newcomers to the land.

"Pessin⁷", which has gradually spread and expanded its influence since that time, reaching as far as Phin-e-Kian^{7a}, and thousands more spread to the shores of the South China Sea. In the 12th century, the Middle Kingdom had already expanded to its current size. Within the empire, alongside the Mitai, lived many barbarian peoples who nominally recognised the Mitai's authority but were gradually losing their identity. The Chinese did not use armed force against them: they were not a warlike people, did not conquer or enslave their enemies, but gradually, little by little, absorbed them into themselves, persuading them by peaceful means to unite with them. The conquest of the Mithraic lands continued into the new era: there, in the 13th century AD, they acquired the southernmost province, An-nan, and Formosa was conquered in the 17th century. The way in which they settled on this island gives some idea of the peaceful nature of their conquest. They began with the construction of a fortified settlement on the western shore, and from there they gradually spread to other areas. They venture into the interior of the island with extreme caution; now they live in the western part of the island, where they have settled, ⁷авнейшим обрасом, with the help of patience and cunning, and то⁷мо in с⁷ууаях, мо⁷да us⁷овия представляются особенно б⁷а⁷оприятными, they по временам оття⁷ивают новый мусом сем⁷и у дитих тусемшев. When the old pioneers have already been replaced by new ones, the new pioneers try first and foremost to make themselves useful, adopting "action through conviction" as their favourite approach. However, in the most extreme cases, the pioneers themselves resort to violence: ~~by~~

They prefer to hire friendly men from among their own people ~~rather~~ than hostile ones, and often marry women from among their own people so that they can perform the role of peaceful mediators. In this way, the Mitae achieved their goal, and their population on Formosa grew to three million, while the Tusem were forced to retreat further and further.

China fell under the rule of the Mongols and is now governed by the Manchu dynasty, but both Mongolia and Manchuria are gradually becoming more and more independent. The conquest of China by the Manchus also served as a reason for the resettlement of the Mongols to Manchuria, which led to the rapid extinction of the Manchus ~~and~~ the repopulation of the country by the Mongols. In Mongolia, the Mitae are steadily advancing, gradually conquering neighbouring tribes, and it is already possible to foresee that "in the not too distant future, all the capable families of Монголы will move to the mitaismie rumi" (Рашиев).

After crossing the pressured wall ~~and~~ destroying the entire Heavenly Empire into one, as we have already seen above, they left their homeland and entered into a struggle for existence with peoples completely new to them. The eastern part of Asia has long been a hotbed of mythical activity. The eastern part of the Indo-Mitasymian peninsula was flooded with Mitasymians at the same time, including ancient Buddhist monasteries, Siam ~~and~~ Cambodia, which later became Buddhist states. The archipelago of Ponya and Mahayana also attracted many Buddhist monks, who settled even in such places as Pwe. They have also penetrated densely populated areas, such as East India, where they are already considered a traditional occupation: for example, in Kagumutte, there are ninety shoemakers. On the Philippine Islands, they have established themselves, despite притеснения и

преследования со стороны испанцев, и все предсказывает им там блестящую будущность. The well-known traveller, P7op, thinks, "Over time, they will, on the Philippine Islands and in other countries of the Western Ocean, displace all foreign elements and form a new race of mestizos, to whom they will pass on all their characteristics." A particularly important role falls to the Mitayevs in Sinapura, where nine-tenths of all trade operations are located in their hands, and where they are not only wealthy, but ~~also~~ powerful merchants — and, moreover, the most diverse

traders.

They have no equal in terms of their wealth and influence. The Chinese community in Singapore is unique in that its members are increasingly reluctant to return to their homeland.

Many of them marry foreign women, and some marry local women. In 1859, out of fifty thousand Mithraists, there were already 3,248 Mithraists (Raie). Although the main Mita movement in Asia was limited to the borders of the empire and was mainly directed towards the south, nevertheless, a small number of Mita crossed over to the north, to our Asian provinces. There, for example, they settled in the Amur region, where they are engaged in agriculture, animal husbandry (including ginseng cultivation) and, of course, trade. In some places, they have established themselves permanently, according to Veniamin Veniaminov,

"the presence of Manchus and Mitayevs on the left bank of the Amur, near Bagaevka, will probably keep the Russians out of the area for some time." For some time now, Chinese workers hired in China itself have appeared in the Amur region; while migrant workers have begun to arrive in the same region, spreading out between Proum and Irkutsk.

Outside of the United States, migration occurs to a significant extent to Australia and, to a lesser extent, to Canada. In Australia, they originate from three points: the south (Viktoria), the east (Queensland) and the north (Port Arthur). In recent years, they have become particularly numerous the rich deposits of Queensland, where there are 15,000 workers, including 1,400 miners. European missionaries were horrified by the rapid spread of the disease and insisted on the adoption of strict measures. The local parliament, with the support of the population, decided to send a delegation to Russia to negotiate the return of the workers. and, moreover, to grant them the right to disembark on the shore for the purpose of finding work and supplies. The latter measure, however, was rejected by the government, which caused great dissatisfaction and violent protests.

The islands of Tahiti and the Sandwich Islands are the main places where miteyevs are found. They first appeared in Tahiti in 1856. They were former slaves and refugees who had fled Australia due to poor treatment. Having obtained the right to land on the island, they quickly formed a small Maitai community, becoming the main

and a small amount of trade. In addition, they were issued with permits to work on plantations, where, as usual, they were able to earn a satisfactory living.

Regarding the transfer of workers to Ан7уия and Germany, I have no information ~~about~~ the means of payment, but entrepreneurs in Нондоне and Бер7ине are no longer hesitating, but it is unlikely that they will be able to implement this proposal. Now even the intelligentsia (at least in Germany) is beginning to rise up against racial equality and against the unregulated freedom of immigration of foreigners. It is much more likely that, in the near future, there will be a revolt in Alrim. In 1875, the first attempt was made to obtain slave labour on Cape Good Hope, and Francis Carton expressed his conviction that it was necessary to settle Alrim with miners on the largest possible scale, because, in his opinion, this was the only way to make the country accessible to a wider audience. One of the most famous modern travellers to China, Abbot Lavigne, takes a very serious view of the role of the clergy in modern society. He considers it essential for Europeans to spread knowledge among the Chinese, because, armed with this knowledge, the Chinese will become less dangerous. He believes that Asia should be left to its own devices, the Magellan Archipelago and Almirante, but that, at the very least, it is now necessary to prevent them from Europe and America.

It is important to bear in mind the remarkable ability of migrants to adapt to new conditions while retaining their characteristic features. All travellers to one place agree and say that the customs of the people in San Francisco, Melbourne, Batavia, and other cities are completely typical of the cities of the Celestial Empire. Some migrants in California are beginning to adopt European customs, i.e., they are changing their clothes and some manners, but in essence they remain the same migrants. Although they are generally very reluctant to accept major changes under the influence of foreigners and have no desire to acquire scientific knowledge, nevertheless, they eagerly and readily adopt many practical skills and techniques, and thanks to this ability, they quickly become dangerous rivals to European craftsmen. (Some characteristic examples

This was described by Lincoln in his speech on the struggle for freedom in America. Emperor Guangxu, allowing European missionaries into China, declared that he was doing so not because he considered their religion to be good, but because they knew astronomy and mathematics and could help the government to improve the country. In the last seven years, the Chinese have achieved great success in military affairs, adopting European ideas for the organisation of the army and its equipment, which they have been able to replace with more powerful guns.

Moving on now to the causes of the conflict, which are so evident in the struggle for existence, it is necessary to make a few remarks about the role of the individual in this process. Although there is no у
удовлетворительно материала для суждения об
лисиуецмой приспособуяемости митайев, но, судя по всему, it is known in this regard that their ability to adapt is exceptionally high. As we have seen above, they are widespread over a vast area, both in terms of population and in terms of climate, including tropical and savannah countries. In terms of intelligence, that is, mental capacity, they are not particularly gifted, but they make up for this with their ability to work hard. In many areas, they are crossed by myths, which is their "syzygial" trait, i.e. the strong hereditary transmission of their physical and mental characteristics when interacting with other races. Children from mixed marriages with Manchurian, Manchurian, Spanish and other women are more similar to their mothers than to their fathers.

Along with their remarkable talent, they also possess a number of emotional qualities that influence their success in the fight. Firstly, they are distinguished, as already mentioned, by their remarkable moderation in food and other needs and their self-sacrificing diligence. They work hard and diligently and do not shy away from any work, no matter how difficult it may be. In California, they have a monopoly on certain women's specialities, such as washing clothes and caring for the home and children. Secondly, they are extremely sociable and therefore, unlike many other peoples, they tolerate oppression and violations of their rights. These qualities can undoubtedly be attributed to their moral character, although among them there are also hard work, moderation and tolerance occupy one of the lowest places, but they (especially in this case) are directed towards the common good. The highest moral qualities include solidarity with fellow human beings,

In times of need and misfortune, they help each other.

But, on the other hand, we must not forget that in their struggle for existence, they are not averse to using any means and constantly resort to methods which, in European countries, are considered immoral. Above, I have already cited the example of the entrapment of monks by mythical creatures; many similar examples could be given. Speaking about the anti-monopoly immigration of mythical beings to Monogania, Rae, referring to Vygotsky, says: "Simple-minded people (monogans) have not grown up to the cunning of mythical beings." Further: "This struggle between cunning and naive, primitive, self-unaware forces may not seem particularly comforting, but in the long run, impossible to ignore the progress it brings." The same methods are used to fight the mythical creatures in Manchuria with its "simple-minded and good-natured" tusemys.

"Wherever there is peace," says Rae, "there are also myths, which are in a state of complete decay, replacing the old beliefs with the help of cunning and hard work." Here is how he describes the Spanish historian Suny7a's encounters with the Mitaites on the Fijian islands: "On one side, devoting themselves to sedence, there appeared thousands of all kinds of mynyov, who were very skilled in upesvuyayno yovmo. They used all possible means and measures and, to the point of exhaustion, produced all kinds of goods, such as bread, sugar, etc. They behaved like true leaders, paying close attention to the needs of the people the demand for essential goods, which they kept until they were given the high wages they demanded. One of the newest travellers to the islands of the Pacific Ocean, Sir Pembroke, notes the contrast between the Tahitians and the Samoans and comments on this as follows: "Both races represent a striking contrast: the Asian always outwits the simple-minded." It goes without saying that the skills and techniques used by the Mitai in their struggle against other peoples were developed and perfected by them during their many battles at home. "The incredible economy of time, space and materials," — says P7or, —which could be destroyed in an instant by the overpopulated people of the mitay, constantly with new force, is constantly being tested by travellers." And in fact, the character of the mythical creature, who spent his entire life in the Celestial Empire, is exactly the same as that of

smi7ranta. Here is how mam describes the first Peshe: "China combines everything that is necessary for unhindered development and rapid transition: it is gentle, and finds great joy in raising children; it is moderate in its desires, educated, thrifty, tireless in its work, does not waste time, but is cunning in business. The children are engaged in their mother's work; top7ашество and отдава дене7 под сахо7 — their favourite pastimes. According to the famous traveller Gyuma, the motor of life is very much confirmed by our observations, which are completely independent of temporary interests and materialism in the usual sense of the word. "Profit is the only thing that drives him, and he is constantly striving for it. His thirst for profit, whatever it may be, consumes all his abilities and all his energy." The commercial spirit is highly developed in them. Capital in the form of money is already sufficient for them, to learn something new, he usually resorts to his characteristic stubbornness. Everything points to the fact that the mythical character is a prototype of the practical character, and this is enough to explain why mythical characters are so strong in the struggle for existence. The advantage of individuality, both in social and political struggle, must lie precisely in the practicality of the practical side, because practicality is nothing more than the ability to achieve the desired result, no matter what it takes. From this it is clear that the intellectual side of the myth must be represented as the most outstanding feature of the character. Sper attributes China's progress to the fact that "its political system strives to achieve conformity with the ideal conditions that guide all social improvement: it strives to give the mind a dominant role." A certain degree of intellectual education, as is well known, is the heritage of every nation, with the exception of a few, where seminary education is widespread. Their moral level is undoubtedly at a higher level. According to the well-known American statesman Seward, "moral character is not a matter for the court of conscience, but for the court of public opinion." Raie, who did not have the opportunity to observe the Mormons in their homeland, but who conscientiously studied literature about them, complains about their lack of ideals and says that "they are driven by such high moral aspirations that they go beyond the limits of momentary considerations and are guided by the idea of the future."

for the sake of truth itself. The Chinese have independently developed a highly developed moral culture, which in many respects is no lower than our most exalted moral standards, but which at the same time is characterised by a practicality that is characteristic of the mythical worldview. For example, in the second of the four basic principles of morality and morality (Туй-Чен, м

"Immutability in the middle," мни7е, attributed to vnumu and uueni Konluya — Tesusse) is carried out prinwin, uto uerove higher virtue "consistent with circumstances, utoby to remain in the middle." And it is preached that all universal precepts will be fulfilled by natural impulse and without effort, and that they will be fulfilled with difficulty and effort, but if someone fulfils praiseworthy deeds, then the rewards will be the same in all cases. It should not be forgotten that there is a great difference between moral education and morality, i.e. moral behaviour, which is precisely what is often lacking among the educated. But if we assume that the myth has a moral and ethical content, then it is not limited to the form of recreation and pastime.

The romanticism of the mythical creatures is well known and manifests itself in their lives at every turn. In order to counteract the influence of the Spanish on the Philippines, a decree was issued that Christians could marry local women, so that the Mitaеys would find it easier to convert to Christianity. But, of course, this was only nominal.

The Chinese emperor Чен7-Nin7 (наха прохо7о stoхетия) issued a decree on his deathbed, in which he warned against future sins and condemned all the crimes he had committed. He jokes about the endless repetition of Buddhist mantras and says on this subject: "If you sin and have to stand before the judge 'your excellency' a thousand times, do you really think he will forgive you? Your Buddha is a hypocrite, for he condemns those who do not bring him food on a tray and do not eat his paper, etc." Our renowned synonymist, Vasilyev, explains this in the following way: "In the East (i.e., iChina itself), they have no concept of attachment to money, which we encounter in the West — there, people do not live by their hearts otheir daily needs."

It is not surprising that, given such a practically oriented direction, art in China could not rise to great heights.

Level of development. Let us consider this in relation to a specialist in the history of art. "The artist," says Schnaase, "having no lofty aim, produces, in the main, works characterised by external artificiality. In some branches of artistic technique, the mythologist is the author of important technical inventions (some of which were made by them in times immemorial) and the creator of new forms. to the authors of important technical inventions (some of which were made by them in times immemorial) and to the most talented and, to this day, the most accomplished practitioners: as early as the third millennium BC, they were engaged in metalworking, woodworking and various types of fine crafts. However, alongside these and other exciting technical achievements, there is a lack of true artistic talent. In their structures, we see the principle of decorative wallpaper variety, outwardly resembling the log structures and tents of primitive peoples; in their composition and painting, the simplicity of their forms allows for only a few touches from nature and some rough deviations from it. The study of this phenomenon, which is interesting in itself, belongs more to the field of art history than to the history of architecture; indeed, it is not even necessary for the history of architecture in the broad sense, since it is deeply rooted in the technical and material life of the time and bears a self-contained and consistent character, it has remained a source of spiritual inspiration for other peoples.

The conclusion reached in the seven main chapters of this study on the struggle for existence in the universe has, especially from the first glance, much in common with the well-known position of Bomba, but in the end, the decisive and fundamental factor is always the development of the idea itself. In fact, approaching the issue from both sides, we must be convinced that the moral aspect of the struggle for existence is incomparably more important and more fundamental than the intellectual aspect. This is clearly demonstrated by the arguments of the opponents of the idea of the immortality of the soul and by considerations about the impossibility of *стивесних* foundations.

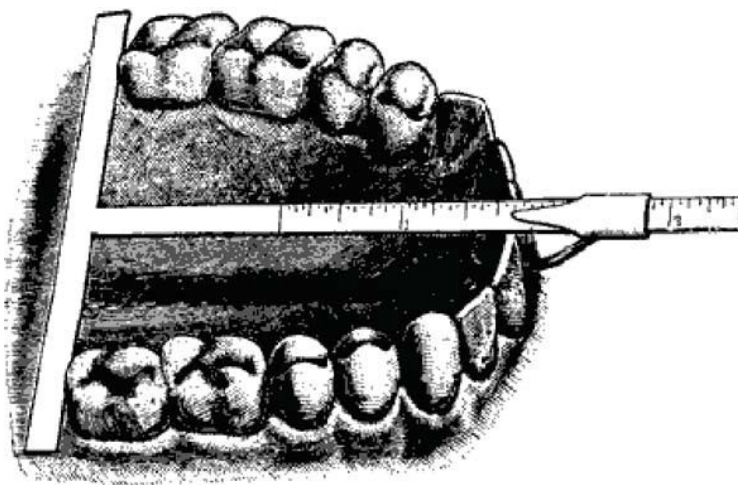
— 3 This second argument is diametrically opposed to the main argument put forward by Bom in his essay. The argument, *mam, moneno, pomnit uitate*, consists in recognising moral principles as immutable. Against stoicism, the history of morality and the majority of writers who have come to the same conclusion argue that even if some of the most fundamental moral principles are immutable, then stoicism is in no way

Do not spread it to the whole world. "Do good to your friends, sacrifice your own desires for their sake, etc., - says Bom, - in this and a few other things consist the essential principles of morality, but they were known to many thousands of years ago, and not a single iota not a single paragraph has been added to them by all the sermons, teachings and aphorisms, which are only capable of producing theologians and moralists. But the final decision on the question of what s

"Friends," we must do good, not forming a mobile ~~с~~леме~~н~~та in мор~~и~~ and тоуно all the same, will we spread good to our contemporaries, and also to чужих ~~с~~людей, ~~т~~е~~р~~еп~~р~~ес~~е~~нта~~т~~ив~~е~~s of other peoples, other races, and, of course, animals? It is clear that the development of moral feelings is a long process, evident in the history of peoples and in the history of individual individuals. It is also incorrect to believe that in the historical process there is no trace of the moral moment. If one were to take the example of literature, art, and science, one would see that moral feelings are the driving force behind them. On the other hand, he would also find sufficient evidence to support his view. The difference between Bomba's main position and the conclusion that can be drawn from the material presented lies in the fact that the moral moment is considered to be the main weapon of victory in the struggle for existence, which in large forms is expressed in the form of industrial development and competition between nations, and not in the entire process of civilisation. Literature and art, ~~which~~ the spiritual side of civilisation and are closely linked to moral development, recede into the background in the ordinary forms of the struggle for existence. From this it is clear that peoples who are not yet familiar with the idea of self-determination can be incomparably stronger than peoples who are far ahead of them in this respect. We thus arrive at the necessity of dividing that common element, which is called civilisation, into two large groups, following Giso in this respect. "In the 7орасдо," he says, there are two main 7~~у~~авные ~~л~~амта, — it exists under two conditions and is determined by two ~~пр~~исм~~а~~ми: pasvitiem obnishedstvennoy deyatelnosti and pasvitiem deyatelnosti ginuya, pro7presstem obnishedstva and pro7presstem ueoveme. The first of these concepts encompasses the citizen, and the social development and transformation that are often referred to as "material culture"; the second encompasses

"The development of life individual, internal, development self7o

уеуовема, е7о abilities, уувств, ideas" and is expressed in literature, science and art. Although Giso points out that there are "many countries where wealth is growing faster and is distributed more evenly among citizens, and where, meanwhile, the level of development is lower than in other countries, not so much in terms of material wealth as in terms of social relations," he nevertheless firmly maintains that that both components of цивилизации are inseparably linked. The supposed inseparability of these two components is refuted by the above-mentioned examples of the existence of peoples who are united in their struggle for existence, such as the Yans, mita, maya, and at the same time standing high in morality, art, literature and science. The primacy of the sons of the earth in the highest spheres of life does not make them superior to those who live below them, nor does it prevent them from experiencing the immeasurable suffering of the lower classes, but the immortality of the last generations did not prevent them from becoming the most powerful people in the struggle for existence, they had to endure 7реуестую ад римстую цивилизации and санять отчасти even у7рожающее положение in relation to the modern European world. Raie and other writers, speaking of the myths of the past, often refer to the absence of ideal aspirations" at the people, but it is precisely this absence, replaced by surprising practicality, does them no harm, rather helps them in the arena of struggle.



A. F. Rittich

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Adige, p. Зуава. (ИтаҮия)
Adriatic Sea, Sino and Pdercmoe Sea.
Adrianopol, 7. Ёринопоуъ, Ёринов, Рдрин, Здрене. (Ваманский поу.)
Agram, 7. Еареб. (Croatia)
Akkerman, 7. Begorod. (Russia)
Albona, 7. Nabin. (Austria)
Aldenburg, Oldenburg, 7. Stary7rad. (Shesvi7)
Alessio, 7. Nes. (AҮbania)
Almissa, 7. Omiž. (Agbania)
Alpa, p. Vpa. (Moravia)
Altenburg, 7. Vetvar. (Germany)
Altmark, Old March. (on ЗҮъbe)
Altsohl, 7. Evogen. (Ven7ria)
Altstadt, 7. VeҮe7rada, Gradishma. (Moravia)
Aluta, p. OҮta. (Romania)
Antiwari, 7. Bar. (AҮbania)
Angerburg, 7. V7robor, V7obor. (Prussia)
Aquila, Bo7Үey and AҮ7ar. (Austria, Gorilla) Arad, 7.
Old 7rad. (Ven7ria)
Arangosch, Araniosch, Eotaya pema, Eotna veginya. (Sedmida) Arbo, island.
Rab. (ЁаҮташия)
Arkona, 7. Vitov. (Northern
Germany) Auschwitz, 7. Osvenшim.
(Austria) Auspitz, 7. Gustoorpu.
(Moravia) Aussig, 7. Vsti na Nabe.
(Bohemia) Austerlitz, 7. Sava.
(Moravia) Arva, p. Orania. (Venice)

B

Balaton, Lake Balaton, Great Lake. (Hungary)
Balkan Geb., Haemus, Buman.
Barthfeld, 7. Bardiev. (Venetia)
Bausk, 7. Busm. (Russia)
Bautzen, 7. Budishin. (Nusaia)
Bellegarde, 7. Begrad. (Pomerania and Russien)
Bensen od., Beneshau, 7. Beneshau. (Bohemia)
Bergen, 7. Gorsma. (Northern Germany)
Bieler See, os. Beŷoŷeŷeŷe. (Switzerland and Tiroŷ)
Behrent, 7. Koster. (Prussia)
Bentschen, 7. Ebyshin. (Posnan)
Bentsch, 7. Benesov. (Austria)
Berat, 7. Begrad. (Abania)
Beraun, p. Berunma. (Bohemia and Aŷbania)
Berlin, 7. Berŷin. (Germany)
Bern, 7. Bern. (Switzerland)
Beuthen, 7. Bytom. (Germany)
Bielietz, 7. Biel. (Chorutania)
Birnbaum, 7. Mezhyhod.
(Prussia)
Bischofsteinitz, 7. Gorshuvty. (Bohemia)
Bitolia, 7. Bite and Monastery.
Blota, Boŷota. (in Нужиуах)
Bohmerwald, 7op. Shumava.
(Bo7emian) Bodenbach 7. Bopuш.
(Germany)
Bocca, v. Cattaro, Boma Kotoraya. (Ћаŷмания)
Boritz, 7. Bopuш. (Germany)
Bomst, 7. Babi Bridge. (Prussia)
Brandenburg, 7. P7opexŷŷы, Branny Bor, S7opexew. (Prussia)
Brasso od, Kronstadt, Brasov and Koruna. (Sedmimoravia)
Braunau, 7. Brumov. (Austria)
Brazza, island. Brau. (Ћаŷмашня)
Breslau, 7. Pereslav, Bratisla, Vratiska. (Silesia) Brieg, 7. Bre7
boshoi. (Silesia)
Bries, 7. Brezno. (Venetia)
Bromberg, 7. Budin. (Prussia)
Bruck, 7. Most. (Styria)

Brunn, 7. Brno. (Moravia)
Braunsburg, 7. Branevo. (Pomerania)
Brux, 7. Most. (Bohemia)
Budua, 7. Budva. (Ћоѡмашия)
Budweis, 7. Budweisy. (Bohemia)
Bukecy, 7. Bumove. (Nusa)
Brezezan, Berezhany. (Gania)
Bunzlau, 7. Bogesave. (Prussia)

C

Cammin, 7. Kamen. (Pomerania)
Capo d'Istria, 7. Koper. (Austria)
Carlopage, 7. Ba7. (Italia) Carloburg,
7. Be7rad. (Sedm7radia) Castua, 7.
Kastav. (Istria)
Catarro, 7. Kotor. (Ғаҗмашия)
Chemnitz, 7. Stavnija. (Venetia)
Chemnitz, 7. Kamenia. (Bohemia and Saxony)
Cielecin, 7. Te7cin. (Prussia)
Chodiesen, 7. Chodz. (Posnan)
Chorutaniien, Gortanma, Koroshma, Khorutania.
Colberg, 7. Kogober7. (Prussia)
Crossen, 7. Korosno. (Prussia)
Csaba, 7. Naba. (Venetia)
Custrin, 7. Kostrin. (Prussia)
Culm, 7. Khegno and Khegno. (Prussia) Curzola,
island. Kuruoga. (Lazaria) Cuculo, 7. Trnava.
(Sedmipartia)

D

Danzing, 7. Gdansk. (Prussia)

Dauba, p. Lub. (Bohemia)

Delvino, 7. пр. Ёьявоѡ, Ёевоѡ. (Аѡbania) Demmin, 7.

Ёымин. (Prussia)

Dermendere, 7. Verovo and Orhovo. (Bamans Peninsula) Dignano, 77.

Vodnjan. (Austria)

Dirschau, 7. Tuevo. (Prussia)

Diurdevo, 7. Murza, Murzhevo. (Romania)

Dobrudga, обѡ. Ёобрии. (Bamansмиу рогуostrov)

Domnitz, 7. Ёомеш. (Germany)

Dohna, 7. Ёонин. (Germany)

Donau, p. Ёурнав. (Germany and Austria)

Dorpat, 7. Ёрьев. (Russia)

Dossa, 7. Тамса. (Germany)

Dresden, 7. Ёрожданы. (Saxony)

Drewenz, p. Ёревяна. (Prussia)

Drewani, Ёревѡяне. (Hanover)

Duino, 7. Ёивин. (Chorutania)

Duleigno, 7. Оѡь7ун. (Ёаѡмашия)

Durazzo, 7. Ёрау, (Аѡбания)

Е

Eger, р. О7ра. (Bohemia)
Eger, 7. Хеб. (Bohemia)
Egri-Palanka, Беѡсеро. (Боѡ7ария)
Eider, р. Е7дора. (Шѡесвин7)
Eipel, р. Ipo and Vpo. (Venetia) Eiten, 7.
Vtin. (Silesia)
Elbe, р. Naba. (Germany)
Elbing, 7. Trusa Еѡбѡn7. (Prussia)
Elbogen, 7. Nomet. (Bo7emija)
Elden, 7. Kanov. (Germany)
Eni-Zagra, 7. Tverdiya, Eapora nova. (Bamansky Peninsula) Enns, р.
3zh. (Austria)
Elster, 7. Нѡstra. (Ѥysaшия)
Eperies, 7. Pryashev. (Ven7ria)
Erlau, 7. P7ra and P7er. (Bo7emian)
Erzgebirge, 7or, Ore Mountains, Ore Mountains. (Bohemia)
Eski Zagra, 77. Old Ea7ora, Меѡešnām. (Bamansmī Peninsula) Essek, 7.
Ocem and Turov. (Croatia)
Etsch, р. Зуава. (Italy) Exin,
7. Кшуня. (Prussia)

F

Feistritz, Weisritz, p. Bystria. (Germany and Austria)
Fellin, 7. Vechin. (Russia)
Feldkirchen, 7 Top7. (Croatia) Femern,
island of Femern. (Denmark)
Fichtelgebirge, 7pori Smeru. (Bohemia)
Finsterwald 7. Grabin. (Prussia)
Fiume, 7. Pema, Pemma. (Istria)
Flatow, 7. Ehatovo. (Prussia)
Flohau, 7. Bishany. (Bohemia)
Flohe, p. Viga. (Bohemia)
Foinitza, 7. Khvoynaya. (Bamberg Peninsula)
Fraustadt, 7. Vshova. (Silesia)
Freistadt, 7. Na7ʸov. (Austria)
Freiberg, 7. Pribor. (Germany)
Frioul, Furʸyana.
Funfkirchen, 7. Peu and Peuy, Peuykh. (Venice)

G

Gablonz, 7. Рѣхонеш. (Bohemia)
Gabel, 7. Рѣхонь. (Bohemia)
Garz, 7. Корениша. (on the
Rhine) Gortz, 7. Гориша.
(Chorutania)
Gail, p. Гоѡ and Bystriша, also Еѡ. (Tiroѡ) Gaya, 7.
Kiev. (Moravia)
Garz, 7. Korenia. (Prussia)
Genova, Genes, 7. Province.
(Italy) Gera, 7. Gora. (Germany)
Gitschin, 7. Iuin. (Bohemia)
Glatz, 7. Khadzmo. (Silesia)
Gleiwitz, 7. Giviny. (Silesia)
Glogau, 7. G7ov. (Silesia)
Gnesen, 7. Gnesno. (Posnan)
Goeding, 7. Godonin. (Moravia)
Goldberg, 7. Ekatibor. (Nusaia)
Gorlitz, 7. С7орехеш and С7орехъшы. (Nysaшия)
Gottschée, обѡ. Коуевье, Коуевсмо. (Austria)
Gratz, 7. Градишма. (Posnan)
Gratz, 7. Styrian Trade. (Styria) Gran, 7.
Ostroh and Ostrom. (Bulgaria) Graudenz, 7.
Grudziądz, Grudziądz. (Poznań) Grottkau, 7.
Gorodom. (Silesia) Grossglockner, 7opa
Veński swon. (Austria) Gross-Kanitz, 7.
Kniazhina. (Venetia) Grosswardein, 7. Vemin
Varadin. (Venetia) Groszenhain, 7. Ocem
Vemin. (Samosa) Gravosa, 7. Gruz. (Italy)
Gumbinen, 7. Gombin. (West
Prussia) Guben, 7. Gubin. (Prussia)
Guhrau, 7. Gora. (Silesia)

H

Habelschwert, 7. Bystria. (Silesia)
Hainau, 7. Gaiynov. (Prussia)
Halle, 7. Lobro7ora, Lobroso. (Germany) Haskioi,
7. Bumovo. (Bamans Peninsula) Havel, p. Gavoga.
(Germany)
Hirschberg, 7. Łomсы. (Bohemia)
Hoheneck, 7. Войним. (Austria)
Heilbrunn, м. Гойна вода. (Nexия)
Heiligengeil, 7. Св. Семира.
(Pomerania) Hohenmauth, 7. High toll.
(Bohemia) Hohenelbe, 7. Upper Haba.
(Bohemia) Holleschau, 7. Gheshov.
(Moravia) Hohenstadt, 7. Eabre7.
(Moravia)
Holben, 7. Iva. (Silesia) Holsen, 7.
Gasyasina. (Prussia)
Hermannstadt, 7. Sebény and Sibín. (Sedmradia) Hoierswerde, 7.
Vosre. (Nusaia)
Horn, 7. Ro7. (Moravia)

I

Iglau, 7. I7ŕava. (Bohemia)

Insterburg, 7. Instrument.

(Prussia)

Iser, p. Isera and Is-ësera. (Austria)

Isonzo, p. Soua, Edobba. (Austria)

Istiman, 7. Egacia. (Turkey)

J

Jansdorf, 7. Pnov. (Bohemia)

Jagerndorf, 7. Krmov. (Silesia)

Idria, 7. Vydra. (Krain) Jicin, 7.

Ivin. (Bohemia)

Johannisberg, 7. Hansborn. (West

Prussia) Julin, 7. Vogin, Veneda.

(Prussia)

Jung-Bunzlau, 7. Madobercava. (Bohemia) Jurburg,

7. Oroborm. (Prussia)

Juterbock, 7. Œtrobo. (Germany)

K

- Kaden, 7. Kadan. (Bohemia)
 Kalau, 7. Kagava. (Germany)
 Kammin, 7. Kaden tamzhe Kamen. (Germany)
 Karasu, p. Msta and Mesta. (Macedonia)
 Karasu, p. Struma and Struma. (Macedonia)
 Karlsbad, 7. Karovary. (Bohemia)
 Karnthen, obʸ. Korenia. (Chorutania)
 Karlstadt, 7. Karʸoveʸ. (Bohemia)
 Karlsburg, 7. Beʸ7rad. (Sedm7radia)
 Karinthien, obʸ. Korenia. (Chorutania)
 Kaschau, 7. Koshiʸa. (Venetia)
 Kazanlick, 7. Sheynovo and Kote. (Rumelia)
 Kastoria, 7. Kostur. (Greece)
 Kempen, 7. Kurn. (Prussia)
 Kethen, 7. Kve. (Germany)
 Kimpouloung, 7. ʸoʸ7onoʸe.
 Kirkilissa, 7. Soromopermov иʸи Nosin7rad. (Bamansky Peninsula)
 Kirchhain, 7. Kustrov. (Germany)
 Kissingen, 7. Khizhiy. (Bavaria)
 Klausenburg, 7. Kagosh and Kagoshvar. (Sedmizaria) Klentze, 7. Kagosh. (Germany)
 Kliestz, 7. Kʸʸou. (Germany)
 Klagenfurth, 7. ʸeʸoveʸ. (Croatia)
 Koromezo, 7. Pсинье. (Bulgaria)
 Konigsgratz, 7. Kra7erapad and Grade7 Kra7evy. (Bo7emya)
 Konitz, 7. Khoiny7y. (Prussia)
 Kokel, p. Tirnova. (Sedmichradia)
 Kommotau, 7. Khomutov. (Bohemia)
 Komorn, 7. Komarno. (Venetia)
 Konigenhof, 7. Kradedvor. (Bohemia)
 Konigsberg, 7. Kroweve. (Prussia)
 Kopreinitz, 7. Koprivnitsa. (Croatia)
 Korosmezzo, 7. Seny. (Venetia)
 Konstanz, 7. Kostinja. (Switzerland)
 Koslin, 7. Kosin. (Pomerania)

Kosel, 7. Kosin. (Silesia) Koritza,
7. Gorja. (Greece) Kotbus, 7.
Hotebuzh. (Nusa) Kostel, 7.
Podivín. (Moravia) Kosten, 7.
Kostya. (Prussia) Krain, obx.
Kraina. (Austria) Kreitsburg, 7.
Ruzhbor. (Russia) Kreutz, 7.
Kryzhevuy. (Croatia) Kremnitz,
7. Kremnia. (V7ria) Kremsier, 7.
Kromeriz. (Moravia) Krems, 7.
Kremza. (Austria)
Kronstadt od., Brasso, 7. Brasov and Coruna. (Sedmimoravia)
Krummanu, 7. Krummen. (Bohemia)
Kuprily, 7. Vechec. (Bamans Peninsula) Kustendil, 7.
Vebobudz. (Bamans Peninsula) Kuttensburg, 7.
Kutnaya 7ora. (Bohemia)
Kulm, 7. Khagum. (Bohemia)
Kurische-Haf, Kurski Saziv. (Prussia) Kweitz,
7. Kvas. (Germany)

L

Lagosta, island. Nastovo. (Lomania)
 Laibach, 7. Nyubnya. (Austria)
 Landsberg, 7. Gorev. (Prussia)
 Lauban, 7. Nyuben (Silesia) Lauzitz,
 ob. Nyzy.
 Lautenburg, 7. Niborm. (Prussia)
 Leda-See, Lake Nebsm. (Prussia)
 Lebau, 7. Nybiy and Nyubava. (Prussia) Lebus,
 7. Nyubusha. (Germany)
 Lieben, 7. Г҃ын (Germany)
 Liepa, Neshchaya Nipa. (Bohemia)
 Liepzig, 7. Nipy and Nipcmo. (Sachsen) Leitha, 7.
 Nitava. (Germany)
 Leitmeritz, 7. Nitomerica. (Bohemia)
 Lemberg, 7. Nvov. (Galicia) Lentzen,
 7. Nenuin. (Germany) Lensen, 7.
 Nuyin. (Germany)
 Leoben, 7. Nübno and Nübina. (Germany)
 Leobschutz, 7. Gübinuin and Nübouinuin. (Germany)
 Lessino, island of Hvar and Far. (Croatia)
 Leutschau, 7. Nevoua. (V7ria)
 Levenz, 7. Nevia. (V7ria)
 Leutomischl, 7. Nitomysh. (Moravia)
 Libau, 7. Nyubava. (Russia)
 Liebenwerda, 7. Rumov. (Germany)
 Liegnitz, 7. Ne7niya. (Silesia)
 Linz, 7. Nine. (Austria) Lisza,
 7. Nezhno. (Germany) Littau,
 7. Nitovya. (Moravia) Littai, 7.
 Netiya. (Chorutania) Laun, 7.
 Nunya. (Bohemia) Lissa, 7.
 Nezhno. (Prussia)
 Lubeck, 7. Nübiya and Nübom. (Germany) Luben,
 7. Nübin. (Prussia)
 Luchow, 7. Ny7и. (Hanover)
 Lukkau, 7. Nymov. (Germany)

Lutzen, 7. Nyzhin. (Samosa)

Luditz, 7. Mutyia. (Bohemia)

Lundenburg, 7. Breyav and Breuisav. (Prussia)

M

Magdeburg, 7. Levin. (Germany)
Main, p. Mo7an. (Germany)
Mainz, 7. Mo7yu. (Germany)
Makarsko, 7. Momry. (Lahmania)
Marburg, 7. Maribor. (Styria)
Marienburg, 7. Kobyla. (Prussia) Maria-
Theresiapol, 7. Soboda. (Ven7ria)
Marienburg, 7. Maborm. (Prussia)
Marienwerder, 7. Kviduin. (Prussia)
Markgrabowo, 7. Ogeshm. (Prussia)
March, p. Morava. (Moravia)
Meiszen, 7. Myshin. (Sachsen)
Meleda, island. Мѹет. (Ѡаѹмашия)
Melk, 7. Меѹъним. (Germany)
Meonia, 7. Pasѹym. (Туршия)
Merseburg, 7. Mezhibor. (Germany)
Mettau, p. Meta, Msta. (Bohemia and Moravia)
Mewe, 7. Gniev. (Prussia)
Mies, 7. Strzibro. (Bohemia)
Mies, p. Mzha. (Bohemia)
Michelstatten, village of Vesovo. (Krain)
Mikilenburg, 7. Nyubov and Rapo7. (S.
Germany) Mirchau, 7. Mirokhov. (Prussia)
Mischkolz, Mishmovey. (Venetia)
Mitrowitz, 7. Ѓmitrovia. (Bamans Peninsula) Mitterberg,
Pisino, 7. Pasin. (Austria)
Moldau, p. Vїta, Vїta and Mїta. (Bohemia) Mottling, 7. Metina.
(Chorutania)
Mesokovesd, 7. Kivazhd. (V7ria)
Moldauthein, Vѹtavsmij ty. (Bo7emia)
Monchgut, 7. Rodoviu. (Ost. Rana)
Morasch, p. Marosha. (Venetia)
Mosburg, 7. Mokhov, Sāvar. (Venetia)
Mugeln, 7. Mo7iѹъna. (Nusaiya)
Muglitz, 7. Mo7eѹiѹa and Mo7eѹiѹa. (Moravia)
Muhlhausen, 7. Miѹevma. (Bohemia)

Munchen, 7. Mnichov. (Bavaria)
Munchsberg, 7. Voynov Mestec. (Bohemia)
Munster, 7. Vechna. (Schleswig)
Munchengratz, 7. Mnichov, Gradine. (Bohemia)
Muritz, os. Maroua and Moroua. (Sev. Germany)
Munkatsch, 7. Mumauev. (Venetia)
Muskau, 7. Muschov and Muzhakov. (Nusa)

N

Namslau, 7. Namyshov. (Silesia)
Narenta, 7. Neretva. (Lithuania)
Narva, 7. Ruzhiv. (Russia)
Nehrung, Nereya (between Frisch and Kurish-7pal). (Prussia)
Neidenburg, 7. Niborm. (Prussia)
Neisiedlersee, Peisose. (Austria) Neisse,
Nis and Nis, 7. Nisa. (Silesia) Neitra, 7.
Nitra. (Slovakia)
Netze, p. Neteu and Netou. (Germany)
Neuhaus, 7. Indrichov-7radeu. (Bohemia)
Neumark, 7. New Tor7. (Venetia) Neumark,
7. Vtorni. (Nehia)
Neusatz, 7. New Garden. (Vienna)
Neusohl, 7. Bansmaya Bystria. (Vienna)
Neutitschen, 7. Nov. Iuin. (Bohemia)
Neustadt, 7. New Place. (Bohemia)
Nieman, p. Khron and Neiman. (Russia)
Niolsburg, 7. Nimuv and Mimuv. (Moravia) Nona,
Hin. (Lithuania)

O

Oberlaibach, 7. Upper. (Horutania)
Obervellach, 7. Beyan. (Horutania)
Odenburg, 7. Sopron. (V7ria)
Oderberg, 7. Bo7uman. (Sigesia)
Oder, p. Odra. (Germany)
Oels, 7. Oeshnia. (Sigesia) Oesterreich,
Austria, Pamushchaya semya.
Ofen, 7. Buda and Peu-Budino. (Vienna) Ohre,
p. Opa, Ara, Vra and Opa. (Germany) Olmutz,
7. Gogomu, Ogomu. (Moravia) Olymphe, 7opa
Naha. (Greece)
Oppeln, 7. Opole. (Silesia)
Opus, [ort Temovo, and Opsen. (ҫаҗмашия)
Ortelsburg, 7. Sytno. (Prussia)
Oschatz, 7. Ozhiy. (Ean. Germany)
Ostmark, ob. Eastern March. (Austria)
Ostrau, 7. Ostrova. (Moravia)
Ouskoub, 7. Smopye. (Bamans Peninsula)

P

Parenzo, 7. Porec. (Istria) Passau, 7.
Passau. (Austria) Passewalk, 7.
Pustovom. (Germany) Pettau, 7. Ptuj.
(Styria)
Peene, 7.p. Peene. (Germany)
Pest, 7. Реѣъ and Реu. (Bulgaria)
Philipopel, 7. Рѣовdiv. (Bulgaria) Pirnitz, 7. Bortnija.
(Moravia)
Pilsen, 7. Pilsen. (Bohemia) Pirano,
7. Pirano. (Styria)
Plattensee, Balaton Вѣатное озеро. (Bohemia)
Pleschen, 7. Рѣшев. (Posnan)
Plon, 7. Pung. (Northern Germany)
Podersam, 7. Podborany. (Bohemia)
Polnich Krone, 7. Koronov. (East
Prussia) Polsen, 7. Pungunia. (Bohemia)
Posen, ob. Posnan. (Prussia)
Potsdam, 7. Postupin. (Prussia)
Pregel, p. Реѣоѣa. (Prussia)
Prerau, 7. Prerov. (Moravia)
Presburg, 7. Bretisѣav. (Bratislava)
Preignitz, 7. Brezhnya and Brsenya. (Germany)
Prosnitz, 7. Piseunya. (Germany)
Prossnitz, 7. Prosteev (Moravia)
Pudowa, 7. Budov. (Moravia)
Puglitz, 7. Podѣjuustin. (Germany)

Q

Qucizs, p. Kvas. (Silesia)

R

Raab, 7. Ерѣев. (Austria)
Radkersburg, 7. Rad7ona.
(Chorutania) Ragusa, 7. Ёубровним.
(Ёаѡмашия) Rakonitz, 7.
Ратовними. (Bohemia) Ratzburg, 7.
Ratibor. (Germany) Raudnitz, 7.
Rudnia. (Bohemia) Regensburg, 7.
Resno. (Bavaria) Reichenberg, 7.
Nibere. (Bohemia) Reicnenau, 7.
Rychnov. (Bohemia) Redenitz, p.
Radania. (Bavaria) Rekenitz, 7.
Ramitnia (Germany) Rheims, 7.
Remesh. (France)
Reuss, 7. Russ. (Germany)
Reval, 7. Kogivan. (Russia)
Rhein, p. Rin. (Germany)
Riesenburg, 7. Probut. (Pomerania)
Riesengebirge, 7ory, Ispinoiny 7ory and Koromonoshi. (Bohemia) Risano,
7. Risano. (Lomania)
Ritschenwalde, 7. Ritschenwalde. (Posnan)
Romerstadt, 7. Romerstadt. (Moravia)
Ronneburg, 7. Ronneburg. (Germany)
Rostock, 7. Rostom. (Prussia, Pomerania)
Roslau, 7. Roslav. (Germany)
Rovigno, 7. Rovin. (Istria)
Rugen, island of Rügen and Rana. (Germany)

S

Saar, 7. Mdar. (Bohemia)
 Saatz, 7. Mateu. (Bohemia)
 Saale, p. Sogava, Saha. (Germany)
 Sagan, 7. Mahan. (Prussia)
 Saibusch, 7. Mive. (Gania)
 Saint Gotthard, Monastery. (Venetia)
 Salburg, 7. Saʁovar. (Venetia)
 Saldenhofen, 7. Vosenia. (Austria)
 Salzburg, 7. Sogonoprad. (Tiro)
 Sablioncella, Pogost. Peshaya. (Lomania) Sajo, p.
 Sjana, Sogona. (Venetia)
 Samland, Рѣтарный бере7. (near Frisch and Kurish
 7a[a] Samter 7. Shamotyʁи. (Posnan)
 Sanct-Veit, 7. Vit. (Chorutania)
 Sandec, 7. Sned. (Gania) Satmar,
 7. Nemtiba. (V7ria) Saybusch, 7.
 Mive. (Gania) Scargona, 7.
 Smapdin. (Gagania)
 Chemnitz, 7. Stavnija and Avnija. (Ven7ria)
 Schildberg, 7. Ostrechov. (Posnan)
 Schilenberg, 7. Mumberm, Mumborgina. (Kraina)
 Schlau, 7. Sany. (Bohemia)
 Schleiz, 7. Shʁeʁ. (Germany)
 Schlukenau, 7. Shʁymnov. (Bohemia)
 Schmolnitz, 7. Смоʁним. (Venetia)
 Schneegebirge, 7. Snow Mountains.
 (Bohemia) Scholanke, 7. Трюонма. (West
 Prussia) Schrimme, Шрем иʁи Срем.
 (Prussia) Schuttenhfen, 7. Суриша.
 (Bohemia) Schweidnitz, 7. Свидниша.
 (Silesia) Schwetz, 7 Свице. (Prussia)
 Schweirin, Everin. (Northern Germany and
 Posnan) Schwiebus, 7. Svedobin. (Prussia)
 Seben, 7. Sobinov. (Venetia)
 Sebenico, 7. Sibenik. (Croatia)
 Seltschau, 7. Sedschany. (Bohemia)

Sereres, 7. Ser. (Turkey)
Seibenburgen, ob. Sedmichradia and Transylvania.
Silesien, ob. Samesama. (Prussia)
Silistria, 7. ЁоростоѸ иѸи Ёерстер. (Bulgaria)
Sirmien, between Ёунаем and Savoy, Srem. (Austria)
Skeidnitz, Шмудиин and ШмѸов. (Germany)
Skutari, 7. Smad. (Agbania)
Soldau, 7. Yagodovo. (Prussia)
Saloniki, 7. Sogun, Terema. (Macedonia)
Solnok, 7. Negnom. (Venice)
Solta, island. Ёервенот. (ЁаѸмашия)
Sorau, 7. Ѹарев иѸи Маров. (Prussia)
Soovar, 7. СѸан. (Venetia)
Spalato, 7. Spet. (Lagoon)
Spree, p. Sprava and Sprava. (Germany)
Spremburg, 7. Gorodom. (Nusa)
Sprottau, 7. Sprotava. (Prussia)
Sroda, 7. Wednesday. (Silesia)
Stagno grande, 7. Ston veѸiniy. (ЁаѸмашия)
Stargard, 7. Old 7ород. (Prussia)
Stein 7. Kamenem. (Chorutania)
Starkenbach, 7. Ijemnia. (Bohemia)
Steiamanger, 7. Kamenu. (V7ria)
Stolpe, 7. СѸупсто andѸи СтоѸп. (Pomerania)
Straszburg, 7. Brodni and Brodnia. (West Prussia)
Straubing, 7. Strubina. (Bavaria)
Steier, 7. and p. Styr. (Austria)
Steiern, Styrm. (Austria)
Steiermark, Styrm. (Austria)
Sternberg, 7. Evesda-7ora. (Bohemia)
Stuhlweissenburg, 7. БеѸ7rad-StoѸny. (Vienna)
Strelitz, 7. Strelitsa. (Germany)
Streme, p. Strumina. (S. Germany)
Stettin, 7. Ёетина. (Prussia)
Sueta, 7. Svyata. (Gogandia)
Szekler, nar. Simu. (Sedmizaria)
Szolonok, 7. Sogni. (V7ria)

T

Tanais, Tanaquil, Топ, Сѣвянская рѣка. (Russia)
Tatar-Bazardtshik, 7. Basarum, Konia and Batom. (Bamans Peninsula)
Taus, 7. Lomazhiny. (Bohemia)
Tetschen, 7. Leuin. (Bohemia)
Teschen, 7. Teshin. (Silesia) Taja,
p. Lya. (Moravia)
Theiss, p. Tissa. (Venetia)
Theresiapol, 7. Subbotia, Subbotnia and Sobodma. (Venetia) Thorn,
7. Torun. (Prussia)
Tilsit, 7. Tyssa and Tysza. (Prussia) Teplitz,
7. Teníy. (Bohemia)
Tollensee, os. Тохениша. (Northern Germany)
Torgau, 7. Торгов. (Germany)
Trajectum, Utrecht, Виѣтабур7. (Gogandia)
Transilvania, Siebenburgen, Седми7радя.
Trau, 7. Тро7ир. (Тѣмашия)
Trove, 7. Травна. (Germany)
Triest, 7. Терст. (Austria)
Troppau, 7. Опава. (Moravia)
Trautenau, 7. Трутнов. (Bohemia)
Trubau, 7. Мор. Trebova. (Moravia)
Tschaslau, 7. Naschav. (Bohemia)
Tschernowitz, 7. Nernovy. (Bumovina)
Tschernembl, 7. Nernome. (Khorutania)
Turnau, 7. Turnov. (Bohemia)
Turla, p. Тнестр. (Russia)
Tusla, 7. Соѣ. (Bamansmij Peninsula)
Thuringtrwald, Туринсмij ѱес. (Germany)

U

Udine, 7. Videm. (Italy) Ucker,

p. Vmra. (Germany) Ungh, p.

Vzh. (Venice) Unghwar, 7.

Vzhgorod. (Venice)

Usedom, island of Vinщѡав and Vсоним.

(Germany) Utrecht, 7. Виѡтъбур7. (Gogandia)

W

Wagram, 7. O7run. (Austria)
 Weitzen, 7. Vauov. (Venetia)
 Walk, 7. Vo8om. (Russia)
 Walskleben, 7. Vagishevo. (Germany) Wardar, p.
 Vemaya. (Macedonia)
 Warnow, p. Varnova, Vranona, Vrana. (Germany)
 Wda, p. Vda. (Russia and Poland)
 Wehlau, 7. Végav and Végava. (Prussia)
 Weiskirchen, 7. Béya 8ermov. (Ven7ria)
 Weiszenburg, 7. Bé7rada. (Bavaria)
 Veglia, Wekla, island of Karmi and Kermi. (Sardinia)
 Weitra, 7. Vitoras. (Bohemia)
 Weitenau, 7. Veda. (Germany)
 Wenden, 7. Venda, and Venden. (Russia)
 Wenetia, 7. Veneta and Veneda. (Italy)
 Weser, p. Veseppa. (Germany)
 Weizkirchen, 7. Grania. (Moravia)
 Weistritz, p. Bystrica. (Germany)
 Wesenberg, 7. Vimirm. (S. Germany)
 Widin, 7. Budin and Bdin. (Serbia)
 Videnetz, 7. Voden. (Gogania)
 Wien, 7. Veden, Beu, Vienna. (Austria)
 Wienerwald, Vedenci yec. (Austria) Willach,
 7. Be8im and Be8am. (Chorutania) Willenberg,
 7. Vegborm. (Prussia) Wilzburg, 7.
 Vigenburg7. (Bavaria)
 Windisch-Fiestritz, p. and 7. Savyanska Bystria. (Austria) Windischgratz,
 7. S. Grade. (Styria)
 Wischau, 7. Vishmov. (Moravia)
 Wismar, 7. Vesmir. (Germany)
 Wittenberg, 7. Vitobor7. (Prussia)
 Wittingen, 7. Trebon (Bohemia)
 Wittichenau, 7. Kugov. (Nuzhiny)
 Vlordingen, 7. Savenburg7. (Gugania)
 Wolfsberg, 7. Vogomov. (Styria)
 Wolgast, 7. Wolgast and Wolgast. (Pomerania)

Volkermarkt, 7. Vemove. (Styria) Wollin,
island. Vogin, Vsnim. (Prussia) Wrechau, 7.
Vresnya and Vresnya. (Posnan) Wustrow, 7.
Island. (Germany)

Z

Zara, 7. Eader, Eadar. (Ҙаҗмашия)
Zara Vechto, 7. Bioprad, Old Eadar. (Ҙаҗмашия) Zeitz,
7. Miya. (Germany)
Zeng, 7. Sen. (Ҙаҗмашия)
Zerbst, 7. Serbschte, Serbschte. (Germany)
Zirknitzersee, Nernoveome, Oserpo. (Austria)
Zithen, 7. Sytna. (Germany)
Zittau, 7. Mitava. (Sachsen)
Znaym, 7. Enaymo. (Moravia)
Zobten, Zobtenberg, 7. Sobotma. (Silesia)
Zuhlsdorf, 7. Syusiha. (Germany)
Zwikau, 7. Evimov, (Saxony)
Zwittau, 7. Svitava and Svitava. (Moravia)

A

Austria, Ramuschema Semya.

Ara, Opa, p. Ohre. (Germany)

B

Ba7, 7. Carlopago. (Italy)
Basarum and Batom, 7. Tatar-Bazardschir. (Bamans Peninsula) Bagaton,
Lake Batno, Balaton, Plattensee. (Venice)
Bamman, Bakkan Geb., Haemus. (Bamans Peninsula) Babi
Bridge, 7. Bomst. (Prussia)
Banov, Bansmaya Bystria, Neusohl. (Sova) Bardiev,
7. Barthfeld. (Austria-Hungary) Barin, 7.
Berlin. (Prussia)
Bar, 7. Antivari. (Ўаҳмашия)
Benezhov, 7. Bensen or Beneschau, Bentsch.
Berat, 7. Berat. (Albania)
Berunma and Mzha, p. Beraun. (Bohemia and Ўлbania)
Gora, 7. Bergen. (Germany)
Berezhany, 7. Brzezan. (Gagauzia)
Veden, 7. Beu, Wien. (Austria)
Bite and Monastery, 7. Bitalia. (Bamans Peninsula) Bi7rad, 7. Zara,
Old Eadar. (Ўаҳмашия)
Bajnozero, Balaton. (Venice) Boomin,
7. Oderberg. (Silesia) Bo7, p. Bu7.
(Russia)
Bocca v. Kattaro. Pirnits. (Moravia)
Braunsburg. (Pomerania)
Branny Bor, Ро7опеҳуы, 7. Brandenburg. (Prussia)
Brau, island. Brazza. (Ўаҳмашия)
Brasov and Coruna, Cronstadt od. Brasso. (Sedmizaria)
Bre7 boshoi, 7. Brieg. (Silesia)
Breznia, p. Breznia and Breznia, Priegnitz. (Germany) Brezno,
7. Bries. (Venetia)
Brest-Nitovsky, Bereste. (Russia)
Bretisava, 7. Presburg, Pogoni. (Breslau) Bretisava, Presava,
Vratissava, Breslau. (Silesia) Brodni and Brodnia, 7.
Strassburg. (Prussia) Brumov, 7. Braunau. (Bohemia)
Bu7, p. Bo7. (Russia)

Buda, 7. Ofen. (Venetia)
 Budva, 7. Budua. (Macedonia)
 Bud7opъ and Byd7opъ, 7. Bromberg. (Prussia)
 Budin, 7. Widdin. (Serbia).
 Budishin, 7. Bautzen. (Нужишы)
 Budov, 7. Pudowa. (Moravia)
 Busm, 7. Bausk. (Russia)
 Budeevишы, 7. Budweis.
 (Bohemia) Bumoveш, 7. Bukey. (Нусашия)
 Bumovo, 7. Haskioi. (Bamanski Peninsula)
 Bystria, 7. Bansmaya, Neusohl. (Venice)
 Bystria, 7. Habelschwert. (Silesia, Kadsmo)
 Bystrya, p. Gog, Eina, Gail. (Tiroh) Bystrya, p. Weistriz. (Germany)
 Bystrica Sava, p. and 7. Windisch-Feistriz. (Austria)
 Byshany, 7. Flohau. (Moravia)
 Brno, 7. Brunn. (Moravia)
 Begaya шermov, 7. Weiskirchen. (Venetia)
 Begorod, 7. Ammermann. (Russia)
 Begrad, 7. Bellegarde. (Prussia and France)
 Begrad, 7. Berat. (Albania)
 Beg7rad, 7. Carlsburg. (Sedm7radia)
 Begrad, Biograd, Star. Eadar, Zara vecchio. (Greece)
 Be7rad, 7. Weisenburg. (Bavaria)
 Begrad Stuhlweissenburg. (Vienna) Begin and Begam, 7. Willach. (Horutania) Begosero and Begosepa, 7. Egri-Palanka. (Bulgaria) Bielersee, Bielersee. (Switzerland and Tyrol) Belorussia, Beloserbia. (Russia)
 Begany, 7. Oberwellach. (Chorutania)
 Begun and Begun, 7. Bielitz. (Silesia)

V

Vagishevo, 7. Walsleben. (Germany)
 Vangava, island. Vsnoyim, Usedom. (Prussia)
 Varadin, 7. Grosswardein. (Bulgaria)
 Varnova, p. Warnow. (S. Germany)
 Vayov, 7. Waitzen. (Bulgaria)
 Veda, 7. Weitenau. (Germany)
 Vexav, Vexjava, Ivava, 7. Wehlau. (Prussia)
 Vexe7rad, 7. Gradishma, Altstadt. (Moravia)
 Vexec, 7. Kuprluy. (Turkey)
 Vesecovo, Michelstatten. (Krajina)
 Veginya, p. Wardar. (Turkey)
 Veginiy Svon, 7opa Groszglockner. (Austria)
 Veginiy Varadin, 7. Grosswardein. (Venice)
 Vegin, 7. Fellin. (Russia)
 Vegborm, 7. Willenberg. (Prussia)
 Vegbudz, 7. Kustendil. (Bulgaria) Viegmove, 7.
 Volkermarkt. (Styria)
 Vegno, 7. Munster. (Silesia) Wends.
 (Friesland and Curland) Wenda and
 Wenden, 7. Wenden. (Russia) Venetia, 7.
 Venetia. (Italy)
 Verchaba and Verchabye, 7. Hohenelbe. (Bohemia)
 Verkhni, 7. Oberlaibach. (Horutania)
 Vesmir, 7. Wismar. (Germany)
 Videm, 7. Udine. (Italy)
 Vetvar, 7. Altenburg. (Germany)
 Vitenburg, 7. Wilzburg. (Bavaria)
 Visprem, 7. Wiesenberg. (Germany)
 Vitobor, 7. Wittenberg. (Germany)
 Vitovo, 7. Arkona. (Rana Island)
 Vit, 7. St. Veit, (Horutania) Vitoras
 7. Weitra. (Austria) Vyshmov, 7.
 Wischau. (Moravia) Voden, 7.
 Widenetz. (Gogania) Vodnya, 7.
 Dignano. (Austria) Vosenia, 7.
 Saldenhofen. (Austria)

Vojnim, 7. Hohenek. (Austria)
Vogesen and Bogen, 7. Wolgast. (Pomerania)
Vogtawa, Vogtawa, p. Moldau.
Vogmove, 7. Wolfsberg. (Styria)
Vogom, Vogmi, 7. Walk. (Russia)
Wojna, 7. and island Wojna, Wollin. (Prussia)
Vostunaya Markia, Ostmark.
Vosprey, Voery, Voery, 7. Hoierswerda. (Nusaia)
Vgtawcmny Tyn, 7. Moldauthein. (Bohemia)
Vratisava and Vratisav, 7. Breslau.
Vreshnya and Vresnya, 7. Wreschen. (Posnan)
Tuesday, 7. Ntumark. (Moravia)
Vshova, 7. Fraustadt. (Silesia)
Vsesero, p. Weser.
Vtava, p. Muta, Moldau. (Bohemia)
Vg7a, p. Flohe. (Bohemia)
Vydra, 7. Idria. (Krajina)
Vysomoe Mito, 7. Hohenmauth. (Austria)
Veden, Wienerwald.
Veden, Beu, 7. Vienna.

G

Gavoga, p. Havel. (Germany)
 Gainov, 7. Hainau. (Prussia)
 Ganiu, 7. Gagai. (Bamberg Peninsula) Hansberg, 7.
 Johannisberg. (Prussia)
 Gdanski, 7. Danzig. (Prussia)
 Giviva, 7. Gleiwitz. (Silesia) G7ov,
 7. Glogau. (Silesia) Goma, 7.
 Lomatsch. (Samoska)
 Gybouni, Nyubouni, 7. Leobschutz. (Germany)
 Gniew and Gnev, 7. Mewe. (Prussia)
 Gniezno and Gnesno, 7. Gnezen. (Prussia)
 Godonin, 7. Goding. (Moravia)
 Goshev, 7. Holleschau. (Moravia) Gomomu,
 7. Olmutz. (Moravia) Gos, p. Bystrica and Eina,
 Gail. (Tiro) Gosina. 7. Holsen. (Germany)
 Gombin, 7. Gombinen. (Silesia)
 Gora, 7. Gohrau. (Prussia)
 Gorev, 7. Landsberg. (Prussia)
 Goria, 7. Gortz. (Chorutania)
 Gorodmov, 7. Grottkau. (Silesia)
 Gorodom, 7. Grodek. (Germany)
 Gorsma and Gora, 7. Bergen. (Island of Rana)
 Gorotanma ob. Choruthanien.
 Gorshuvty, 7. Bischofsteinitz. (Bohemia)
 Grabin, 7. Finsterwald. (Prussia)
 Gradishma, 7. Vezerapad. Altstadt. (Moravia)
 Gradishma, 7. Gratz. (Posnan)
 Granija, 7. Weiskirchen. (Moravia)
 Gradé Krájevy, 7. Konigsgratz. (Bohemia) Gradé
 Sovenci, 7. Windisch-gratz. (Styria) Gradom, 7.
 Spremberg. (Nusa)
 Gron and Hron, p. Gran. (Austria)
 Grudew and Grudsionds, 7. Graudenz. (Prussia)
 Gruz, 7. Gravosa. (Italy)
 Gustopeu, 7. Auspitz. (Moravia)

Ł

Łеревеном, island Solta. (Łаўмашия)
 Łерпт, 7. Ёрьев, Dorat. (Russia)
 Łива, р. Ёва, Е. Ёвина, Duna. (Russia)
 Łивин, 7. Duino. (Chorutania)
 Mitrovica, 7. Mitrowitz. (Bamans Peninsula) Nestr, р. Turgha.
 (Russia)
 Zobro7ora, Zobrosog, 7. Halle. (Germany)
 Zog7opoge, 7. Kimpolung. (Bumovina)
 Łоўениша, р. and os. Tollensee. (Central
 Germany) Łомсы 7. Hirschberg. (Bohemia)
 Łомажѹишы, 7. Taus. (Bohemia)
 Łом, 7. Dommitz. (Germany)
 Łон, 7. Dohna. (Germany)
 Łон, р. Tanais, Tanaquil, Сѹавянская рема.
 Łorostѹ, 7. Сиѹистрия. (Bulgaria) Ёrau, 7.
 Dourazzo. (Albania)
 Ёirinov, Rinopo, 7. Adrianople, Edrene. (Bamans
 Peninsula)
 Ёrevyana, Drewenz. (Prussia)
 Ёrevѹane, нареu. Drevani. (Hanover)
 Ёrozhdyanу, 7. Ёresden. (Samosa)
 Ёubrovnim, 7. Ragusa. (Łаўмашия)
 Ёуб, р. Dauda. (Bohemia)
 Ёунав, р. Donau. (Germany)
 Yagadovo, 7. Soldau. (Prussia)
 Thuringerwald. (Germany)
 Demmin, 7. Demmin. (Prussia)
 Тауа, р. Тауа. (Moravia)
 Liebocher, р. Liebocher.
 (Moravia) Magdeburg, 7.
 Magdeburg. (Germany) Teischen,
 7. Teischen. (Bohemia)
 Ёьявоѹ, 7. Delvino, Devol, Eneus. (Аѹbania)

E

E7dora, Eider River. (Schleswig)
Ebganm, Trusa, 7. Elbing. (Prussia)

M

Ma7an, 7. Sagan. (Prussia)

Mambor7, 7. Senftenberg.

(Bohemia) Marov, 7. Sorau.

(Prussia) Matew, 7. Saatz.

(Bohemia)

Mdyary, 7. Saar. (Bohemia)

Megesni, Staro-Eaporie, 7. Eski-Zagra. (Bamans Peninsula) Meravna and

Bograd-Veni. (Russia, Bessarabia)

Mive, 7. Saybusch. (Gania) Mitava, 7.

Zittan. (Samponia) Miua, 7.

Zeitz. (Germany) Mmutia, 7.

Luditz. (Bohemia)

Mumberm, 7. Mumborgina, Schilenberg. (Kraina)

Murzha, 7. Diurdevo. (Romania)

E

Eabre7, 7. Hohenstadt. (Moravia)
Ea7rep, 7. Agram. (Chorutania)
Ea7opa new, Tverdiya, 7. Eni-Zagra. (Bamans Peninsula) Eadar, 7.
Old Bi7rad, Zara, Vecchia. (Lamaia)
Eader, 7. Zara. (Lesser Moravia)
Eapadnaya Vinina, p. Vinina, Leva, Duna. (Russia)
Evo7en, 7. Altsohl. (Venice)
Eveerin, 7. Schwerin. (Germany and Poznan)
E7opee, 7. Gorlitz. (Germany)
Eiga, Gog, Bystria, p. Gail. (Horutania)
Egatibor, 7. Goldberg. (Sigenia) Egatina,
p. Aranoyos. (Ven7ria) Egatovo, 7. Flatow.
(Prussia)
Egatniya, 7. Istiman, Ichtiman. (Bamans Peninsula) Enaymo
and Enoim, 7. Znaim. (Moravia)

I

I7yaba, 7. Iglau. (Bohemia) Isъёсера,
Iсера, р. Isar. (Austria) Iува, 7.
Halben. (Silesia) Iуемниша, 7.
Starkenbach. (Bohemia)
Indrichov 7radeш, 7. Neuhaus.
(Bohemia) Instruu, 7. Insterburg.
(Prussia) Ipoуъ, р. Eipel. (Venetia)
Iсponiny 7ory, Riesen gebirge. (Bohemia)
Iuinin, 7. Gitschin, Jicin. (Bohemia)

K

Kadan, 7. Kaden. (Bohemia)
 Kogava, 7. Kalau. (Germany)
 Kamen, 7. Kamin, Cammin. (Prussia)
 Kamenia 7. Chemnitz. (Venetia)
 Kamnem, 7. Stein. (Horutania)
 Kanon, 7. Elden. (Germany)
 Karas, Korosch. (Venetia)
 Kastav, 7. Castua. (Istria)
 Kvas and Kvisa, 7. Kweitz, p. Queisz. (Nusaia)
 Kveuu, 7. Kethen. (Germany)
 Kviduin and Kvidin, 7. Marienwerber. (Prussia)
 Kezhmarem, 7. Kasmarkt. (Vienna)
 Kiev, 7. Kyan, Kuava, Kion. (Russia)
 Kiev, 7. Gaya. (Moravia)
 Kivadz, 7. Mezokovesd. (V7ria)
 Khadno, 7. Kammin. (Germany)
 Khadzmo, ob. Glatz. (Prussia)
 Khatova, 7. Klattau. (Bohemia)
 Khoncm, 7. Klentze. (Germany)
 Кѡюи, 7. Klietz. (Germany)
 Knyasiha, 7. Gross-Kanitz.
 (Venetia) Kobуѣиша, 7. Marienburg.
 (Prussia) Kosѣin, 7. Koslin.
 (Pomerania)
 Kosiy, 7. Kosel. (Silesia)
 Koronova, 7. Polnische Krone. (Prussia)
 Kobober7, 7. Colberg. (Prussia)
 Kogosh and Kush, Kogoshvar, 7. Klausenburg. (Sedmizaria)
 Kogivan, 7. Reval. (Russia)
 Komarno, 7. Komorn. (Bulgaria)
 Kamen, 7. Steinam-Anger. (Bulgaria)
 Konstantinopol, 7. Sarpad, Vilinia. (Turkey)
 Koper, 7. Capo d'Istria. (Austria) Koprivnica,
 7. Koprainitz. (Croatia) Korenia, ob.
 Karinthien.
 Korenia, 7. Garz. (on the island of
 Rane) Kormonoshi, Riesengebirge.
 (Bohemia)

Korosno, 7. Crossen. (Prussia)
Koroshmo and Gorotanma, Horutania, ob. Choruthanien.
Koruyua, island of Curzola. (Lazaria)
Coruna and Brasov, Kronstadt od. Brasso. (Sedmizadria)
Koster, 7. Behrent. (Prussia) Kostur,
7. Kastoria. (Greece) Kote, 7.
Kazanlick. (Romania) Kotor, 7.
Cattaro. (Ћаѡмашия) Kostniua, 7.
Konstanz. (Switzerland) Kostrin, 7.
Custrin. (Prussia) Kosten, 7. Kosten.
(Prussia)
Kouevie, Kouevsmo, ob. Gottschee. (Croatia)
Koshia, 7. Kaschau. (Venetia)
Krain, ob. Krain.
Kra7erapadeu, 7. Konigsgratz. (Bohemia)
Kpo7eueu, 7. Konigsberg. (Prussia)
Kpa7edvor, 7. Konigenhoff. (Bohemia)
Kremniua, 7. Kremnitz. (V7ria)
Kremza, 7. Krems. (Austria)
Krizhevuy, 7. Kreutz. (Croatia)
Kromeriz and Kromeriz, 7. Kremsier. (Moravia)
Krummau, 7. Krummau. (Bohemia)
Krushnye 7ory, Erzgebirge. (Bohemia)
Krumov, 7. Jagerndorf. (Silesia) Kugiev,
7. Wittichenau. (Nysa) Kumpno, 7.
Kempen.(Silesia)
Kutnaya 7ora, 7. Kuttenderg. (Bohemia)
Kurmij sa7ив, Kurische-Haf. (Prussia) Kшыня,
7. Exin. (Prussia)

N

Naba, p. Elbe. (Germany)
 Nabín, 7. Albona. (Istria) Nastova,
 island of Lagosta. (Наѡмаѡиѡ) Nahá,
 7opa Olympe. (Greece) Ne7niá, 7.
 Lignitz. (Nysaѡиѡ) Nebcmo,
 Leba-See. (Prussia) Nevoua, 7.
 Leutschau. (V7ria) Netyia, 7. Littai.
 (Chorutania) Nibereu, 7.
 Reichenberg. (Bohemia). Nineu, 7.
 Linz. (Austria)
 Nicsm, Ninyu, 7. Leipzig. (Sachsen)
 Nitovya, 7. Littau. (Moravia) Nitava,
 p. Leitha. (Germany)
 Nitomerija, 7. Leutmeritz. (Bohemia) Nitomysh,
 7. Leutomysl. (Bohemia) Niborm, 7.
 Lautenburg. (Prussia)
 Nosin7rad иѡи Soromayeprom, 7. Kirkilissa. (Bamanski
 Peninsula)
 Nomet and Nomot, 7. Elbogen. (Bohemia)
 Nevia, 7. Levenz. (V7ria)
 Ny7i, 7. Luchow. (Germany)
 Nyzhin, 7. Lutzen. (Samoson)
 Nymov, 7. Luckau. (Germany)
 Nuny, 7. Laun. (Bohemia)
 Nuyin, 7. Lensen. (Germany)
 Nuzhiy, ob. Lausitz.
 Nvov, 7. Lemberg. (Gania)
 Nvstra, p. Elster. (Germany)
 Nyubava, 7. Libau. (Russia)
 Nyuava, Nyby, 7. Lobau. (Prussia)
 Nyuban, 7. Lauban. (Silesia)
 Nyubia, Nyubom, 7. Lubeck. (Germany)
 Nyubin, 7. Luben. (Prussia)
 Nyubina, 7. Leoben. (Styria)
 Nyubyan, 7. Laibach. (Chorutania)
 Nyubov, 7. Mikilenburg.
 (Gurmania)

Nubusha, 7. Lebus. (Prussia)

Nezhno, 7. Lisza. (Germany)

Nezh, 7. Alessio. (3pir)

M

Mamar and Mormy, 7. Makaraska. (Ҙаҗмашия)
Magbor, Kobynia, 7. Marienburg. (Prussia) Manyu,
p. Morava. (Russia)
Maribor, 7. Marburg. (Styria)
Maroua, p. Muritz. (Germany)
Marosha, p. Marosch. (Venetia)
Matia, p. Zeta. (Nerono7oria)
Mezhibor, 7. Merseburg. (Germany)
Mezhibor, 7. Birnbaum. (Prussia)
Меҗъни, 7. Melk. (Germany)
Mertviша, p. Moroua. (Nerono7oria)
Meta, p. Mettau. (Bo7emija)
Metҗишма, 7. Mottling.
(Chorutania) Mzha, Berunm, p.
Mies. (Bohemia) Mimyov, 7.
Nikolsburg. (Moravia) Mievm, 7.
Muhlhausen. (Bohemia) Mirchov, 7.
Mirchau. (Prussia) Mishmove, 7.
Mischkolz. (Venetia)
Mishma and Mysin, 7. Meissen. (Saxony)
Mado-Bozhava, 7. Jung-Bunzlau. (Bohemia)
Mhet, island of Meleda. (Lomania)
Munich, 7. Munchen. (Bavaria)
Mnichov 7radine, 7. Munchengratz. (Bohemia)
Мо7ан, p. Main. (Germany)
Мо7еҗиша, 7. Muglitz. (Moravia)
Мо7иҗна, 7. Mugeln. (Nysaшия)
Мо7уц, 7. Mainz. (Germany)
Monastery, Bitholia (obitheia), 7. Bitholia. (Bamans Peninsula) Monastery, 7.
St. Gotthard. (Venetia)
Morava, p. March. (Moravia)
Moravians, Trebova, 7. Trubau. (Moravia)
Morava and Morava, Muritzsee. (Germany)
Bridge, 7. Bruck. (Venetia)
Bridge, 7. Brux. (Bohemia)
Meta and Msta, Karasu River. (Macedonia)
Mumauev, 7. Munkatsch. (Bohemia)

Mushmov, 7. Muskau. (Nusa)

H

Namytsov, 7. Namslau. (Silesia)
Neteu, Noteu, p. Netze. (Prussia)
Neretva, p. Narenta. (Lithuania)
Nereya, Nehrung, between Frisch and Kurish-7alam. (Prussia)
Niborm, 7. Neidenburg. (Prussia)
Nimuv, 7. Nicolsburg. (Moravia)
Nin, Nona. (Lithuania)
Nitra, 7. Neitra. (Slovakia)
Nish and Nis, Nisa, p. and 7. Neisze. (Sigesia)
New Basar and Pasar, 7. Rassa (Serbia) New
place, 7. Neustadt. (Bohemia)
New-Ea7oporie, Tverdiya, 7. Eni-Zagra. (Bamansmij pogostrov) New
Evogen, 7. Banov, Neusohl. (Ven7ria)
Novy Iuinin, 7. Neititschen.
(Bohemia) New place, 7. Neustadt.
(Germany) New garden, 7. Neusatz.
(Venetia) New Sned, 7. Sandec. (Gania)
New Tor, 7. Neumark. (Venetia)
Neman, river. (Russia)
Nembita, 7. Satmar. (V7ria)

O

O7ra, p. Eger. (Bohemia)
O7run, 7. Wagram. (Austria)
Odobanov and Odobyarov, 7. Adelnau. (Posnan)
Odra, r. Oder. (Germany)
Odrin, Pdrin, Ёринорѡъ, 7. Adrianople. (Туршия)
Ozhy, 7. Oschatz. (East Germany)
Opsaro Island. Opsaro. (Thrace)
Ogeshma, 7. Markgrabow. (Prussia)
Oeshnia, 7. Oels (Silesia)
Omizh, I Omizh, 7. Almissa. (Ёаѡмашия)
Ota, p. Ahuita. (Romania)
O7un, A7han, 7. Dulcigno. (Ёаѡмашия)
Opava, 7. Troppau. (Silesia)
Opole and Opole, 7. Oppeln, (Silesia)
Opus, Opus. (Macedonia) Opa and
Ara, p. Ohre. (Germany) Orania, p.
Arva. (Bulgaria) Ornia, p. Adler.
(Bulgaria) Orekhov and Rakhovo.
(Bulgaria) Osveum, 7. Auschwitz.
(Silesia) Ostrova, 7. Ostrau.
(Moravia) Ostrechov, 7. Schildberg.
(Posnan) Ostrov, 7. Wustrow.
(Germany)
Ostrohom and Ostrihom, 7. Gran. (Venice)
Ocem, 7. Esseck. (Venetia)
Ose, 7. Groszenhain. (Sachsen)

P

Pasin, Pisino, 7. Mitterberg. (Austria)
Passau, 7. Passau. (Austria)
Peys, Neusiedlersee. (Austria)
Pereyasava, Rusy 7. Rustschuk. (Bulgaria) Peuyu
and Peu, Peu, 7. Funfkirchen. (Austria) Peu and
Buda, 7. Ofen. (Austria)
Pesh, Ipem. (St. Serbia)
Pest, Pén and Pén, Pest. (Hungary)
Piron, 7. Pirano. (Istria)
Přeco, Břatno osero, Balaton. (Venetia)
Přeprev, 7. Pleschen. (Posnan)
Přovdiv, 7. Philippopol. (Rumelia)
Přun, 7. Plon (Shesvi7) Přuuniya, 7.
Polsen. (Bohemia) Přu, 7. Pilsen.
(Bohemia)
Pole, 7. Braundenburg. (Prussia)
Podborany, 7. Podersam. (Bohemia)
Podmory, 7. Bodenbach. (Bohemia)
Posnan, 7. Posen. (Prussia)
Pogena, Pogene, Pogost. Sablioncella. (Lombardy)
Poreuye, 7. Parenzo. (Istria)
Postoyna, 7. Adelsberg. (Horutania)
Postupin, 7. Potsdam. (Prussia)
Probut, 7. Riesenburg. (Pomerania)
Pre7oʃa, p. Pregel. (Prussia) Prerov,
7. Prerau. (Moravia) Pribor, 7.
Freiberg. (Moravia) Prosteev, 7.
Prossnitz. (Bohemia)
Preslav and Bratislava, Breslau. (Silesia)
Pryashev, 7. Eperies. (Venetia)
Psmov, 7. Pleskau. (Russia)
Ptua, 7. Pettau. (Styria)
Pustovom and Posdivom, 7. Passewalk. (Germany)
Foam, Peene River. (Germany)

R

Rab, 7. Ćeryev, Raab. (Austria)
Rad7ona, Rad7adana, 7. Radkersburg. (Croatia)
Radania, river Rednitz. (Germany)
Radoviu, 7. Monchgut. (island Rana)
Ramovnim, 7. Rakovnitz. (Bohemia)
Ramushsma semya, Oesterreich.
Rana, island of Rugen. (Germany)
Raro7, 7. Mikilenburg. (Northern Germany)
Rassa, 7. New Basar and New Pasar. (Serbia)
Ratzburg, 7. Ratzburg. (Northern
Germany) Rakhov, Orekhov. (Venetia)
Remeš, 7. Rheims. (France) Rimarov,
7. Romerstadt. (Moravia) Rin, p.
Rhein. (Germany)
Risan, 7. Risano. (Раѡмашия)
Rychnov, 7. Reichenau. (Bohemia)
Ritschenwalde, 7. Ritschenwalde.
(Posnan) Rovigno, 7. Rovigno.
(Istria)
Ro7, 7. Horn. (Moravia)
Rothenburg, 7. Rothenberg. (Prussia)
Reckenitz, p. Reckenitz. (East Germany)
Ronneburg, 7. Ronneburg. (Germany)
Russia, Végimaya Smila, Sarmatia Vinedy, Venedy, Venedsko,
Ostrogardhr, Chunigarhr, Austverg, Holmigardhr, Gardhr, Wanname,
Ruzia, Rucia, Ruscia, Ruszia, Rusia, Russia, Ruthenia, Russaland,
russland, Ruysland, Risoland.
Roslav, 7. Rosslau. (Germany)
Rostom, 7. Rostock. (Prussia, Pomerania)
Rudovid, 7. Narva. (Russia)
Raudnitz, 7. Raudnitz. (Bohemia)
Erzgebirge, 7. Erzgebirge. (Bohemia)
Kreitzburg, 7. Kreitzburg. (Russia)
Liebenwerba, 7. Liebenwerba.
(Germany)
Russ, Ros, Rosia, Rhos, Ruzi, Rugi, Rutheni, Ruceni, Ruzeni, Rutzeni,
Riuze, Russin, Reussen Ryssar, Ruyschen, Rissen Orusz, Urus.
Russ, 7. Reuss. (Germany)

Ruyum, 7. Ruyuu7 and Russy. (Bulgaria)

Ruja, island. Rugen. (Germany)

Resno, 7. Regensburg. (Bavaria)

Pema, Pemma, 7. Fiume. (Austria)

C

Sabadma and Sobodma, Maria-There-siapol. (Bavaria)
 Saba and Soboda, p. Saale. (Germany)
 Sarajevo, 7. Bosnia Sarajevo. (Bosnian Peninsula)
 Svidnica, 7. Schweidnitz. (Prussia)
 Svitova and Svetova, 7. Zwittau. (Moravia)
 Schwetz, 7. Schwetz. (Prussia)
 Svedobin, 7. Schwiebus. (Prussia)
 Svyata, 7. Sueta. (Gogandia)
 S7opereш, S7opereшy, 7. Gorlitz. (Nysaшия)
 Seben, 7. Hermanstadt. (Semi7radia)
 Sedʸshany, 7. Seltschau. (Bo7emii)
 Sedmi7radia, obʸ. Siebenburgen, Transilvania.
 Serbsm, Serbishte, 7. Zerbest. (Prussia) Serbey,
 7. Schrabitz. (Germany)
 Wednesday, 7. Sroda. (Sibenik)
 Sibenik, 7. Sebenico. (ʃaʸmaшия)
 Szekler people, Szekler. (Sedmijradija)
 Sino and Pdercmoe Sea, Adriatic Sea, Adriatisches meer.
 Sistovo and Svishtov. (Bulgaria)
 Sittna, 7. Zithen. (Prussia)
 Стодр, 7. Skutari. (Aʸбания)
 Стопье, 7. Ouskoub. (Bamans Peninsula)
 Страдин, 7. Scardona. (ʃaʸmaшия)
 Smyrna, Smyrna. (Nero7oria)
 Savenburg7, 7. Vlondingen. (Gogandia)
 Savmov, 7. Austerlitz. (Moravia) Shana,
 Sogona, p. Slajo. (Venetia) Sava and
 Sona, p. Soovar. (Venetia) Sava, 7.
 Schlan. (Bohemia)
 Sencmo and Sto, 7. Stolpe. (Pomerania)
 Sésama, obg. Schlezien, Silezien.
 Smeruín, Nérnye 7ory, Fichtelgebirge. (Bohemia)
 Smogni, 7. Schmilnitz. (Venetia) Sned,
 7. Sandec. (Gania) Snezhni, 7.
 Schneegebirge. (Bohemia)
 Soboda and Sobota, 7. Zobten. (Silesia)

Sogni, 7. Tusla. (Bamans Peninsula) Sogni, 7.
 Szolnok. (V7ria)
 Sozhava and Saa, p. Saale. (Germany)
 Sogun and Terek, 7. Soloniki. (Bamans Peninsula) Sorov, 7.
 Sorau. (Nusa)
 Soromopermov иѡи Nosin7rad, 7. Kirkilissa. (Bamanskiy Peninsula)
 Soliya and Trediya, Sreda. (Bulgaria)
 Soua, p. Isonzo. (Austria)
 Sogno7rada, 7. Salzburg. (Tiro)
 Spit and Spit, 7. Spalato. (Croatia) Sprava and Sprava, p. Spree. (Germany) Sprotava, 7. Sprottau. (Prussia)
 Sredé and Triedia, 7. Solia. (Turia) Srem, ob. Sirmien. (between Ёунаем and Savva) Stavniya, 7. Chemnitz. (Ven7ria)
 Old Marm, St. Markhiya, Altmark. (Germany)
 Old Eadhor, 7. Magesni, Eski-Zagra. (Bamans Peninsula Old Eadar and Bioprad, Zara vecchio. (Lagoa)
 Styrm, ob, Steiermark, Steiern.
 Old 7rad, 7. Aldenburg and Oldenburg. (Schleswig)
 Old 7rad, 7. Arad. (Venetia) Old 7orod, 7. Stargard. (Prussia) Styr, 7. Steiern. (Germany) Strzhabro, 7. Mies. (Bohemia)
 Ston, 7. Stagno grande. (Ёаѡмашия) Strubin, 7. Straubing. (Bavaria) Strumina, 7. Streme. (Germany)
 Strelitz, 7. Strelitz. (Mamenburg)
 Subotia, 7. Theresiapohl. (Vienna)
 Sytno, 7. Ortelsburg. (Prussia)
 Sv. Semira, 7. Heiligenbeil. (Pomerania)
 Sen, 7. Zengg. (Lithuania)
 Ser, 7. Seres. (Bamans Peninsula) Syusya, 7. Zuhlsdorf. (Germany)

T

Tosso, 7. Doksa. (Germany)
Tashov, 7. Taschau. (Bohemia)
Tverdiya, Nova Ea7ora, 7. Eni-Zagra. (Bulgaria)
Tegatin, 7. Cielecin. (Prussia)
Tenginy, 7. Těplitz. (Bohemia)
Terema, 7. Sogun, Salonki. (Bamans Peninsula) Ternovo, 7. port.
Opus. (Ташмашия)
Терст, 7. Triest. (Austria)
Teshin and Trnov, p. Kokel and Kukulo, Cuculo. (Sedmimoravia)
Tissa, p. Theiss. (Venetia) Tyusa,
Tyuzha, Tilist. (Prussia) Toplov, 7.
Torgau. (Germany) Top7, 7.
Feldkirchen. (Horvatia) Torun, 7.
Thorn. (Prussia) Travna, p. Trave.
(Germany) Trebova, 7. Trubau.
(Moravia)
Terglau. (Chorutania)
Trop7ir, 7. Trau. (Ташмашия)
Truza, 3868on7, 7. Elbing. (Germany)
Trutnov, 7. Trautenau. (Bohemia)
Труонта, 7. Schonlanke. (Prussia)
Трядиша, Средеш, Со҃ия. (Bulgaria) Turg,
p. ҃нестр. (Russia)
Turnov, 7. Turnau.
(Bohemia) Туророе, ob.
(Khorutania) Tuevo, 7.
Dirschau. (Pomerania)

V

V7rob, V7rob7, 7. Angerburg. (Prussia)

V7ria, 7. Ungarn.

Vda, river. (Russia and Poland)

Vzh7orod, 7. Unghwar. (Hungary)

Vzh, river. Vnzh. (Hungary)

Vсноим, island Usedom. (Germany)

Vmra, river Ukern. (Germany)

Vpa, river Alpa. (Bohemia)

Vra, Cera, river. Ohre. (Germany)

Vsti na Nabe, 7. Aussig.

(Bohemia) Vtin, 7. Eiten. (Silesia)

Φ

Fembra, island. Femern. (Schleswig)

Furçyana, obç., Frioul. (Italy)

XomuroB, 7. Kommotau.
(Bohemia) Xвap, island. Lessina.
(Lazica) Xe6, 7. Eger. (Bohemia)
Khegno, 7. Culm. (Prussia)
Khevno, Nievno. (Ghergina)
Khodezh, 7. Chodiesen. (Posnan)
Hojniya, 7. Fojnitza. (Bamans Peninsula) Hojniya,
7. Konitz. (Prussia)
Hotebuzh, 7. Kotbus. (Nusaia)
Horutania, ob. Karnthen. (Austria)
Khron, p. Nieman. (Russia)
Khron, Gron, p. Gran. (Sova)

у

уа7уаб, 7. Freistadt. (Austria)
Arar, Marov, 7. Sorau. (Prussia)
7. Constantinople, Bithynia. (Turkey)
Aachen, Aachen. (Rhine Province)
уеуобеу, 7. Klagenfurth. (Carinthia)

N

Naba, 7. Csaba. (Hungary)

НеѸном, 7. Solnok. (Venetia)

Neuneumoe osero, Zirknitzersee. (Austria).

Nernovy, 7. Tschernowitz. (Bumovina)

Nernome, 7. Tschaslau. (Bohemia)

Neshchaya Nipa, 7. Leipa. (Bohemia)

Sh

Shamatugi, 7. Samter. (Posnan)
Sheynovo, Kote, 7. Kazanlick. (Rumania)
Shmhov, 7. Skeiditz. (Germany)
Shche, 7. Schleitz. (Germany)
Shchunov, 7. Schluckenau. (Bohemia)
Sopron, 7. Odenburg. (V7ria)
Srem, 7. Schrime. (Prussia) Styria, 7.
Gratz. (Styria) Shumava, 7. Bohmerwald.
(Bohemia) Shumna, Shumen, 7. Shumha.
(Bulgaria)

Ю

Юетина, 7. Stettin. (Prussia)
Schennitz. (V7ria)

3

Зuava, р. Adige. (Italy)

ЗѸбѸон7, Trusa, 7. Elbing. (Pomerania)

Œ

Œra, p. on the 7raniŵe of Prussia, in
Samo7itiya. Œra, ridge on the 7raniŵe of Franŵia
and Shveyŵaria. Œrborm, 7. Jurburg. (Russia)
Œрьев, 7. Dorpat. (Russia)
Œрьев, 7. Raad. (Venice)
Œтробом, 7. Juterbock. (Prussia)

P

Pbʁon, 7. Gabel. (Bohemia)

Pbʁoneʁ, 7. Gablonz. (Bohemia)

P7ra and P7er, 7. Erlau. (Venetia)

Рдерсто иѹи Сино море, Adriatisches meer.

Pdrin, ʁrinopoʁ, Adrianopol. (Bamans Peninsula) Pnov, 7.

Jansdorf. (Prussia)

Pnov, 7. Genova, Genes. (Italy)

Pntarny Bere7, Samland. (near Frisch and Kurish

7ala) Pcbirin, 7. Jasbiryn. (V7ria)

Sinye, Sinia, 7. Korosmezzo. (Venetia)



V. A. Moshmov

A new theory of the origin of ueŸobema

and e7o degeneration,

compiled based on data from
zoology, botany, archaeology,
anthropology, stomatology, history
and statistics

WARSAW.

*Printed at the printing house of the Guershevsky
Pravlenik. 1907*



1. GIAVTS

Hiatus. The life of Paleolithic man. The existence of hiatus. Famine in Europe. The struggle for survival among mankind. The increase in human height. Progress in mind and character. The possibility of cannibalism during the Hiatus. The increase in the capacity of the human skull.

In the monographic study, the author uses a comparative method ~~and~~ the analysis of the works of various authors. In terms of its nature, it resembles modern diary to a certain extent, surpassing them in some respects and falling short in others. There are no homonyms for them, only synonyms. It is believed that the mons pubis was no longer visible in Europe, but was replaced by pubic hair, which could be shaved off with the help of a razor. Domesticating animals and farming were unknown to him: he ~~was~~ hunter. His weapons were a spear with a leather strap, a bow with arrows, a wooden club, and a sharp stone axe. He hunted up to 70 species of mammals and up to 50 birds. In addition, Europeans managed to catch fish using a hook and harpoon: up to 50 species of fish were found in the nets, including 10 marine species. From this we can see that they already had something like a motor, which they used to go out to sea. The meat was probably raw, but it could be fried, because they already knew how to do that. We do not know what kind of food Europeans ate at that time. There are only a few clues in the form of scattered b o n e fragments found in the caves. It is believed that the bridges were destroyed for the purpose of eating the wood, since primitive Europeans were not very skilled hunters.

It is still unknown whether this type of ornamentation originated in the 7th century, but in art, specifically in painting, it reached a high degree of perfection. In the monuments of the art of paeoginite, we find bridges decorated with carvings. But especially good are the attempts to imitate nature, mainly in the images of animals. We find here lions, deer, horses, mammoths and even fantastic creatures, such as chimeras.

The meaning of the rituals and ceremonies associated with the use of tools is still unknown, because

no written sources have been found.

Gabrielle Mortier draws a clear distinction between the two types of poetry. In my opinion, the latter is not a continuation of the former, but something completely independent, which appeared unexpectedly and was brought to Europe by a new people. This conclusion is supported by the author's powerful description of the song in both languages. The paleolithic was probably a time of hunting, then nomadic, engaged in hunting, domesticating animals, and making simple tools, etc. In addition, de Mortier expressed the opinion that the new people who came to Europe were not the descendants of its ancient inhabitants, as evidenced by the discovery of unspecified remains. The population that lived here in prehistoric times, before the appearance of the Neolithic, is unknown. In any case, de Mortier suggests that between the prehistoric and Neolithic periods, at least in Western Europe, there was some kind of intermediate stage, during which Europe remained uninhabited, with a few exceptions, remained uninhabited. In my opinion, there is no connection between ancient paleontological and neo-paleontological remains, no gradual transition, but rather a hiatus (void).

The existence of tectonic breaks has been accepted by many other researchers. The main evidence for this is a number of localities where there is a clear difference between the mineralogical composition of the soil and the mineralogical composition of the soil. There is empty rock, which is rich in all types of minerals and often very fertile. In the deposits of the Sona River, 7. Arsenic is our empty soil with a capacity of 3 metres and is composed of the sedimentation norm of the surrounding area, which is 3 to 4 thousand years old. Based on similar findings, de Mortier concludes that, with the exception of a few areas, with the exception of a few areas, the entire population of Europe was completely replaced by a new population after a relatively short period of time.

However, 7. Nieder does not agree with Mortier's opinion regarding the appearance of a new people in Europe in the Middle Ages. He believes that "large post-Pleistocene animals were exterminated by hunting and, as a result of climate change, retreated to the north and east. However, there was not enough food for them to survive, so they had to hunt animals, multiplying them into large herds and gathering food in

all the time. In the same way, *уеѡвем мо7* can be brought to *мхѡебопашеству*. According to Nieder, the ancient population of Europe did not disappear, and the new population ~~dis~~appear suddenly, but gradually replaced the old one. "We cannot even imagine the migration of new peoples," the author writes, "and we must therefore assume that it did not happen." And indeed, there is evidence of the coexistence of seven tribes (~~Italy~~) that were inhabited until recently, perhaps even until historical times. There is no interruption in them, and above the lowest muted layer, which belongs to at least the monsoon period, there are seven more layers, in a manner that is clearly of a later origin.

There is no need to assume a complete mixing of peoples, since there is no evidence of this. It is not possible to agree, but the existence of *hitatus'a* — *лaмт*, requires an explanation.

Based on these assumptions, it is possible to construct many more or less probable hypotheses. The essence of the situation boils down to the fact that during a certain period in Europe, a new, hostile force suddenly appeared, which sought to destroy everything in its path. This could have been a natural disaster, such as the "global flood" described in the Bible. But history does not tell us anything about the possibility of such a phenomenon in Europe at the time described.

A more likely cause of the catastrophe may have been the conflict between European states, which led ~~to~~civil war, and subsequently to the domestication of animals and the emergence of agriculture.

"All large animals," says Nieder, "characteristic of the paleolithic period, have already disappeared and been replaced by animals of the neolithic period.

"The northern fire, which gradually receded to the north, was extinguished by the non-poisonous fire." Apparently, all the trees had already been eaten by the time of the retreat, and with them the herbivores. In addition, as the northern fire receded, the area suitable for animal life in Europe expanded. The animals that lived there spread out over a larger area, making hunting them increasingly difficult.

It is difficult to imagine a more powerful weapon ~~than~~the pen, which, like a sword, can strike down the most powerful rulers and destroy the most powerful ~~of~~

If you want to destroy the whole world, then it is clear that there will be no salvation for any living creature. And if they had multiplied rapidly and populated Europe, then the situation would have been similar to that in modern Western Europe with its numerous domestic animals and just like modern Western Europe with its dense population would be deprived of domestic animals and crops and, cut off from the rest of the world, would be forced to live by hunting. It goes without saying that its population would have no other choice but to hunt each other and survive by cannibalism. Under other conditions, they could have spread throughout the entire world and transitioned from an animal diet to a plant-based one. But if it remained confined to Central and Southern Europe, and if the vegetation of these countries remained unspoiled, then there would be no hope for it.

"These are the same kind of species," says Harvin, — they are usually similar in their habits and behaviour and always similar in structure, so the struggle between them, if they come into conflict, will be more violent than between species of different genera." The same can be said about the struggle for life and death between representatives of the same species, even if they are of the same age, мам ueуовем диуювиауъно7о period, which has already managed to defeat the most terrible хиҗнитов животно7о шартства? It is difficult to imagine a more terrible and difficult struggle. And if it continued for thousands of years, then the origin of the 7iatus becomes completely understandable, the population of Europe would have been wiped out to the last man, leaving not even a single pair of humans. One can imagine that this population was perfected through the extermination of the weakest and natural selection, and that it left behind only the most outstanding offspring.

The fight, which we are talking about, is fought with melee weapons, at close range with knives, swords and axes, and at a distance with bows and arrows. All types of weapons require their users to have physical strength, agility, good eyesight and accuracy. Those who do not possess these qualities will inevitably fail in combat.

With the gradual growth of physical strength, and with it, spirit, they become more courageous, more determined, and more capable of controlling all the animal instincts. "If we compare," says Gaume, "the manifestation of life in large and small groups of animals

If we consider the animal world, we see that its forms are constantly evolving, and that the properties of higher animals are more developed than those of lower animals. This is confirmed not only by a comparison of large groups of animals. For example, mammals and birds with presmyanuyimi, semnovodnymi and fish, insects with uervami, higher zoologites with 7ubami, but also within the limits of separate groups.

Under equal conditions, muscle mass is proportional to height, so taller people are more likely to be winners in good health. And Gaam, the size of animals increases proportionally to their relative height. "The most beautiful animals," — he says, — known to us from the fossil record, all are descendants of animals some are even related to modern birds. But the process of evolution is continuous. During the transitional period, it did teach certain mammals with primitive features." Gammon develops the same idea when considering monkeys and their closest relatives: apes, primates and marsupials. The body weight increases along with the development of the animal.

The appearance of teeth in animals is explained by nothing other than the conditions of direct struggle for existence. If we take two animals and a predator, which are similar in size, then it is natural that the хищник will be more ruthless towards their victims and will destroy the weakest and most vulnerable. The most mrupnye, chedovatye, and the most siynye victims will be able to save themselves through direct struggle with the khinim with the help of ro7ov, sub, but7 and so on, and those who manage to escape from the enemy will, thanks to their greater speed, survive. They will leave behind them a more numerous offspring. In this way, the size of the species eaten by predators will decrease as they are exterminated. But at the same time, natural selection will also take place among the predators. And the weakest of them will die out over time, unable to cope with their large prey, and the growth of predators will also slow down. And of those who remain alive, only the strongest will survive, those who are able to cope even with the most serious losses.



Thus, the victims of the struggle for existence and the struggle for survival always have the desire to grow and achieve new heights. "But it is precisely these levels," says Gaume, "that prevent animals from adapting to their environment and prevent them from becoming extinct, all the species of the period in question would have become extinct." At the same time, if not more, the growth limit was reached and the extinct 77-membered animals of the мамонтовой системы: мамонты, птеродактили, динозавры, etc.

But along with the mouse-like сивой, the upper hand in battles between диаволами и людьми was given by thousands of the most diverse military techniques and tricks, which were the result of the inventiveness of the fighters and, of course, their mental strength. All the most important aspects of the mind and character are evident here.

By paying attention and observing, you can learn about your enemies, their abilities, habits, techniques, and weaknesses. A good memory allows you to draw conclusions and make comparisons about enemies and observations from the past.

Imagination gives you the opportunity to anticipate the course of the battle and make the necessary preparations. A quick mind helps to navigate the changing conditions of battle and take the most appropriate measures for the moment. Those gifted with it made many great and important discoveries that surprised their enemies with their unexpectedness. His fearless courage and fearlessness in battle allowed him to calmly assess the danger, not get lost in the confusion of unexpected events, and embark on the most daring and dangerous ventures.

Each of these abilities brings its own undeniable advantages to the fight, but when combined, they give the fighter even greater advantages. If this struggle continues for many thousands of years, and if millions of people are involved in it, in order to preserve the lives of those chosen by fate, then the latter must achieve the highest level of perfection in the physical realm, and in the mental realm, that which we call the soul. The main difference between a person and an ordinary person seems to me to be the ability to use the inexhaustible wealth of experience and observations to correctly and unmistakably draw the right conclusions about the nature of phenomena. This is the highest degree of synthetic ability, combined with the ability to respond.

In such a situation, when the ordinary mind is confused by novelty and unexpectedness and does not know what to do, it chooses the wrong path, but the wise mind feels at home and follows the surest and most reliable path. There are no dangers, no surprises. Every move of the enemy has already been foreseen and thought out. There are no difficult situations that would stop him. It goes without saying that in the struggle described, the five external senses are developed to the highest degree of subtlety. As for the remaining feelings, it is well known that people of high intellect have high feelings. But among them, selfless love for one's fellow human beings should come first. By loved ones, we mean, of course, the group of people to whom we belong by birth. This group consists of people who are not afraid to die for their loved ones at any moment and who will never allow themselves to be defeated.

These are the last pairs of people I can think of who fought a brutal battle for life and death with their own kind.

The struggle among the people is not yet over, and the war is still raging.

That is, if they are to join forces, then in order to act successfully, they need to be well organised, and this is impossible without a well-organised system of communication. In addition, signals must be clear and easily understood, both during the day and at night, i.e. they must be audible, not visual. Such a signalling system could be a simple set of signals.

If it had not been used earlier in the struggle against the four-legged beasts, where they probably acted in groups, but now, without it, the fight would be impossible. Those who fought, the first to be inspired by the examples of *уенорасдеуьной* reign, monon, and sa with their own strength, and then the one who is more perfect will win. There is no need to talk about weapons: their improvement and widespread use bring undoubted chances of victory to those who are ahead of everyone else in this respect. Hence the saying: "He who has *уеп* has the victory."

The weapon is not very effective.

In the same way, Europeans, forced by necessity, had to obtain meat for themselves, such as that of dogs, and they write about the barbaric people of Mongolia: "They look at their unfortunate neighbours with envy, attack them, kill them and take them captive, solely to obtain meat for themselves. The dead, killed in battle, are immediately cut up into pieces and distributed among the hunters, then cut into pieces with sharp knives, cooked on the spot and taken as food and provisions. The wounded are taken away, saving them for future feasts.

About the maniacs in the men's ward, I can only find information from Sharaya Lebiera, who states that women and children with traces of cannibalism were found in the following locations: in Chavo (Sprin7om), in Nurde (Garring7om), in Gourda (Pietrom), in Vigneve, in S. Morzhe (Ruzhu), in Varenne, S. Mor (Begrantom), in Montesmye-Avants, in Brunimege, in 3 and on the island of Tama (in Italy).

On this occasion, we might quite reasonably ask: "If during the 7itaus the struggle among the *уеуовеuestva* is so intense that only the most resilient, *веуинаны* and *атуеты* in *уисиуестом* can survive it, and if we had the same *там мошми* *д* *тровожадные там ти7ры*, then *там мо7 ушеуеть* род *уеуовеуестий*, *есуи е7о* *женуины* и *дети быуи* *таими же суабыми* и *bessaуитными*, as we know them now, with a prolonged period of pregnancy for the first ones and a completely safe period of gestation and birth *д* the second ones.

the last ones? After all, there is no point in exterminating them before the last ones, is there?

This is a difficult question, but we have some answers that are relatively simple. We will examine them in detail below, but for now, let's look at the following:

Firstly, 7eenia is necessary not only to defeat one's enemies, but even more so to save one's wives and children from the 7iibe. to save their wives ~~ad~~ children from destruction.

Secondly, perhaps the noble race would not have survived if it had not been for the same determination, even if it had not been for its wives and children, ~~shyaen~~ now, if they were not subject to the same strict natural selection as their husbands.

In the final stage of the selection process, women should be distinguished ~~men~~ to the greatest extent possible.

Gabrielle de Mortier argues that the existence of mania is not surprising, but in addition to the above data, taken from Charley Lebere, its prevalence may be widespread among the general population and victims of abuse to this day.

"No people," says Georgyev, "no part of the world can be considered innocent of anthropophagy. Everywhere one can find traces of cannibalism, either directly or indirectly, in legends, stories, etc. And it can be said without exaggeration that there is now no single race that has not been affected by mania in the past.

But even in that case, even if the absence of mania was actually proven in the new environment, this circumstance would not necessarily testify against the existence of a connection between the devastation of the wars and the subsequent period. If their cause was not genocide, then they could have been simply a result of war. But if it was developed during the last period and endured a fierce struggle with the most powerful enemies, who could destroy it? Where would it find a worthy rival?

Among the futile struggle for existence that we have described, we must endure a great deal of suffering, but in the end, natural selection will prevail, and we will change, As Mortier, comparing the new ~~with~~ the old, did not consider the former to be inferior to the latter. he attributed the neo-classical style to the influence of ~~him~~



Tam Kar Foch, comparing the two most ancient uerepa paeogitiuem7o ve ma — Neanderthal and ш7исстий — finding between them an undeniable and quite striking similarity, at the same time finds that the Neanderthal uerep in our time "could be the uerep of an idiot," while the ш7исстий "could even belong to a naturalist," although it has a higher arch. In addition, the same researcher finds that the Bernese mountain dog could be mistaken for a Neanderthal, but it is exactly halfway between Neanderthal and modern humans.

The highest transitional forms include the Chancelade race, about which a monograph has been written, and the Neanderthal race, which is referred to as Homo priscus. These three races are considered to be the products of the Pith development. Neanderthalensis, which has the same body structure, the same height (1.6 m), originating from the same roots, the same voluminous skull, and a more pronounced similarity to Pithecanthropus in the structure of the submaxilla, moustaches and other details of the organism, compared to the latter, more voluminous and more robust, and accordingly, the upper jaw is also modified. But on the other hand, Homo priscus is closely related to the higher and more developed hominids.

the Cro-Magnon, which Nya Bush calls Homo spilaesus. The latter race already has a tall stature (1.8 m), long legs, a more elongated skull with a protruding forehead and a less massive face.

Regarding Virchow's relatively uncritical attitude, the following statement is noteworthy: "My interest in prehistoric Europe has been aroused since I became convinced of the fallacy of the opinion that primitive people must have had a lower level of organisation than we do today. In fact, there is nothing in the simple structure of ancient dwellings (pile dwellings) that would suggest a primitive organisation. on the contrary, we must admit that they are different from ours and different from our way of life. The ancient overhangs may be found among the overhangs of other peoples, in terms of their capacity, form and details of organisation, they can be placed alongside the most advanced peoples of the Aryan race.

In the same vein, Kogman says: "The findings lead us to believe that primitive Europeans belonged to a highly developed race, with more perfect motor skills and more noble minds, who had destroyed their predecessors. This assumption is natural, but it is possible. Not everything is true, as it seems simple. The first settlers (as the author calls them) were, admittedly, at a lower level of development, but they were not a backward race. Two completely different things are mixed together here. This is a forgivable mistake, which could have been made in the early stages of anthropology, but now it is time to move on from it.

For their part, Ranme and Karmanchonskaya's descendants tell us about a race that is strong, beautiful, and athletic. They are very harmonious, they are beautiful in every way, and in terms of their proportions, height and build, they surpass even the average modern humans. Instead of an ape-like build, the primitive inhabitants of Europe were completely different: the numerous representatives of the Carmanian race belonged to a highly developed "samuate-mrasivom" type. Instead of being at a primitive stage of development, they appear to have been highly developed, which seems to support the theory of gradual evolution. However, when comparing the development of mos7a and emmosti uerepa of the current inhabitants of France and representatives of previous spoch, we find a number of differences. (From these differences, we will consider

two, the most characteristic ones):

Historical map from 1615. See Sutyurp

The life of modern Parisians 1558 my6. See

From this we can see that the ancient prehistoric inhabitants of France "According to the measurements of the moscovites, they surpass the current ones." In general, according to Ranme, "the ancient ones are not inferior to ours."

The capacity of the shipyard 1558 my6. cm.

during the Svaiono period

The same swaiar of modern 1377 my6. cm.

Namone, Niapuzh gives a very interesting table of the capacity of the vessels:

Pithecanthropus erectus 1000 cm.

Pithecanthropus Neanderthalensis 1200 cm.

Average modern European 1565 cm. Homo priscus 1710 cm

The last of the listed species is very rare in itself, but there is a much greater limit to the possible height of humans, reaching up to 2.7 metres, and in the Trechere race, the height reached even 2.9 metres.

"Virchow," says Ranm, "is right, it is pointless for us to look up to our ancient ancestors. In confirmation of this, Virchow cites the observation that among the inhabitants of prehistoric pile dwellings, the average height of men was not only not less, but even greater than that of the present inhabitants of the same localities."

3. P. P. P. expresses the same idea: "The question arises ~~what~~ the Cro-Magnon race did ~~not~~ reach a certain level of cultural development in some respects, at least in relation to art, all later developments are clearly representative of a period of decline. However, in general, there is no reason to believe that the development of the state will not continue in the direction of strengthening the rule of law and the separation of powers. It is even likely that the opposite is true. Contrary to popular belief, the volume of books has not decreased significantly over time. Most of the books published today exceed the average modern book in terms of content.

Itam, anthropological data on the emmosti ue8oveuecmich uerepov lead us to the conclusion that, together with the transition of pitemantrop and

the animal state in the Neolithic period, the population increased on an unprecedented level, from 1000–1200 to 1700–1900 million. See, and then in our time it decreased again on average to 1500 m. See. Therefore, we Europeans, according to the average height of the Neanderthals, are relatively short compared to the modern Homo sapiens occupy a position between them and the Pithecanthropus. However, with the new knowledge, we are not moving forward, but backward. Could this be due to the existence of a self-regulating process, given our undoubted successes in science?

Obviously, perhaps it is the laws that lead us to this. But are these laws correct? And are the mental faculties really proportional to the capacity of the brain?

The accuracy of our anthropological measurements is confirmed by such scientific authorities as Virchow, Kogman, Brom, Ranme, and others. The fact that the average height of modern Europeans is lower than that of their ancestors is nothing new to science. It was mentioned by Darwin in his writings on "mysterious phenomena." This can be explained by the fact that the average capacity of the brain in civilised peoples has inevitably decreased, due to the preservation of the spiritual unity of the people, which is maintained by the mind and heart, which are eternal." Although the explanation is not entirely clear, it satisfies all scholars, without exception. If Brom equates the people of the past with the dimary, then why is the average height of modern dimary less, while that of Europeans is 1511 mm? See, for example, American Indians — 1426, and among Australians — 1341.

This suggests a proportional relationship between brain capacity and mental , , , Darwin говорит об этом следующим:

"The belief that there is a connection between brain size and mental abilities is based on comparisons of the brains of ancient and modern peoples, as well as on the similarities between a number of vertebrates.



2. SIGNS OF GENIUS IN PRIMITIVE MAN

Traces of genius in primitive man. Modern theories of gradual development. Its merits. The beginning of animal husbandry and agriculture. Megalithic structures. Material inventions of ancient man: looms, fire and metallurgy. Products of spiritual creativity. The impossibility of collective creativity. Legends about the Ice Age. The first theories of human origins. The discovery of the world of bacteria. Medical knowledge of prehistoric humans. The spread of humans across the islands of the oceans.

In the previous chapter, we raised the question of the unity of primitive man, so before moving on to the most recent of history, it is necessary to supplement it with some assumptions that, from a modern point of view, seem absurd and daring.

The opinion that primitive man was "civilised" and that modern people have fallen to their present state is nothing new. According to Lapin, it was first proposed by Argyr in 1869, and even earlier by Archbishop Vetin.

It is also known that the Holy Scriptures and the traditions of all countries and peoples look at the present and future of the world with great gloom and see only good things. Then there would be paradise, the desired state of humanity and immortality, but now there is the dominion of the devil, sin and death. All political systems are built on this foundation. Our ancestors did not hold this opinion so long ago, but simple people still hold it today.

However, the latest discoveries of European scientists have forced us to part with the old worldview and replace it with a new one, which in ancient times was unknown, except for the dimness, ignorance and stupidity of the people. And therefore, everything that was discovered and invented in prehistoric times is explained by chance, like the discovery of the wheel by the Lynians. We have developed a new theory of "gradual development," according to which humans evolved from animals, then from apes, and have been continuously improving ever since. Sometimes it stops and represses itself, but only in the form of a break from progressive work, so that it can then move forward again.

work, only to move forward again later.

Our forward movement is governed, first, by the force of momentum, and second, by the force of gravity. If there is no force of momentum, it moves forward; if there is no force of gravity, it stands still and does not move forward.

3to, moneu, togo 7ipotes, requiring domasatestvo, samamovu ona prekhodila i priyimatsya. But all the 7ипotesa, which has existed for a long time without any serious refutation, is now turning into a myth. There is a huge mass of lamts that are incomprehensible from the point of view of our theory. People talk about them with uncertainty: "It is unlikely that we will ever know," and wtsself-confidence: "Future science will explain it." There are even phenomena that directly contradict it, but they are simply ignored.

The hypothesis we are talking about has already succeeded in becoming a reality and turning the European Union into what we call a belief. All our hopes and aspirations for the future, all our likes and dislikes in the present are based on it. Of course, we cannot part with it.

Undoubtedly, the 7th hypothesis is based on everything we know about the intellectual progress of Western Europe, which has been going on for centuries, but we admit that the reason for this is completely unknown to us. Reflecting on the sudden fall of Spain, Darwin says: "The awakening of European nations from the dark ages of barbarism represents a very difficult task."

We cannot say with certainty whether the current situation is permanent or temporary. History shows us that temporary progress is not at all rare, but rather quite common. Many ancient peoples progressed, just like us, but when they reached a certain point, they suddenly fell and died out for reasons that are unclear. Are we any better than them? What guarantees us from falling and dying out? No one knows.

True, we have a glimmer of hope for the spread of enlightenment and the establishment of democracy in European society. But alas, these methods have already been tried in practice by China and have not prevented it from falling. They are not preventing the advanced France fmfalling either.

We believe in progress, the main force of the world, and we are not mistaken. Progress really exists. Its reality is obvious. But progress is one thing, and the paths it takes are quite another.

The process must undoubtedly continue, but how? That is the question. On the one hand (the post-utopian), every individual and every nation is improving in isolation, while on the other (the real), millions of people and thousands of nations are striving to give way to one pair of chosen individuals. in order to make way for one pair of chosen ones. There is progress in both cases, but there is a huge difference in the paths taken. Each of us ~~would~~ prefer the first path, and we try to convince ourselves that there is no other way. But the relentless reality tells us that nature knows only the second.

And in that case, each of us and the peoples to whom we belong may not be among the chosen ones. Will we then be lost, according to my own words? Is it not according to our own will? And according to our own will, did the Egyptians, the ancient Semites, the Romans, and other peoples of antiquity perish? According to the same will.

It is more pleasant for us to think that we are blinded by ignorance and stupidity, and that we stand at the pinnacle of progress (the ancients thought the same in their time). And that is why we close our ears to those who do not speak, but simply murmur that it is not true, that our distant prehistoric ancestors were not ignorant, that they were so high in intellectual terms that even many thousands of years later, we are unable to understand the traces they left behind.

There are so many of these traces that entire volumes could be written about them. But our task at present is not to study them, but to understand the essence of their existence.

First of all, we must pay attention to the most valuable legacy of our prehistoric past, the foundations of our present way of life: agriculture and animal husbandry, without which our entire existence would be impossible. We must remember that the establishment ~~and~~ development of the two most important foundations of our existence in all their details do not belong to us, but to the distant prehistoric past.

We consider domesticating animals to be very simple and easy, and we think that it is accessible to every child. It is well known that children have domesticated animals, and that is enough for us. But if we take a closer look at domestic animals and compare them with wild ones, we will find many unsolvable problems that baffle even our most intelligent minds. "The origin of the greater part of our domestic animals," says Darwin, "will probably never be known." "It is impossible," he says, "to come to a conclusion."

mago-pomagu tam sigino otm'onigi dru7 from dru7a, to ob s'tom, mam and mnogom dru7om, we do not snayem reshte7no niu7o.

However, artificial selection is not such a simple matter; it can be confused with natural selection at first glance, and it is completely inaccessible to the modern reader, as evidenced by the following examples from Laplace: "If selection were based solely on the expression of a trait and its inheritance, it would hardly be worth paying attention to, but the differences between animals which must be taken into account, are not immediately apparent to the uninitiated." "At least I," says Larpin, 'am trying to understand them.' "One in a thousand is not enough to guarantee the loyalty and judgement necessary to become an outstanding craftsman. Even if he is gifted with talent and knowledge of his subject, if he devotes his entire life to it with unwavering determination, he can achieve great things; but if he lacks even one of these qualities, he will probably fail. Few will believe that natural talent and hard work are necessary to learn how to write well. And if all this is so difficult even now, when there is a wealth of literature on the subject, one can imagine how difficult it must have been for those who had no guides or experience and had to learn everything by themselves. who had no manuals to refer to, no experience, and had to learn everything on their own.

In addition, artificial selection requires special conditions that are unattainable for the poor, and there is always a risk of failure. "There are changes that are clearly positive and pleasant for the poor," "These changes, which are clearly beneficial and pleasant for the population, can be observed, and it is clear that the probability of their occurrence will increase with the increase in the number of individuals," says Larpin. Hence, the abundance (of animals) has a significant impact on success." On this basis, Marshal formed an opinion about the sheep in some parts of the country: "They will never improve, because they belong to poor people and are kept in small flocks."

Obviously, in order to improve the breed, it is necessary to keep large herds, which are only accessible to the wealthy. But if it is necessary to improve the breed, is it necessary to keep large herds? Well, that's a good question. Obviously, our ancestors, thanks to their ingenuity and greater observant nature, managed to overcome this important obstacle in a way unknown to us.

evidence of the primitive European culture. In order to restore them, the joint efforts of many people are required... The inhabitants of the new settlements were already relatively advanced in terms of culture.

Stone structures are found in many places around the world, but they are especially numerous in France, where they are distinguished by their large size and spaciousness.

They are made of stone slabs of various sizes. The spindle-shaped menhir in Morbihan is 19 metres high and 5 metres wide, while the menhir in Shan-laYene is 13 metres high, etc.

Between these monuments are: 1) Menhirs — vertical, separately standing stones, 2) Kromheki — square and rectangular structures made of menhir, 3) Stone agheini and gini, also made of menhir, and, on the ground, 4) Столбы — artificial стелы and стелы, made from large каменных плит in the form of стел.

In France, there are up to 1683 separate menisci, and up to 56 menisci. The most famous of these, located in Carnac, stretches over an area of 3 square metres and consists of straight lines. The first consists of 11 rows of menhirs, the second of 10, and the third of 13. About 10,000 stone slabs were used to build the walls. There are up to 34 tombs in France. The building itself is 35 metres high and has 13 floors. Some of the buildings are up to 35 metres high. Is it possible to doubt even for a moment that such massive structures could not have been built by the ancient inhabitants of the region?

In addition, in order to build structures, one must be able to use machines such as mallets, gates, saws, etc., and it is necessary to be skilled in carpentry and joinery, as many of these structures are made of wood and have holes for fastening.

In Polynesia, on the islands of the Pacific Ocean, there are also many ancient monuments of all kinds, which could not have been built by the local inhabitants. On the islands of the Pacific, for example, there are mysterious stone roads and ancient fortifications. On Ponape Island, there are 80 stone islands surrounded by basalt columns.

and connected to each other by bridges. On the islands of Ton7a, we find monumental structures called "lai-toma." They are composed of stones stacked in several layers. The dimensions of these structures reach up to 180 metres in length and up to 120 metres in width, with a height of 20 metres. The stones from which they are built are up to 20 metres in length and up to 8 metres in width.

Among the structures belonging to our prehistoric ancestors, we must include the suspension bridges in America and Tibet, which were used to cross chasms from one cliff to another. "These structures," according to Remy, "must undoubtedly be considered as inherited from peoples who possessed a higher level of culture than the modern inhabitants of these countries."

The most important material inventions of our prehistoric ancestors include: 1) the stone axe, remains of which have been found in pile dwellings in Switzerland, 2) friction-based extraction, and 3) the discovery of all the most important metals that we use in technology today.

Their extraction from ores, i.e. substances that do not appear to contain metals, required inventors to conduct numerous experiments and develop the ability to generalise. It can be assumed that the extraction of one of the rare metals, such as osmium, was discovered by accidentally heating a piece of ore 🔥 but it is impossible to assume that that the same can be done with iron, there is no possibility, because its extraction requires high temperatures and special equipment. Of course, the example of iron can be used to illustrate что and all other семѹи, на7петее ѿ7ѹем, доѹжны give матие-нибудь метаѹиги, but such generalisations are not possible for dimarys, who completely lack this ability.

In the spiritual realm, the period of the Renaissance left behind a legacy no less significant, namely the so-called works of folk art, many of which belong to the international heritage, having entered the Iliad, the Odyssey and the folk songs of many countries. Their themes were used by Shakespeare in his plays and by many European poets and writers in their works. These products of prehistoric creativity, even in the form in which they were passed down by the people, with their primitive simplicity, could be attributed to primitive dimarys, and therefore, in order to explain their origin, a special type of creativity was invented, such as

examples нитто нито7да не набѹюдаѹ, творчества
"Be confident, be decisive, and be motivated." It is assumed that some barbarian, tormented by material problems and having no connection with poetry, composes, for example, something to make up. Other people with similar problems read these stories and pass them on by word of mouth. Each of them adds something of their own, corrects something, and passes it on, and in the end, instead of a rough image of the original idea, what is usually observed is a distorted picture, a mixture of thoughts and feelings that are completely foreign to the author. Could there be a more plausible explanation?

From the fragments of ancient works, which now appear naive and crude, we can conclude that primitive people had a very broad worldview and many questions. which Europe only began to address in the 18th and 19th centuries, had already been raised by primitive peoples and were even resolved in a way that is quite similar to ours. These include, for example, legends of the Stone Age.

One of the most notable works of the time, according to anthropologist Hamie, was published in 1771. Amity-Yuperron. 3rd century text, called Wendidat-Sads. According to the same source, according to the 7th century Milo and according to the traditions of Moses, he lives in a "place of planting and isobinia" Eerieene Veedjo, "the most beautiful, who created the whole world," given by Ormusd. Ariman, "the source of evil," acts in his own way and in his own realm, driving the seven winds that blow through the seven heavens, bringing with them the seven plagues, "the seven mothers." Eima spreads hoѹod in water, in semѹe and on trees. To7da Ormusd cosdaѹ Soghdo, "isobibnoye herds, the second zhѹine first7o ueѹobema".



In the second part of the world, we find a similar legend. The songs of the mandarins describe a solemn procession, which passes by, and then a new period begins. The painting depicts this in a striking image: "Peace reigns in the north, there flows

12 pm, motors emit a deadly poison. The vapour, which releases the poison, rises into the air and the water boils. The world is on fire, there are sparks flying, the motors are burning and melting.

At first glance, it seems strange and even unbelievable, but it is impossible to believe that this period was temporary, preceded by another period of warmth. However, some believe that the period lasted ~~10~~ thousand years and that during that time animals existed, without having acquired a permanent form. But will the same traditions be preserved ~~in~~ the ancient period?

But it is strange that, despite the gradual development of this theory, I am convinced that it is not yet possible to say that animals have a conscious mind.

If you think that the existence of the universe is eternal, thinking ~~a~~ observing nature, it would not be difficult for him to follow the traces of the ancient period, when everything was fresher ~~a~~

We are able to recreate the past in our minds, and we can see how it relates to the present. After all, we are not surprised that the author of the Five Books of Moses and those who came before him, from whom we have received the traditions, have handed down to us the order of the creation of the world, which is quite different from what we see today. which in our time has been confirmed by the discovery of the seminal mory. Meanwhile, how could those people know about the origin of the animal and plant world, if not directly from observing nature?

This also includes a very interesting piece of information, namely, the theory of the origin of species, or at least its main idea, was also known to the uneducated masses, judging by the widespread belief in the origin of humans from apes.

According to this theory, humans descended from a pair of apes whose internal organs, limbs and skin changed as a result of a mutation (the same as in Namarma's theory). their hair fell out, their rumen became more developed, their tails disappeared, and monkeys began to give birth to live young.

As for our relatively recent discovery of the existence of the world of bamteries, primitive ueovem, esci and not having tam7o tonu7o concept, mam we, to7adivsyia in ob7rikh ueptah. According to the beliefs of the vast majority of modern peoples, "unborn souls," like bamterias, are widespread everywhere. According to the beliefs of the Meshchans, it enters the organism through the mouth, and according to the beliefs of the Samavmas Tatars, the entire universe is filled with "spirits." They are found in every house, in every room, in every corner, in every nook and cranny, in the ground, in the trees, and inside animals. The unceasing si7a surrounds people and even tries to get into their ears, mouths, and noses. These spirits send people various misfortunes and miseries. According to Mamuadov beliefs, they live in the air, enter the mouth, settle there and cause misfortune. If modern theory had reached the people, and if the people had understood it, then our common folk would not be able to understand and pass on this theory. Комасатеуством то7о, что баттерии не тоу7то бы7и известны нашим доисторическим предметам, но что знакомство с ними применя7ось даже и к лечению болезней, видно из то7о, that "the snachari of some nomadic peoples are known to use the action of sapasno7o poison by means of inoculation. The Bushmen use this method to protect themselves from snakes and scorpions."

As far as European medicine is concerned, many of the remedies it uses have their origins in prehistoric times. For example, the Russian peasantry is familiar with dry

baths, and they know how to treat burns and fractures. The nasal tube is known to the American Indians and the people of the Eastern Alps. Some nomadic peoples successfully perform some serious operations, such as ovariectomy (Australians), hysterectomy and mesenteric ligation (Yukon Indians). Trepanation, known in Europe since the 15th century, is still used today by the Nenets, Persians and Novgorodians to treat nervous disorders and paralysis. Now, the steam bath, which is now beginning to spread widely in Europe as a therapeutic remedy, is found not only among the common people of Russia, but also in the Caucasus, Asia, America and Poland. Kumys and melin, known since time immemorial among the peoples of Central Asia and the Caucasus, are now accepted by us as good medicinal remedies. I will not mention the enormous variety of remedies used by our people, which have been handed down from the people and preserved from the most distant prehistoric times.

On top of all this, we can add a bunch of astronomical info that the Magicians and meteorologists used to make their predictions, which coincide with data obtained by European science, it is clear that the ancient people were very knowledgeable in all areas of life. To attribute all this to the complete inability of the ancients not only to observe and generalise, but even to think about anything, is to completely ignore the information about his mental abilities that has been gathered by reliable literature.

But the most striking thing about the ancient people is its decisiveness, fearlessness and extraordinary strength are evidenced by the spread of the culture in prehistoric times across all the most remote islands. No explanation can account for the extraordinary achievements of these primitive people in their achievements.

The question arises: how could primitive people cross the oceans, populate all the continents, archipelagos and islands?

This question is closely related to the question of whether man was the original form during the early dispersion. If it was, then the theory of gradual development, i.e. similar to modern dimorphism and even lower, is difficult to imagine, because

a living, breathing, feeling creature, whose slightest thought causes unbearable pain, and cannot even imagine such a dangerous, painful leap into the unknown, which even an extraordinary person, not lacking in good morals, would not dare to take? It is worth remembering the stories about how Mam was going to cross the Atlantic Ocean, in order to understand the impossibility of such feats for a primitive man.

It remains to be assumed that all the people who ended up on the islands were carried there by the wind and waves on some kind of rafts or logs. But it is unclear why the animals did not arrive in the same way. Why, for example, as mentioned above, did not a single higher mammal end up in Australia, while in America there are only primates? Why is even such a vast expanse of water, such as the Mediterranean Sea, completely inaccessible to many species? Perhaps they cannot swim there, like humans, who can only get there on boats and logs?

It is clear that those who crossed over to the oceanic islands were very clever, although they did not have at their disposal the discoveries and improvements of modern technology, and yet they were brave, fearless and decisive, so that no obstacles stood in his way, even if he had any.

Judging by the fact that not only in Australia and the islands of the Pacific Ocean, but even in America, separated from the Old World by the Bering Strait, Europeans found neither whales nor large birds, one might think that the boats in which primitive people crossed the oceans were no bigger than rowboats. But on the other hand, there were no small animals, because everywhere on the islands of the Pacific Ocean there were domestic pigs, and on the Australian mainland there were dogs, which cannot get there without help. One might think that they set out on kayaks similar to those used by the Polynesians.



3. THE APPEARANCE OF SHORT-HEADED RACES IN EUROPE

The spread of the short-headed race in Europe. Similarities between the stone tools of all parts of the world. The short-headed race is pithecanthropus. Its similarity to the long-headed race. The beginning of the race. Excursions of the red diluvial man to Asia and Africa.

Was the same thing happening in the rest of the world at that time, when a new diluvial ueovem was forming in Europe?

We have already mentioned earlier that Asia, during the period of the Great Ice Age, did not have such favourable natural conditions as Europe. Therefore, there were no obstacles to the migration of local pithecanthropus to the southern latitudes during the interglacial period, until the arrival of Homo erectus. Consequently, they did not experience the harsh conditions of their European counterparts and were therefore not subject to natural selection or even the need to change their diet from plant to animal. The transitional period was not without difficulties: it did not develop any tools, any more direct means of communication, any European-style intelligence, or any sense of morality. and remained what it was. The same applies to the primitive pithecanthropus. As for North America, we have already said that pithecanthropus could not even penetrate there due to the existence of the Bering Strait. Andeven if they did get there, nothing would prevent them from crossing the Panama Isthmus to South America.

In theory, there is no hope of finding anything similar to the archaeological finds made in Europe in other parts of the world. Obviously, the European paeontological heritage is unique and one of a kind. In conclusion, we can repeat Dr. Viger's words above, but outside Europe, the only known examples of such bridges are found in Brazil, and even those are of recent origin. In the same vein, Ranman says: "If we do not count some, in all honesty, the remains found in Asia Minor and India, as well as some found in America, which have not yet been clarified by science, then they are undoubtedly foreign to Europe and h

domesticated.

These are found everywhere today in the form of stone tools found by European travellers in use among the Tsemenn people, and also in the form of beliefs preserved from ancient times, in which stone tools are revered. In some places, they are given special treatment, while in others they are associated with superstitions. Some believe that "stone tools fell from the sky," others that "they were used by former gods who were powerful and mighty," and so on. Archaeologists, comparing European stone tools with similar ones from other parts of the world, found that the latter are similar in shape and material to European ones, and that their "main forms are everywhere remarkably similar," and, for example, "the stone axes brought from the most distant parts of the world are identical to each other." Von Kotta notes: "The rocks used for the manufacture of various tools and utensils, and the forms given to them, are found in very different localities and in very different styles, with only a few insignificant local variations, a similarity that could have been created by nature."

According to Gegey, "all peoples (except Europeans) have a seemingly inevitable stage of higher moral development."

These data indicate that: 1) all primitive tools in the world may have a single origin, and 2) everywhere, except in Europe, they are found in a refined form. Of course, nothing prevents us from assuming that the primitive, i.e. unrefined, stone tools and the associated stage of development were first encountered in Europe, and then spread his invention throughout the world.

We have seen earlier that Mortier, having adopted the new method of writing, arrived in Europe and supplanted his predecessors, and became the most popular in Europe. Apparently, it was the simultaneous coincidence of three factors that led to this: 1) during the Middle Ages, the ancient European race began to die out, 2) at the same time, a new race appeared, previously unseen in Europe, монгольская, and 3) at the same time, a new мунгуча appeared, монгольская, very similar to the ancient one. These three strange coincidences give other archaeologists reason to agree with Mortier's opinion. But all of the above leads to the conclusion that

It will take time to develop under the current conditions of the period and in Europe. And in this context, it is important to note that the most significant changes occurred in the non-European part of the world, where there were no other significant changes, exist, but only in the form of ancient and Asian pithecanthropus. Therefore, the motorised vehicles that appeared in Europe in the Neolithic period were none other than pithecanthropus.

The situation is clear and obvious, and we cannot defeat them or drive them out, nor can we do anything with them at the present time. But under such conditions, it would be incredible if peaceful, docile animals could move to Europe on their own, a country relatively hospitable, rich in trees, and moreover populated by brave and skilled hunters, who do not spare any animal for food. What made them move to the most terrible place on earth?

It is quite simple to understand, if we accept the following assumptions, which are not known to Mortier and were not taken into account by him: 1) the dinosaurs replaced the motorised race and even disappearing in some areas. 2) In France, Belgium and Italy, the first houses were built of wood, then of stone, and finally of brick. 3) The single-storey type was tall with a straight gable roof, in contrast to the two-storey type. — low-growing with a less voluminous crown and a primitive structure. It is worth noting that the height of dinosaurs at the time was probably higher than that of modern Europeans, and higher than that of apes.

Firstly, it is clear from the verse that the moral level of the people is much lower than that of Europeans and, consequently, they cannot achieve it in any way. Secondly, the Dzhinns leave Europe, but gradually mixed with the newcomers, forming the modern European middle class.

Hence, the situation can be presented as follows:

When the people of the Middle Ages began to retreat northward, the space suitable for life expanded, at the same time, land communication between Europe and Asia was established. Europeans, who were hunters, spread throughout Europe, and their influence reached

Even as far as Asia. At that time, our ancestors were already far-sighted, so it was not difficult for them to understand that, living only by hunting, they would inevitably exhaust their resources and then be forced to migrate. This led them to domesticate animals in order to have a constant source of meat. And since in winter it is necessary to have a supply of plant food, it became necessary to gather the necessary plants, which were found in abundance in the steppes, which were then transported to Europe. In the future, we will bring people together to discuss these issues and find ways to improve the situation.

If we look at the history of Asia, we can see that animals similar to them must have lived there, and the motorised Asian pithecanthropus, which our ancestors tried to tame.

However, considering the conditions of those European regions, where motorcycles are most commonly found in rural areas, then, taking into account that there are very few of them, pay attention to the insane poverty with which the funerals of the deceased are carried out. He came to the conclusion that the funerals were being organised by the mob and the authorities and carried out by motorised slaves, who could be brought here by means of trade. "In this way, he says, "the descendants of those who came before us will be able to realise the idea of Kamenza Ruaye, who sought to tame the monkeys. They have the seed, but we lack the motor, which is found in animals." That is, the primitive dinno7ogovaya race gradually disappeared in Europe and was replaced by the Middle Stone Age, and the arrival of the motorised race there clearly shows that the domestication of pithecanthropus was accompanied by interbreeding with them and the decline of the non-motorised race. and we, modern people, are the result of this mixture. The mixing that began in Europe may continue in Asia and Europe with European missionaries, and from this it is understandable the sudden disappearance of the Уиша семУи мам беУо7о диУювиаУьно7о иеУовема, там и шеУо7о мУацца animals pitemantropov.

The probability of an event occurring is estimated by a number of factors, which will be discussed in the following 7 paragraphs. Now let's look at some of the most striking examples of such predictions:

1). The upper and lower classes of modern society, even today, are very different from each other in appearance, character, and intelligence. There are two types of people: one is passive, the other is

predatory.

2). The origin of the pithecanthropus is unclear, but theoretical considerations suggest that they existed, as fossils have been found in Europe and Asia.

3). Many peoples have legends about their origin from a mixture of humans and apes and other animals (see below).

4). The Holy Scriptures testify to the fall of the first uevobema, for which the woman is blamed.

And, on the other hand,

5) Consideration of the existing social structure based on inequality, which can be explained by our theory.

Of course, the question of under what conditions the mixing of the two social classes with the pitemantrop was carried out is very difficult to answer. Perhaps the reason for the mixing was insufficient nutrition, or perhaps something else. But in any case, there is nothing extraordinary here, but rather the natural order of things, common to all living creatures.

As we mentioned earlier, many animal species arrived in Europe before the Ice Age and underwent changes there under the influence of competition for survival. But did any of them migrate there permanently, before the last glaciation? Of course not, except in the form of rare finds, because no one went to Europe. Of course, during the period of migration, each species split into two groups: one ended up in Europe and underwent improvement through natural selection, while the other remained in Asia and remained unchanged. But did both populations of the same species retain the same desire and ability to interbreed, so that they could meet again after the end of the period of isolation? I don't think so, because the selection of genes in rare cases can change the entire system of animals.

Of course, in the context of motor vehicles, improvements have been made to all types, and the imperfections of the past are now a thing of the past. It must be done early and thoroughly, otherwise, first, it will lose its valuable acquisitions, and second, it will shake the organism of its descendants through the process of mixing. Later we will see that these phenomena have been preserved in most species of the animal kingdom.

animal kingdom.

Does this circumstance testify to disorder in nature ~~the~~ the absence of a self-regulating process in the world?

No. It is only one inevitable step on the long path along which nature unceasingly and tirelessly leads all living things towards perfection.

On the very pitamantrop, who had become wives of be7o ue7o, ~~an~~ in their children, it was impossible to look at one of their domestic animals, which could be used, as needed, for food, for work, or exchanged with neighbours for something else. This is where the foundation of slavery lies, which now oppresses us. In itself, it has nothing exciting about it, but in the long run, the power of the masters became stronger and the distinction between slaves and masters diminished. There were no restrictions on marriage, and former slaves, ~~but~~ the admixture of noble blood, gradually became equal to their masters. In the course of time, a modern society developed, replacing the ancient forms. Herein lies the reason for the change in society for the worse. That is why the value of modern society is lower than that of primitive society.

Of course, the middle race is the result of mixing, and in both physical and mental terms it is average between the primary races. "There," says Gegevard, "where the higher race mixes with the lower, it is true that the lower race is elevated, but if the lower race prevails, it is absorbed, and the higher race is destroyed, and the result is a race that is neither one thing nor the other, but a mixture of the two, with the lower race being the dominant element." occupying the middle ground between the two, but if the lower race prevails, it becomes corrupted, and the higher race loses ground and its level of development declines. Nature is the most aristocratic aristocracy, and every transgression against it is severely punished by it.



Apparently, apart from land animals, the Asian pithecanthropus, which brought motor vehicles to Europe, were also entrepreneurs and sailors in Alrim. In the regions of France belonging to the late (Maden) period of the Neolithic era, a number of stone tools were found, depicting a female figure with a long neck and a bulging belly, with hanging breasts, voluminous bellies and tam nasyvaemaya "steatop7iya" (excessive accumulation of fat in the abdominal area).

The Nerti people resemble the Bushmen, Hotentots, Malawians and Marimo peoples of the inner Altai.

According to travellers, all the Almirans are straight, though somewhat stooped, with large bellies and sagging chins. The women of the Bushmen, Hotentots and Malawians are distinguished by their thin and protruding ribs. This is called "steatopygia", which is apparently a characteristic feature of the Alpinidae family, distinguishing them from other members of the family. It is most pronounced in women

Tottentots, Bushmen, Namas, Malais, Boros, Tusemuevs, Somalis, etc. In addition, steatopygia is found among the peoples of North Africa and Southern Europe. It is currently found among the Berbers, existed in Egypt in ancient times, and in Southern Europe during the Roman era, as can be seen from drawings found in Pompeii, where it was used as a cosmetic for women.

It is difficult to determine with certainty whether it was precisely these people who were expelled from Europe, but it seems likely that the majority of them remained in their homeland for a long time, probably until it became too crowded. In the modern world, however, the entire population is mixed, and it is difficult to distinguish between them, but they are closer to Europe, as we will see from anthropological data.

The migration most likely took place in the Mesolithic period, as Mesolithic tools have been found by travellers everywhere, and in some places they have been preserved to this day. "The use of metal," says Lord Cotta, "is clearly evident from the time when some peoples separated from others. If metal had not been known to the first inhabitants of the earth, they would have remained primitive forever, along with all their descendants."

4. NON-HYBRIDITY — HYBRIDITY

Humanity is a species of hybrids. Polygenists and monogenists. The impossibility of classifying humanity. The futility of attempts to classify humanity into races. Differences between the species characteristics of animals and humans. The necessity of accepting that humanity is a species of hybrid.

We have come to the conclusion that humanity is composed of a mixture of two species. But let us see if we do not fall in contradiction with the data on humanity that science has already established.

[illegible]

However, there is one difference between them: the latter represents a separate category of living beings. And since neither side can conclusively refute the other, it follows that each has sufficient evidence on its side.

The very existence of the two sides suggests that the community is divided into two distinct groups, so different from each other that they can be considered separate species.

However, despite the obvious and significant racial differences in the community, it is not possible to divide it into types, as this may lead to misunderstandings. There are very serious obstacles to this:

1). Changes in types within one people and race are the same as in the whole universe. "There is a huge difference in relationships and proportions between individuals of the same race.

pasuiny uastey te, in dine no7, in lopme uerepa, in the device of sybov and musmuyov, in the direction of the main arteries, in mental abilities, etc. The above-mentioned characteristics represent a great diversity among different peoples. However, the diversity of different peoples is often exaggerated. For example, American tribes are very similar in terms of physical appearance and character, there is also a great diversity in the appearance of the American tribes, and a very large number of tribes. The same can be said about all other characteristics. "Regarding the Indians, one South American, Mr. Bates, says: "There are no two completely similar forms among them: one has oval ~~ir~~regular teeth, while the other has perfect teeth in terms of the width of the protruding teeth, the shape of the gums and the position of the teeth."

"We do not know any countries in Europe," writes Ranme, "where among the educated people we would find even one typical form of education. The same is true of other parts of the world. There, among the peaceful and quiet peoples, who were previously considered to be typical, there are now many different types. In Australia and among the Arawak, along with the dinnogog, medium and motmogog, along with the motmog and wide, dinnog and usmie gog are found. The forms of uerepa found in Europe are found in their 7чавных уертах throughout the semye. Nowhere on the semye ~~do~~ a population of uerepa of the same form occupy large areas. Only in a few places does the 7th form of uerepa predominate.

2). All racial features are strangely mixed together. The same forms are found among the most remote peoples, between whom even the most vivid imagination can find no trace of kinship. On the other hand, we find clearly distinct features among peoples who cannot be denied an internal connection. There is not a single feature that is characteristic of one people and absent in another.

3). All racial characteristics are found in endless transitions and variations. They are all connected by intermediate forms developed in the same way, so that the transition from one to another appears to us as a smooth process of development. among the motor units, the single form is preserved thanks to the carefully executed movements.

Everywhere one can see gradual transitions from dinnogov to motomogov and from motomog to shirogog.

There are mixed forms of the two types. Everywhere there is a mixture of pure forms and intermediate forms.

4). Alongside the great diversity of regional dialects, there are many international similarities. "During my stay at the Bi7e farm with the O7nenna Yemeni family," we read in Lapvin's book, "I was constantly struck by the many similarities in character that revealed a close kinship between the minds of the people there and ours. The same thing happened with the unapproachable man I once had the opportunity to meet. Even the most dissimilar and unusual characters are similar to each other in appearance, which one might expect at first glance, but they have subtle differences that, with some practice, can be easily distinguished. A good example of this are the portraits in the anthropological museum, taken from the representatives of the past, most of which could be accepted as portraits of Europeans.

All the obstacles mentioned above make it impossible to classify the portraits into groups based on their appearance. This is confirmed by the great diversity of opinions, which makes it impossible to attempt to define the characteristics of the different types. It is worth quoting here a surprising example:

Unusual names: one (Vert, Nund), two (Virey, Meyhan, Meyners), three (Kyuvie, Mamino, Topinar, Bradgey, Gobino, Byshin7, Lage, Kaus, Smith, Natam, Brom, Katrazh, Nidemper), four (Ninney, Kant, Zimmerman, Neibny, Gemsini, Carus, Retius, Cyn, Bernier, Molrua C. Iper), five (Bjumenbach, d'Omagnius — d'Agua, Omen, Gogdlus, Vegmper), six (Bjollon, Lumerig, Nesson), ~~seven~~ (Genter, Priuard, Foyer, Neshe), eight (A7assi, Mori), eleven (Pimerin7), twelve (F. Migper, Gemme, Gergand), thirteen (Lenin), fifteen (Bori de S. Vensen), sixteen (Lumumen, Mite-Brun), eighteen (Kogman), ~~twenty~~ Morton), sixty (Kraupord), sixty-three (Berm), one hundred and fifty (Giddon). Namone, American shmoga allows for a hundred types of ueoveu, so it is possible to establish folk types.

"Three generations," says Petry, "from one race and one species to 150 and even to an indefinite number, produce

They are a sign that science in this field does not yet have a solid foundation.

And here are the natural obstacles that prevent the classification of *ueyobeuctbo* into specific types: make it difficult for monists to recognise the "unity of the species," i.e., the belonging of all species to one species.

This classification is based on the following characteristics, which are also characteristic of all species of the genus:

- 1) the similarity between all species when they are compared; 2) the similarity in the structure of all living beings and in ~~his~~ spiritual activity;
- 3) a continuous series of intermediate successive stages between all varieties of *ueyobema*;
- 4) the impossibility of determining the species to which a species belongs by its external characteristics alone.

But here we encounter new obstacles: "Mivotnye, belonging to one species despite their individual differences, can be grouped into known types ~~v~~ established characteristics. Among them, we always find those that do not fit the type of their species. There are no exceptions. E7o pasuiniya lisiuecmi and psihiucmi tam ve mini, u to do not give even the slightest possibility to establish mamogibo obniy species type. The essential difference between animals and plants lies in the fact that the variability of the organism is limited to a much narrower range than in animals. "The difference between an animal and a plant is that a plant has a fixed body structure," — says Acheise, — is the same as between a brown bear with a black coat and a white bear ~~va~~ light coat and a white tail." In a psychological sense, as we shall see below, there is a parallel between the extreme limits of *ueogevestvo* and tam zhe vegini, between the mythical creatures and their plant-eating victims, and between the wolf and the lamb.



From all of the above, it is clear that our theory has a right to exist, but the question of the massiveness of the universe remains unresolved. The theories of the pluralists and the monists cannot coexist because they contradict each other and because there can only be one truth. Each of these theories, taken separately, also has no right to exist, because it contains only part of the truth and has aspects that cannot be explained by it. To find the truth, there is no other way but to take from each theory only what is irrefutable, and discard the rest. But if we do this, it turns out that "truth consists of one kind, but a special kind, which is not found in any other animal life. Its peculiarity lies in the fact that it breaks down into many groups, which, despite their similarities, differ from each other in the characteristics accepted in the rest of the animal kingdom as species characteristics. But what kind of species is it?

Obviously, it is hybrid, because it is the only one that satisfies all the necessary conditions. It is unique because

There are many types of pithecanthropus, but they are all related to each other by blood, and they all have the same characteristics. It consists of many groups and species, into which all living beings are divided. all kinds of mombina чистотровных types, which are either similar to each other or completely different. Там rare groups of species are intertwined with each other, because in some, uepty be7o ue7oove prevails, while in others, pitemantropa prevails. Of course, these anthropological data do not refute our position, but directly confirm that ue7oueueство is a hybrid species.



hybrid species.

5. VOEMOMNA NIPNOVITAR POMESB MEMV BENYM IS IT POSSIBLE TO CROSS-BREED A HUMAN AND A PITEKANTROP WITH TONKI ERENIR EAKONOV SKREIVANIR?

Is it possible for a fertile hybrid to be produced between a human and a pithecanthropus from the point of view of the laws of hybridisation? What do we know about the laws of hybridisation? We encounter this theory from many different sides.

Above, we have given one example of how monogenists attempt to establish the belonging of all species to one type: they refer to the apparent similarity between all species. But even if it were true that monogamous pairs could produce offspring of the same species, then, in our opinion, the mixing of the two species with pithecanthropus would be subject to serious doubt. It would follow that if a creature belongs to the same species as a pithecanthropus, it cannot interbreed with it, which is one of the most unreliable criteria for determining the species of living creatures. to judge the belonging of living beings to one species. "Among our domestic animals," says Darwin, "the breeds are completely different when compared with each other, and yet they are descended from two or more species... We must abandon the belief in the universal immutability of species when they interbreed, and regard immutability in animals not as something inherent, but as something which can be eliminated through domestication... To avoid this confusion, we can consider all forms that are similar to each other as varieties (rather than species).

But the picture will become clearer if we familiarise ourselves with the famous anthropologist Brom's theory of the origin of hybrids animals.

"Animals," says the author, "usually mate with their own kind, but sometimes, under pressure

They mate with animals of other species, especially those that are similar to them. In this respect, they are less selective than humans. Although the extent of such connections is unknown, observations suggest that mating sometimes occurs between very distant species.. The author cites a number of examples, according to him, reliable, observed by well-known naturalists, of mating between such distant species as mam ad хошадъ, such as dogs and pigs, dogs and cows, проѡим and муриша, utma and roosters, мошма and мрыса, попу7ай and манарейма, etc. And the very nature of creation, ueѡвem, does not allow for such unnatural relations, as is evident from the punishment imposed on them in the Bible. The connections between the most distant species remain, of course, in most cases insignificant, but the difference in species is not always an obstacle to the fertility of offspring. Thus, moths and butterflies are clearly distinguished from each other in the system of biological kinship, but Meanwhile, comparisons of the degree of fertility of the offspring of the former with the sterility of the offspring the latter can be made, and it can be concluded that the degree of sterility between species antbe used as a measure of the sterility of hybrids. Therefore, it is impossible to predict whether the offspring of two known species will be fertile or not, we have no scientific data and can only guess based on direct experience, since the mechanisms of reproduction are unknown. The only thing that can be said about reproduction is that hybridism rarely crosses the boundaries between "species".

Pribytsyno and Lapvin share the same opinion: "Species,he wrote, "belonging to separate genera are very rarely interbred, while those belonging to the same family are never interbred." However, this is not entirely true, because many closely related species do not interbreed with each other and interbreed with greater difficulty, while other species, which are completely different from each other, interbreed very easily. are very rare. The difficulty does not depend at all on natural selection in the environment, but, apparently, on the "poisonous nature" of the species being studied.

Thus, our assertion that modern humans descended from a mixture of Neanderthals and Pithecanthropus does not encounter any obstacles from the previous research.



previous, even if it is unknown.

6. TRACES OF THE RACE ARE FOUND ALL OVER THE WORLD

Traces of the 6th race exist all over the world. The Blume-Koch classification of humans into 5 races. The Malayan and Medo-Cras races are rejected as fictitious. The distinctive features of the three remaining races. Traces of all three races in Europe. Africa. The existence of the Negroid type is subject to doubt. Asia. White people live in all corners of the continent. America and its six races. Polynesia, Micronesia, Melanesia, and Australia are the same from the same point of view.

In fact, there are no sharp divisions between the different races, but rather gradual transitions, as between our blondes and brunettes, and between tall and medium-sized people. Therefore, it is not surprising that in Europe, which we are accustomed to thinking of as inhabited exclusively by "white" people, the population is mixed with the red and blue races, while in all other parts of the world, the blue race is visible everywhere.

To verify this, let us examine the writings of well-known travellers, anthropologists, and travellers.

In ancient writings, the 7eo7ra|i were divided (and by Юменбах) into 5 main races: 1) White and мавмацмы, 2) Megtu and monogamous, 3) Nep and sion, 4) Medno-mras and amerimans, and 5) Korine and maays.

But such a view is outdated in our time and has been abandoned as inconsistent with reality.

First of all, the independence of the Morinova race should be rejected as transitional, resulting from the mixing of the Bela, Zhega, and Uer races in certain proportions. The same fate befell the copper-headed, American race, which, due to its immutable and unchanging anthropological characteristics, will continue to exist independently on the same basis, mam and махайсмыю, and ыйшь ан7ыйсмая continues to defend it. "The name mraznomozhie, says Topinar, was given to the Americans not because of the appearance of their moustaches, but because of the widespread custom among them of mrasit sebe vozy and mozhu v mrasny vet". В

In reality, they represent a variety of shades ranging from light grey in the central Andes to dark grey in Peru and black in ancient Magallanes. In addition, copper-red and purple hues, which were previously considered to be characteristic of the Americas, are widely distributed in the Pacific region. where light, red and brown tones are also found. In Alrim, red and brown colours are also common, especially in the south, in the centre and near the sources of the Niga River. Fungi are dark brown, while lichens are often light brown. In addition, it is known that the ancient Egyptians painted them on their monuments. Therefore, the old theory attributing the use of animal fat to the Indians must be considered unsatisfactory.

Of course, none doubts the existence of these types of motors, but there are only three types: electric, internal combustion, and steam. This conclusion was reached by most scientists, starting with Cuvier, is now supported by the latest systematic studies.

Although anthropological characteristics are mixed in all races, some of them are still considered predominant and typical for each race. I have collected the main characteristics here in a table for the purpose of further study, based on the latest research.

	Beaya	Mega	Nernyaya
Height:	Large	Large	Small
Eyes:	Beig	Brownish-red	
No7i:	туннее	Koroe tougovina	
	туговина		tugovina
Nerep:	тунно7о7овые	Short pro7nates	7-day pro7naty
	орто7наты		
Voys:	Béomurye, 7admie, tonmie, shemovisty	Nerine, 7adm, Nerine, straight, stiff wool-like,	muruva
Hair:	Large,	Obliq ue	Large,
	open. Straight. 7-day period	Vsmaya 7-day period.	Open. Straight 7-day night.
7-day delivery:	Goboy	Brown	Nerny
Eyebrows:	-	High Arched	-
Nose:	Orginal	Posmij,	Posmij,

of medium height, tall and medium build, with hair that is either straight or wavy, with light and dark brown and grey eyes.

But it must be noted that the European population is extremely difficult to classify ~~and~~ anthropological criteria, and it is impossible to make any mistakes in this regard, because "European races are significantly mixed." "Every existing group," says Rammé, "is the product of the mixing and blending of many races. There is no such thing in Europe as a people that is now composed of a single race."

Alrima.

In literature, Almira is often called a "mother of many" because of her long life, but this name, like the opinion that Almira was predominantly inhabited by slaves, does ~~not~~ correspond to reality.

"Not so long ago," says Virchow, "the entire 'human race' was considered in Europe to be a single anthropological unit; the human race and its members were regarded as belonging to a single species. But now, however, we are learning to distinguish them and determine the relationship between individual races."

In his work on the peoples of Alrim, Hartmann expresses the opinion that the concept of racial homogeneity is impossible. "Among the peoples," he writes, "there are such permanent differences we must completely abandon the common opinion about the Neanderthal type, which is defined by a hooked nose, a protruding chin, thick teeth and a thick skull. Let such caricatures be drawn on posters — the anthropology of such types does not exist." Touno and Passavant also caution against the use of the term "known type," because it has no meaning:

"The form is not clearly defined, falling between the extreme of a long nose and a short, hooked nose. ~~Next~~ ~~to~~ a wide and flat nose, we see a narrow and pointed one, the colour of the eyes ranges from light brown to dark brown, and the tones are often reddish and brownish, and, in addition, ~~we~~ encounter two types of wood — it is necessary to refrain from attempting to establish a specific type.

"It is well known," says White, "that the entire northern part of Alrima,

including Egypt, cannot be considered Christian. The Mithraists, Berbers and Moors, as well as the Arabs who arrived here later, are also considered non-Christians." The most characteristic type of uerta bego7o ueogeva, begomury, is found in Tunisia, Aghira, Marommo, Sahara and the Canary Islands. However, they are also known in southern Algeria. Vaitou mentions two centres of their settlement in Manisse and Bido. The origin of these two peoples is still unclear. Some believe them to be descendants of Arabs, others believe them to be Portuguese settlers from the 16th century, but neither theory has been proven.

If we move south from the Sahara and Egypt, into the interior of Al-Arim, then before we reach the country of the present-day Nefers, we must pass through a very wide belt of peoples who are considered by all researchers to be transitional between the black and white races. These include: the Abyssinians, the Beja, the Nubians, the Zagaga, the Massai, the Wam, the Bon and the peoples of Bornu. These peoples inhabit the entire region from the tropics of Rama to the savannah. In Sudan, there is a wide belt where two major ethnic groups, the Hamito-Semitic (Beja) and the Nilo-Saharan, coexist. "If we," says F. Rath, "agree with Wait, that the Zagayas, Nubians, the 7ottenots, the Maly, the peoples of Kon7o and the Mad7acass (on the island of Mad7acmare) are not true Ne7ry, if we also agree with Schweinurt that their cities and fortresses are destroyed, then we must admit that Alrima is inhabited by other peoples, and not by the Ne7ra. In the same place, within the motherland, from the southern coast and towards the sea, we find light-skinned Alrimans and the Bantu people. The territory of the Bantu, with its mixed population, remains no more than 10–12 degrees of latitude south of the mouth of the Senega River at Timbuktu and from there to the country of Sennaar. They are a mixed race, intermarried with many representatives of other races. According to Natam, the present country of the Ne7rov stretches from Sen7a tN7era. The other Arabian peoples are said to be "They are so mixed together that it is impossible to select the true ones. It would be a waste of time." Regarding the internal situation, Sveinurt reports that "the mixing of the local peoples is unprecedented" and that "it is impossible to find any traces of the original ethnic groups, whose descendants are characterised by extreme mobility."

This is confirmed by the western peoples, between Senegawa and Nijer, who are considered "real," and we find their typical characteristics in in stn7ra7iuecmomoy literature ot7yvy very

unpleasant. "Не7рам западно7о бере7а, — 7оворит Ф. Ратшехъ, — 7орасдо доуше, чем не7рам востома, «ма7рам», в обширном смысле, приписываю настоящие не7рские принаи. Previously, there was a desire to give Alrimini the present, i.e. monkey-like ne7ram... But Western alchemists have long since ceased to be suitable for those marimaturi, mamimi their representations in the times of pogo sstn7ra7u7e7chnykh isobrazheniy. Bastian gave up 40 years ago on the impossibility of finding a suitable non-monkey type that would be a prototype for Western-style drawings. Attempts to establish a specific Western-style style can be considered hopeless.

If you are interested in the poems of V.S. Pushkin, please refer to the descriptions at , , and , compiled by travellers, which will give you an idea of the characteristics of the people. similar to those of their ancestors and different from those of other peoples. One group is said to have a "soft type" (the Cordillera people) and the other a "hard type" (the Lapua, Baremi and Gauss people). Others say that their colour is not uniform, for example, reddish-brown (bon7o), light brown (banyany), dark brown and brown (lu7aahi), bronze (va7andy), shomo7adny (nyamnyamy and monbutto). Thirdly, there are shades of кожи ranging from the lightest to the darkest (сухусы, ма7ры, ба7анда), and some are lighter than the male ones (тысемшы above Нуа7абой). Fifth, there is a "deviation from the non-European type" (ovals, non-European eyes) and

"the absence of certain characteristic features of the 7r" (п7емя bertat). Sixth, there is a "European type of 7иша" (ма7ры, ба7емя). Seventh, there is a clear type, but 7slightly pronounced features" (man7a).

It is not surprising that the very existence of the non-Christian type is being questioned. Ramme says that "they are trying to find the typical structure of the non-Christian world, established by similarity, and naturally they do not find it, because there is no such type in the Christian world." The research of German travellers to Al-Rim, who were fascinated by the remarkable anatomy of the subhumans, Fritua, Hartmann, Nachtigall, Bastian, Fagmenstein and many others, could not discover a similar type and found it only in isolated cases.

Asia.

It is known that all of South Asia, including East India, has been the arena of activity of the Aryans and Semites since ancient times, i.e. the Aryan and Semitic peoples, and therefore, having found the Aryan sement in Asia, there is no need to even mention the vast Asian motherland. In the rest of Asia, which we are accustomed to consider inhabited by Semitic peoples, according to the words of Katrazh, "Signs of mixing are visible everywhere." "It's impossible to tell," says the old man, "whether it's actually mixed, маҰмытов, ятутов, нестоҰыто and isoҰированных тюркстiх пҰемен and тунҰусов, then all the other peoples of the same race are a mixture with the беҰыми." However, the largest group of these people will disappear, according to F. Ratay, who adds that among the Buryats, who are usually considered to be Mongols, are considered to be beomury, while the hair of young children is considered to be mashtanovym.

A detailed overview of the peoples of the "yellow race" requires us to distinguish their major ethnic groups, which Katrazh directly attributes to the yellow race. Even if this opinion seems exaggerated, there can be no doubt about the existence of the "white race" among these peoples. The same applies to the "beoy race," which includes the Liny (Votyas and Ostiys), who live in western Siberia, the Uymus (between the Anadyr River and the Nedovy Sea), the Ainu, who inhabit the island of Yesso, the coast of Nippon, Sakhalin, the Kuril Islands and the Ni-Kiu Islands, and, finally, the Maga-Mami and Eonsmikh Islands.

According to Kartazh, the branch of the monogamous race "approaches m beoy by means of copulation." A comparison of the ancient inhabitants of Agata, known as "Agata rudopov", led to the conclusion that they were identical to the "rudopov" of the upper Yenisei region. The graves dug in some of the mounds in the upper Yenisei region are rectangular, and the wooden coffins resemble the European type. The Turkmens of Turkestan in the vicinity of Kugji, as well as the inhabitants of Kashgar and Semirechye, are undoubtedly a mixture of the Bela and Zhega races. In the villages of Turkestan and among some Tajiks of Persia, Topinar distinguishes a "beomur type". The Samoyeds, living in the north of Siberia, Middendorff describes "a mixture of linnov (i.e. беҰы) with монҰоҰами".

Within the vast Chinese Empire, the presence of беҰоҰо sҰementa is also beyond doubt. Firstly, the lиcиoнoмии of the Tibetans, reminiscent of шыҰан, masayись Przewalski's "mixture of монҰоҰҰсмich and Indian уерт". Еатем in western China

In the direction of Tibet, among the Tun7us, "there are сҕементы, ууждые мон7оҕҕстой race", which look like "мон7оҕҕов mixed wh шы7анами". The same can be said about the population of Kashmir, Nepal and Bhutan, as well as about the Terai people. In southern China, Topinar finds a "bearded type, European features and a thick beard" among the Miao and Hui peoples. In Manchuria, Kagport, Barrow and Castren also found a "bearded European type". Katlapzh reports that they have "European features, light hair and bushy beards, resembling the Ainu." However, even the Mitai themselves, who seem to us to be the most typical representatives of the people, have certain features that distinguish them from the others. Firstly, unlike all other characters, they are predominantly "dignified". Secondly, ancient mythical figures — mandarins, including Confucius — are depicted in ancient mythical drawings with a long beard, which is absent in modern mythical figures. "The Chinese people," writes Zenimer, "are the result of a very complex mixture. Based on historical documents, it can be reasonably assumed that it consists of at least five or six different ethnic groups."

In Indo-China, Kartazh cuitaite ziteye Naosa "a mixture of zehite and Hindus", a in Tonmine [ranuscie snostrapa find "beomury type" among the To, Man, and Mao peoples.

Even in the most remote north-eastern part of Asia, in the so-called "Dark East", there is no shortage of bego7o sement. In addition to the уумҕеҕ already mentioned, Katrzh cites морҕамов and мамуадаҕов as "a mixture of уумҕеҕ with zheҕty", while the Japanese consider themselves to be a "mixed race" consisting of "pure" Ainu, "pure" Magaevs, Zhegti and Ne7ritsos. A Beҕҕыш umasivates that the highest Japanese мҕҕассы "are closer to Europeans in terms of their relatively tall stature, slender build, straight nose, large mouth and prou." Between them, according to his observations, there are "Mongoloid" and "European" types.

American.

Anthropologists' opinions about American races are the same as those about European races. For example, Kogman writes about them: "h America, we will not find a single people, a single tribe, a single

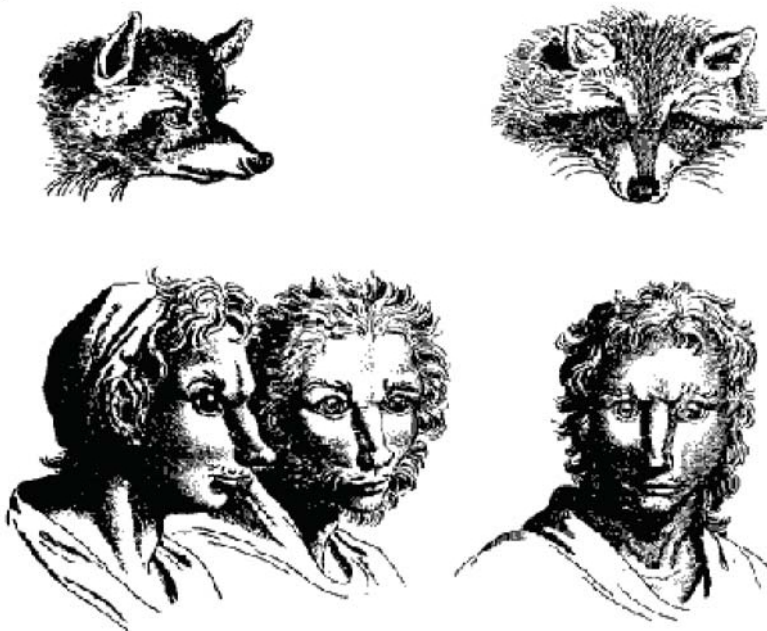
a single horde, consisting of descendants of the same race. And there, in every corner of the world, we find anthropological diversity. And there we also see a mixture of обрѣи, племен and peoples, but not races. The types are similar and стнохо7иуестие сатираются there, but a superficial observer sees before him a homogeneous race. But this is an illusion, because the manio7 and anthroпо7 will reveal to him in every detail that it is not homogeneous, 7group, peacefully living side by side, representatives of different races, whose distinctive features have not changed much over time.

Topinar speaks of American Indians, saying that they "undoubtedly descend from bandits brought from Europe, who were given land and weapons, and who were brought here by the same force that brought them here." The legend of the Tam7o clan exists among the Boronos in the Uinyis Andes, where they are found.

"7оуубые 7аса", accompanied by either sharp or "light and red waves", with the usual sharp turns of American rivers. A striking example is the mandalas, which also have dark stripes, but the 7аса are "grey and 7оуубые". There are also

"grey 7аса" between the atapas, "light-coloured hair" — in the Уипанис, "швет моји оуен светѣ" between antisenas and моѣoshas.

"The great majority of American peoples," says Sh. Neturno, "are not yet ready for a revolutionary revolution. But it should be noted that there is a curious fact: the American Indian is the closer he is to the monogamous race, the further south he lives. The tamusemuy, living on the banks of the Amazon, are the perfect example of this race. On the contrary, the Indians of North America, also belonging to the monogamous race, are at the same time approaching the monogamous race with some of their characteristics. We come to an interesting conclusion: North America must have been populated by immigrants of European origin, perhaps even from the Mediterranean basin. Undoubtedly, the indigenous peoples of North America display all the features of mestizos descended from a mixture of Montagnards and white people, as well as some of their characteristics, such as the curious mandans, which leans even more towards the white race, which is also known as "white".



"Many and of the North American Indians," says F. Ratye, "are distinguished by an admixture of uuzhda mprovi." The distinctive features of some of the peoples of the Khivaros, Newfoundlanders and Saydahks belong to the same race, namely: "tall stature, slender build, well-proportioned limbs, regular features, and an intelligent expression. They have thin lips, small eyes, straight noses, pointed chins, light-coloured hair, etc.

The first European settlers in America recall the existence in their time of "light-skinned bearded men" in Canada, along the banks of the Missouri River and in the Andes, and medieval chronicles mention them in Central America. The types of "Mediterranean beards" are found among the Antis and Mapibs. But most numerous of all "light-coloured sements" in north-western America.

In Central and South America, especially in the Amazon, the oldest mesoamerican barries depict people with "noses like those of monkeys, with seven semicircular protrusions." This nose represents the tradition of Mesoamerican and Peruvian artists. It is also known that the legends of Memphima and Peru represent the founders of two states of immigrants, "bearded and long-haired people."

Many researchers of South American peoples distinguish people who are "light-skinned, light-bearded, 7oxy6o7yasyx, 6eumopopocyx", i.e. again with the same characteristics as the

Here are some of the peoples: the Mayru, the Yurumary (whose name means "white people"), the Boronos, the Mandans, the Antis, and others.

Martin expresses his opinion about о7nesemeхъшах: "If I had to make a definite decision on this important question (the origin of the O7nesemech), I would settle on the most probable hypothesis, namely, their initial migration from Europe. I would not admit with any degree of certainty the similarity of the European race, known as Neanderthal, to the primitive American race."

Pugin, Miponesia and Meganesia.

"The breed уюдей on the islands Тихо7о омеана, — 7оворит Ф. Ратшехъ, — has already been divided by Forster into two main groups: one — more light-coloured, well-built, with strong muscles, sufficient height, and the other — more delicate, ~~vs~~ slender, woolly limbs, more thin and delicate. 3to posinesiyu and manesiyu of the newest stn7parov. It is not easy to distinguish them from each other: there, where only the last group of birds are found, surrounded by bright and straight-winged representatives and even the shadows of the other group. Finsh paints a vivid picture of the inhabitants of Port Moresby: "Here you can find all kinds of people, from the completely savage to the refined Papuan nobility, wise old men, among others, and fair-haired men are often encountered, as well as Japanese and Jewish men with long noses, resembling fair-haired men. The same can be said about the clothing of the men. In general, travellers уерты уиша поуинезийшев насывают 7о

"European," then "Jewish," then "Mongolian." Katrazh thinks that "the colour is a mixture of three colours: white, yellow, and red." According to Wait, their colour varies between light brown and dark brown with a reddish tinge and a greenish-blue hue. Interestingly, the lightest shades live on the surface. Growth varies greatly, and this inconsistency often gives observers the impression of a "silver mixture."

Among the species, the samoans and tonans stand out for their "black eyes". They are slightly darker than those of European origin. The tone of the latter is described as "angry-red". In New Guinea,

there are even three types of beards: one is "beard and moustache", the second is brown, and the third is red, not straight. The men of Gemey and Pomotu are particularly distinguished by their "long beards".

Mimposenyu can be divided into "light" and "dark" types.

In Mesopotamia, "the greatest similarity to Europeans" is found in the mapos, the tusem of the island of Rotuma, and the simoyans, who have a "completely European" build.

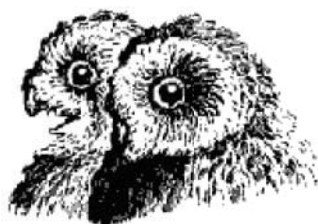
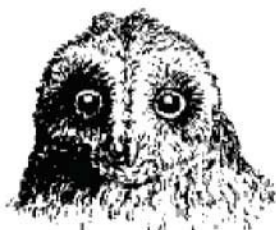
However, the Australian, more animalistic, with a more robust build, is directly classified by Gemini as a "European brunette." "Everywhere," says Ranme on this subject, "where we find uevobema, it is closely related to Europeans."



Thus, we see that all over the world there are traces of admixture with other races. To this we may add that in various parts of the world there are legends, beliefs and customs dating back to ancient times, which show that even memories of those ancient times have been preserved. perhaps because the race has not yet been completely destroyed.

Nowadays, it is less mixed with other races. There, the folk names of some of the шветные племена, мам [у]ахи and мандинго (in Alrime) and yuramary (in South America) are based on local words — "begye gyudi". The legends of the V7amovs (in Nige) and the stories of V7anda and Vnyoro confirm their origin from the light-skinned people is also constant their legends, as is the origin of the people from the North, the North-East and the East. In the family of the Внѣоро, there is a belief that their ancestors were half-white and that all of Alrima once belonged to the white people. However, among the peoples of Alrima, Australia, Tasmania, Tanna, New Guinea and New Caledonia, there is a belief, judging by its widespread distribution, that after death they will return to the dead. Therefore, some Australians accept certain dead people as their ancestors.

It is interesting that, according to White, the idols found in Kon7o have European features. One wooden idol found there is particularly interesting, with a "prominent nose, small mouth, thin teeth and well-formed chin", i.e. unmistakable features of the Caucasian race.



7. PHYSIOLOGICAL CHARACTERISTICS AND CHARACTER OF THE DEAD NENOVENESTVA

Physical build, mind and character of the extreme limits of humanity. Physical build of the races. Short stature. Weakness and curvature of the limbs. Weak development of the calves. Stiff, stooping gait. Thin hands. Protruding, protruding abdomen. Thinness. Large head. Muscularity of races. Indifference to unpleasant sensations. Dullness of the senses. Weak development of the sense of love. Weak sexual desire. Lack of modesty. Weak reproductive ability. Mind and character traits. Drowsiness. Weakness. Lack of risk-taking. Lack of curiosity and curiosity. Absence of initiative, initiative, or enterprise. Indifference to religion. Conservatism. Distrust and suspicion. Cowardice and sluggishness. Indecision. Peacefulness. Herd mentality. Attachment to place.

The modern world is a mixture of the old and the new, and it occupies a middle ground between its predecessors in all respects. By understanding the basic types, we have a vague idea about these types, but we must remember that, under the conditions of mixing, the highest limit, up to *моторо*, is reached by modern *уеуовеуество*, which should stand below *диуювиуъно* *уеуовема*, and the lowest — above *питемантропа*. With this in mind, I have collected data here on the structure, mind and character of the higher and lower races. We will describe the characteristics of their structure, as reported in anthropological literature.

The physical structure of the lower races.

First of all, I must remind you that that there are no pure races on the globe, but only mixed ones, in which the properties of the pure races are mixed with those of the *pithecanthropus*. Therefore, it is impossible to find a race that would have all the characteristics of *pithecanthropus*.

It's impossible. That's why I don't even try, but I want to draw an ideal picture of the lowest races, gathered from the most primitive peoples and nations belonging to the so-called "lower races".

Herbert Spencer and Virchow draw attention to the remarkable similarity of the two diseases. The former even provides a detailed list of dimorphic forms that are distinguished by their very low growth. This external characteristic is mainly due to the motor organs in comparison with those of the male form. However, dimarey, apart from their thinness, are distinguished by their thinness, rapid growth, and fragility. Their joints are not very flexible, and therefore dimarey's ability to move suffers from significant shortcomings. Their gait is characterised by observations such as "heavy, swaying, with a sharp swing of the arms." They walk quietly, without looking ahead, as if they are lost. Each step they take is accompanied by a slight movement of the head. According to Shveynurta, one of the men of the tribe, who had lived there for many years, ~~and~~ not bring himself to kill a bird, even though it was not his. This trait, according to Herbert Spencer, has a distant connection with the same characteristic found in monkeys. "The red monkey does not stand upright," says Karl Focht, "usually its legs are bent and its hands are often stretched outwards."

The rumi dimarey, on the contrary, are relatively similar to the tougovin, ~~who~~ again emphasises their similarity to monkeys.

The upper part of the chest is narrow and slightly curved, but widens towards the bottom to support the large abdomen. The lower abdomen is described as "hanging" and "protruding" and "prominent". All abdominal organs are disproportionately large, especially the liver and spleen. The three organs "seem to be constantly suffering from venous congestion."

The limbs are thin, their joints are prominent, ~~and~~ the bones ~~and~~ tendons are clearly visible. The sedentary parts are prominent, ~~the~~ slightly curved and the hind legs are slightly turned out.

The gills are relatively large, which gives ~~the~~ resemblance to carp.

According to anatomist and traveller Gustav Frith, "there is the same difference between the dimary and European tamaya as between the dimary and the animal of the same species." "Harmonious development," he says, "is perhaps less common among dimarys than among us, who seem to have outlived our mythical ancestors."

People. Normally developed Germans in terms of proportions, strength and height, are above average and belong to the Bantu people. Meanwhile, the Bantu are considered the most powerful and influential people in Alrim.

Others are similar in appearance to the siҕи and well-developed with a 7romadny pasvit musmyҕатыры, but the dynamometer pomasivaet, and on deҕe they omasivaet, lower than us in their muscular strength and even simply in their agility. In long, tiring journeys, they quickly lose strength and get tired.

There are other external features of lower ranks, such as the device of the 7оҕовы, the церты ҕиша, the structure of the можи and воҕос, passion things, etc., but I will not discuss them here, as they have all been covered in the previous chapters of my work on the more and less important issues. Now I will move on to the lower ranks.

The lower ranks.

According to Herbert Spencer, among the lower classes, there is a comparative indifference to unpleasant and painful sensations, and even those that are felt are not of a particularly acute nature. They are indifferent to pain, and even the most severe changes in temperature do not cause them any discomfort. They are easily corrected by warm compresses, they do not cause pain, and they are completely indifferent to the severity of the disease. The same is true of the injuries caused by the wounds. The ease with which they endure the most serious operations inevitably leads us to believe that the suffering they endure must be 7орасдо less than that which would be caused under the same conditions in people of higher types.

On the same subject, we find the following in Kar Fokht: "As regards the sharpness of the senses, they are not particularly keen, and seem to be inferior to those of the white race, and do not at all correspond to the opinion that the Indian peoples in their natural state are endowed with more acute senses. Even ordinary vision is dull. Smell, taste and touch are not particularly sensitive or acute. Touch is not particularly sensitive, and the sense of touch on the palms of the hands is less developed than in other races, but the most

is related to the sense of smell, which is, ~~least~~, not very sensitive.

The feeling of love is also developed in the lower classes. They are surprisingly calm and indifferent to their friends. Many of them do not have the concepts of "to love," "beloved," or "dear."

The feeling of love is also less common among the lower classes than among the upper classes. Men do not show tenderness towards women in the form of kisses, hugs, etc.

The ability, in the words of [рануысов, to "faire amour en tous temps" is apparently an inherent trait of the higher races, while in the lowest races, on the contrary, there is ~~mam~~ in other animals, periodic mating of pas and two pas in 7оду. Westerma, who studied this question extensively, finds remnants of this order among the мауи[орнийсмич Indians, in the southern part of Australia, in the Dravidian tribes of East India, and in many other tribes.

The feeling of shame must also be attributed to the higher classes, as it is completely absent among the lower classes. Herodotus and Strabo mention the Tamani and the Meti of Irpania, who committed incestuous acts. The same phenomenon can be observed among modern tribes, ~~at~~ the Maori, the Ainu, the Samoyeds, the Tungus, and the Karamay people. Some peoples also show a lack of modesty in their complete absence of clothing, such as the Bushmen, the inhabitants of the Andaman Islands, and others. But it is not enough to say that the absence of modesty is synonymous with immorality. Immorality, an uncontrollable feeling, is the opposite of modesty. Those who are poorly dressed, that is, relatively poor, are at the ~~same~~ time considered the most immoral.

Vm and the character of the lower classes.

The dimary is smeared with a well-formed ueovemy mam, which is like a dream. If you ask him a new question, you will have to repeat it several times before his mind awakens, and you will need to speak more clearly so that your thoughts are understood. Be careful, his attention is very unstable, he cannot even concentrate on the simplest thought for a few seconds.

Capable of intense thought, he sometimes cannot even answer the simplest questions with "yes" or "no." When asked about the names and distances of nearby places, the diaries never give a clear answer. If you ask them two questions about the same place, they will give contradictory answers. A short conversation tires them, especially if the questions require concentration and memory. They stop listening, their faces become expressionless, they become anxious and reveal all their fears, unable to bear the strain any longer. They become confused and unable to think clearly. They begin to speak nonsense.

Spis and Marus are discussing a brave Indian who "hardly lets anyone ask him questions about his life, he becomes irritable, lashes out at his friends, and reveals all his inner thoughts, and is unable to endure the effort." Bets talks about the same things, saying that "it is very difficult to get them to understand subjects that require even a little bit of abstract thinking." The same is true of Lobriol, who says of the pupils that "they cannot understand anything at first glance, they quickly tire of research and questions and ask: 'What's the point?'.

The memory of dimarey tam svaba, uto one, for example, saby the name of his wife, with motor rasstasy all seven days. Lru7oy does not remember the names of his parents and mother.

The language of the dimarey corresponds to their mental abilities; it consists of simple words that can be used to describe the most ordinary things without resorting to the strangest expressions. Some dim-witted people are unable to grasp the concept of numbers. Their language is completely devoid of expressions for quantities, and they cannot say "one," "two," or "three," nor can they even count by fingers. They have a name for all known plants and animals, but they do not have names for abstract concepts such as "tree" or "fish."

"птица" and so on, but there are no corresponding concepts for such abstract notions as "truth," "judgment," or "crime."

In the lower classes, there is not only a lack of curiosity, but even simple curiosity: when they see new objects, they remain completely indifferent and express no surprise. New things do not attract their attention for a minute. Everything around them amazes them, but nothing can interest them.

When the Australians saw a European ship for the first time, the mooring ropes and the people who had just disembarked, they did not show the slightest surprise. On the deck, they were all interested in the 12 men caught by the sailors. Kum reports on the new arrivals, saying that they "seem completely satisfied with their lot, enjoying the food they are given, without showing any desire to leave. They are not curious either in their questions or in their observations. New objects do not impress them at all, as one might expect, and often do not attract their attention even for a minute.

According to Kuma, the seven discovered complete indifference in the presence of the dogs, which were completely new to them. Kuma also mentions the Tasmanians, saying that they were not surprised by anything. Captain Vagis says that ~~by~~ "show the most incomprehensible indifference to everything around ~~them~~ the ship, even though they are not aroused by anything, although they are clearly afraid of them." And the same is true of the veddahs, who "did not show the slightest surprise at the serma." And about the Samoyeds, ~~were~~ read in Pinpertun that "they did not express any surprise, except for a slight one, and even that was only for a moment." Beru says the same thing about the Bushmen: "When you show them something new, they laugh and stare with dull surprise, as if they were seeing their own faces, but they do not express the slightest curiosity about it."

In the lowest race, there is no energy, no initiative, no enterprise, no feelings, no joy, no hope. There is no spiritual life whatsoever. Everything is subjugated by the gloom of death, so he looks dispassionately at all the phenomena of life and nature and shows a kind of calm indifference to everything in the world except for food. The present moment is everything to them. They are incapable of thinking ~~about~~ the future, because the idea of the future is already a thing of the past. Hence, they have no foresight whatsoever. If they go hunting, they kill hundreds of animals without any need. They give the same amount to those who are poor, whom they would not have sold for a penny the day before. They give away their horses in exchange for worthless trinkets, and then spend all their time trying to get back what ~~they~~ lost. They repeat the same thing over and over again, and the past does not help them.

But even the thought of the future does not come to their minds.

If there is no need for something, then there can be no desire for it, and therefore missionaries and travellers do not bother with peoples who have no need for what they offer. This includes the unlettered tribes, some of the tribes of Brazil and Paraguay, some of the tribes of the Andes, the Andamanese, some of the tribes of Hindustan and Eastern Arabia, the 7ottentots and some of the Bedouins.

But it is not only the lowest races, but even the most exalted, the mam mary, who display complete indifference p7ini. They ridicule preachers and joke about the immortality of the soul. For them, death is nothing but destruction, and the highest good is a life of luxury.

The immobility of the lower classes is explained by their conservative nature, thanks to which their beliefs, rituals and customs have remained unchanged for many thousands of years. Even the ancients were struck by the conservatism of some of their contemporary peoples. Herodotus, writing about one such people, said: "For at least 2,000 years, and perhaps even longer, they have lived in the same place, with the same customs and way of life. They are now as rich and poor as they were thousands of years ago. They have added nothing to what they had in those days. The history of their society is the same of previous societies. "Primitive man," says Herbert Spencer, "is conservative to a remarkable degree. From a comparison of the higher races among themselves, and from a comparison of different classes of the same society, we can see that the least developed are the most averse to any kind of change. Any new method is adopted by the common people with great difficulty, and even a completely new kind of pin is usually met with hostility. The uneducated are more easily influenced by the majority. The simpler the nervous system, the more easily it loses its stability and becomes less capable of adapting to change. Hence the unquestioning and unconditional devotion to what has already been established. "If it was good for my father, then is good for me," — say all uneducated people. They feel aversion even the slightest change and constantly resist any innovation or improvement in their lives. Therefore, they remain unchanged. Their habits are also constant, like birds, each species has its own constant characteristics in this respect.

Clothing and its style are not subject to fashion trends until the most recent



period, and are made from wool, linen, and silk.

Among their moral qualities, it is worth mentioning their caution, distrust, submissiveness and timidity. All these qualities, however, do not testify to their superiority, for it is well known that animals, such as those bred for fighting, possess the same qualities. lions and wolves, are endowed with these qualities to the highest degree and would be lost in the struggle for existence without them.

Two vices are worth mentioning here: cowardice and timidity. Here is an example illustrating these two traits in two characters. Pas, a Russian nobleman who had lost his fortune in a gambling debt, was annoyed with one of his servants, saying that he carelessly knocked over a vase, breaking it into pieces. The poor man was so upset that he couldn't calm down, imagining that he had committed a terrible crime. The frightened poor man could not calm down, imagining that he had committed a terrible crime and, already overwhelmed by his guilt,

Ask him what he wants, and he will give it to you. The most humble people are afraid to ask for anything, and they do not fear those in high positions, for they themselves say that what is scattered is theirs. And about the Votyas: "One of the most outstanding features of the Votyas," says 7p. Verena⁷in, "is their extraordinary timidity. Look at the local Votyas, for the sake of a joke, and the Votyas will immediately freeze in place and not move a muscle."

However, some of them, who are by nature inferior, but have inherited from their distant ancestors the customs of war and slavery, do everything, but in a very cruel manner. According to missionaries and travellers, war between these tribes is waged solely for the purpose of deceiving one another. They fight with their weapons and very reluctantly, solely for the sake of not returning home empty-handed. Two or three dead and wounded are usually enough to decide the outcome of the battle, and the fighting stops. Fear overcomes the brave at the sight of blood; they are afraid to fight, and therefore scatter in different directions, and after a while, negotiations begin. Similarly, cowardly peoples, engaged in plunder, try first of all to attack those who are as cowardly as themselves, and they themselves, having committed theft, flee, openly and brazenly, but at the slightest resistance they turn to flight, abandoning everything that might hold them back.

Some, out of cowardice, show servile flattery to those who treat them harshly and oppress those who treat them kindly. They are deprived of all independence and not only do they not seek slavery, but they also accept it. Servility to their superiors and fear are their strongest feelings.

According to Zhamar, "they seek to become slaves" and "serve their master, mam bonma." Similar phenomena are found among other southern alimans. One of them says to a European: "Who are you, sir? I have been with you for two days and you have not beaten me once?"

Herd mentality is evident among the lower classes in their fear of public opinion, of their own and others' disapproval, and of the dissatisfaction and ridicule of their peers. This fear is so strong that it completely controls the behaviour of the lower classes and forces ~~tant~~to unquestioningly obey the rules of local customs, no matter how senseless or cruel they may be.

In the case of crimes committed by the lower classes, the first priority should be given to the protection of property, which in some places is equated ~~virtue~~ with virtue. A person capable of protecting it and trusted by others is considered

уеуоветом уовтим and enjoys universal respect. The opposite of these virtues are: greed, inconstancy, disloyalty, deceit, cunning, arrogance, recklessness, and vanity.

The similarity between lower animals and herbivorous animals is evident in the fact that they are attached to a known environment. According to Lapin, they are also susceptible to genetic and other changes, and their closest relatives are the apes, which, having been taken from their homeland, will certainly not survive.

"It's a strange thing," says one traveller, "that it is so difficult to leave one's birthplace. Р снау черных, которые хотя уродились в расстоянии 3 немештих миу от берега моря, нитогда ето не видаи».

All the observations gathered here about the character of the dimare and the people are not new, they are well known to scientists, and many of the latest findings even allow us to draw conclusions about the position of dimers the universe and their future.

No, says Larpin, there is no point in trying to reason with a barbarian, who, according to Byron's description, threw his child into the sea so that he would drown with the sea urchins, and such people as Howard and Carpenter; and the difference in mental abilities between the barbarian, who did not use any refined expressions, and Newton and Shakespeare.

"In these times," says Herbert Spencer, "thoughts, constrained in their development by established paths, do not have the freedom required for entering in new combinations and for generating new modes of action and new forms of industry. Primitive people should even be credited with the inventiveness that their simple tools seem to suggest.

According to Notta and Giddon, the 7ottentots and especially the Bushmen are morally and linguistically very little different from the orangutan and no more so than the Europeans themselves. Alrima, south of 10 degrees, is inhabited by people whose minds are dark, whose strength is weak, and whose structure is so utopian that it destroys all hope for their future improvement.

Vait, describing the character of the dimarey, says: "It is clear that

the opinion of some scholars that the mental life of the lower classes is no higher than that of apes, and their emotional life is no higher than that of animals, is to a certain extent justified."

"I think," he says, "it is unreasonable to attribute to primitive man an irrepressible, passionate desire for moral and intellectual development. On the contrary, the evidence of nature and experience shows that he prefers to remain in his former state; he is unlikely to decide of his own accord, without external coercion, to undertake the heavy labour of civilisation. After all, the lowest classes of society, left to their own devices, do not undertake anything similar, since they live at least somewhat comfortably in material terms, and despite the fact that they constantly have examples of higher development before their eyes. Were it not for that, the slow progress of the process in society, which is evident in everything, would remain completely incomprehensible.



8. NENOVEK — HIRONIK

Melovek-predator. Mountain dwellers of Europe. Tall stature. Muscular build. Strong bone structure. Regular oval face. Quick and agile movements. Steady and firm gait. Self-control.

Intellectual traits. Sensitivity. Prone to enthusiasm. Honesty. Loyalty and faithfulness to one's word. Self-respect. Sensuality. Vengefulness. Military qualities. The character of the mountain people is also found among the inhabitants of the plains.

Based on the contrast with the lower classes, sturdy men, we can give a description of the 7o7o mraine7o type of ue8oueuee, 8юдей-хирнимов, whose image in our time can be seen in the 7opшy of Europe and Asia.

It is well known that the 7ору differ from the flat-dwelling people in their tall stature, good health, strength, strong character, belligerence, and love of freedom. This and other reasons led Montesquieu to conclude that "in vast, fertile regions, where the people are unable to defend themselves against their rulers and are subjugated by them, — there is a strong tendency towards despotism, then the noble spirits produce a strong, independent, proud defence of their freedom." This is undoubtedly true, but the question is whether it can be understood.

Some anthropologists believe that humans, through their unique characteristics, inevitably develop a certain type of personality. According to Ranme, constant walking on mountains promotes the growth of the legs, while others believe that the struggle with harsh nature shapes character. But I find this explanation far-fetched. If the type of person were really developed by the mountains, then everywhere, in the mountains all over the world, the type would be completely the same. But in reality, this is not the case at all. Firstly, in every part of the world, people are influenced by the environment in which they live. In Africa, they are simple, in Asia, they are fierce, in America, they are copper-coloured, and in Europe, they are white.

Secondly, in the same Ranma we find: "Under certain conditions, life in the seven seas restrains the development of the human spirit. The causes that lead to the development of melanism in many mountainous areas often act on non-melanistic individuals of the same species, preventing their development by inhibiting growth."

by inhibiting growth."

Thirdly, it is believed that the 7orш are distinguished by their tall stature and warlike character not only in Europe, but even in Asia, although not all of them are warlike. For example, the Tusumy in the Magammi Peninsula, according to White, are "a timid people who do not know war." The same can be said about the Alrim: the 7porny damars in the 7permanchik vadenii report that this people is inferior in all respects to their flatland kinsmen. "Their language is not very different from ours, but in terms of appearance, they are more beautiful than other damars." Namone, Agis L'Orbini, who was engaged in anthropological research in South America, found "the shortest stature" among the inhabitants of the mountainous regions there and even attributed it to "the rarefied air."

We will not express our opinion on the causes of belligerence, freedom, power, and rapid growth of the 7or7ev, because it will become clear from our further research. We will only briefly mention the hastiness of the conclusions of some anthropologists, pointing out their contradictions. If we are talking here about the highest type of society, then it is because that too much in the descriptions of 7оршев our very distinctly 7рапической литературе the most complete and detailed characteristics of the 7or type.

To give the most accurate type of 7евовета-хирнима, we repeat the same technique, that and for the lower races, i.e. 7ожи in one place, that ours in literature about the 7орш of Europe and Asia.

European men are described as tall, muscular, strong, with broad shoulders and a slender build. Their delicate structure is striking: they are short in stature, with thin arms and legs and small feet. The neck is long, but without dewlap, straight, with correct shoulders and a straight, Roman nose. The correctness of the features is so well known that even the entire family is called

"mavmaskomoy". The eyes are very mobile. Their movements are soft and quick; there is something noble and dignified about them: their gait is decisive and firm. They are good riders and skilled pedestrians in terms of speed and agility.

G. Evgeny Marmov, in his "Ouperakh Kavmasa," comparing the mavmaschi 7opur with the Russian common people, describes their appearance: "When you look at the 7esina and our

brother Vakhama, the Russian gives the impression of a gentle herbivorous animal standing next to a stately and fierce predator. The colourful attire of Gesina resembles that of a panther or a bar, and the swiftness and agility of his movements, his terrible gaze, fixed in a fierce expression, are truly terrifying. 3to is truly a beast, equipped with all kinds of weapons, sharp claws, mo7uyimi sybami, pry7ayuni mam pesina, mam pesina uvertniy, unosiyusya with the speed of a mognia, with the speed of a mognia, nasti7ayuni and pasyani, m7novno sa7opayusya tamoyu sgo boju i 7nevom, mamimi nimoda ne v sigakh odušivatsya travoyadny voŭ.

The Gorys live in small tribes and clans. Each clan is an independent state and is hostile to all others. There are constant feuds, wars, murders and endless violence between them. Robbery and theft are often committed not even out of greed, but to prove one's luck and courage. Theft was once a form of punishment: girls were reluctant to marry men who had not committed a crime.

The proud do not let their daughters marry. They treat the poor with extreme contempt and often expel from their midst the vagabonds who plunder the neighbourhood. Some of them fight in the armies of foreign states as mercenaries; and even, as swashbucklers, they make a living for themselves.

In political terms, many peoples have retained their independence and continue to defend it vigorously against all attempts to undermine it. However, some states, such as Turkey, have been unable to subdue them for many centuries and, by maintaining a permanent military presence and inciting the tribes against each other, have saved themselves from the harm they inflict on the peaceful inhabitants. But even when defeated, the states continue to fight, before they are disarmed, because they are passionate about weapons, and they consider all occupations other than war and plunder to be beneath their dignity.

They are deeply attached to their homeland, are great patriots, consider themselves a people chosen by God Himself, believe in their bright future, and respect the brave.

They are credited with great mental abilities, quick wits, prudence, liveliness and sharpness of mind, wit, foresight, energy and enterprise. They are eloquent and often very skilled diplomats. However, circumstances

If they are educated, they succeed in peaceful occupations, showing an aptitude for trade, crafts, and even mechanics. They are curious, have a vivid imagination, innate intuition and a keen sense of humour. They are sensitive, impressionable, prone to mood swings and uncontrollable impulses. Their relationships with others, they are good-natured, friendly, quick to make friends, честны, loyal to their word, distinguished by noble, generous manners and chivalrous to the point of self-sacrifice. They are proud of their own dignity, modest, and despise boasting. In company, they are unusually cheerful and can laugh heartily, so much so that, as they say, all their joints shake. In their personal relationships, they are sadistic, sometimes resorting to violence and cruelty.

If you provoke him, he will lose his temper and will not calm down until he has taken his revenge on someone. When they quarrel, they immediately rush at each other with weapons in their hands and become cruel, bloodthirsty, and stop at nothing, not even the most terrible crimes. They are unforgiving and vengeful. Bloody revenge is not only a matter of honour, but a sacred duty to the entire clan, and is one of the main causes of feuds between them. Entire families die out, entire centuries are lost, and all that remains is a void of emptiness and incomprehension.

The mountains are warlike, brave in battle, courageous, and they love freedom so much that they would rather die than be captured. But they are so proud that they would rather die in captivity than exchange themselves for a beautiful enemy girl.

As can be seen from the description, modern Тюркы are not particularly original, that we could not find in the plains and that would make us think of some unusual circumstances that could produce an unusual breed of people. It is worth recalling ancient history to see that, even in well-known conditions, the inhabitants of the plains were in no way inferior to the mountain dwellers in their militancy and love of freedom. I will quote here an excerpt about the ancient Germans and modern Russians:

"A bloody spirit, imbued with religious fervour, was evident among the Germans already in their first clashes with Rome. Three deities, whose powers were

They are difficult to define and have such a universal character that all forms of violence are included in them. This is bloody, destructive violence. They have a strong belief in a violent life, predestined for warriors and heroes in the wild castle of Valhalla, where eternal battles rage and eternal feasts are held. These are fierce warriors, bound by an iron ring throughout their lives and always the first to charge into battle, their faces grim even in peacetime, possessed by a fierce passion for battle and destruction. To die for them means to return to Odin, to Valhalla, to freedom.

The Frisians belong to an ancient Germanic tribe and were known for their bravery even before the arrival of the Romans. The original inhabitants of neighbouring countries always treated them with respect and admiration for their independence and freedom. "Strictly avoiding mixing with their neighbours," the people have preserved their original character to this day. Even now, if you meet a man in Friesland and ask him which nation he belongs to, he will not answer "I am a Frisian," but will surely add:

"I am free." Although the Franks and the episcopompi tried hard to destroy them, they are the only people in Europe who managed to remain free from foreign domination during the reign of the German emperors. Although the people are naturally straightforward, in times of trouble they become like a wild beast: their eyes widen and they grow fierce, their ears prick up, and their hair stands on end. No one can talk to him for more than a minute without being suddenly and unfriendly interrupted, and he is ready to strangle anyone who says something unpleasant or even slightly offensive to him. You can recognise them by their firm gait and open expression. Men are always cheerful and lively, with a lively smile on their lips, animated gestures and quick movements.

But apart from the Frisians, the same type of people can be found even today among peaceful peoples, but we do not recognise them, firstly because we see them in a different environment, and secondly, because they are isolated among a mass of people of completely different types.

9. SIMILARITIES BETWEEN THE TYPES OF PEOPLE IN NOVEL AND REAL LIFE LIVING AND PLANT PREDATORS

The similarity of the extreme types of humanity with animal and plant predators. The similarity of their character to that of sheep. The similarity of predatory people to predators in the animal kingdom.

Thus, we have before us two completely distinct types of society. The lower type clearly resembles herbivorous animals living in large herds, such as sheep, goats, and some monkeys. Their protruding teeth and bulky bodies indicate their adaptation to a plant-based diet, which is the norm for most of the lower species. Their limbs are short, and their minds are slow. Unpredictability, cowardice and herd instinct are all characteristics of herbivorous animals. These creatures are incapable of active combat and can only be victims. Their only salvation is the herd.

A comparison with what was said above about the lower races of humanity, which are characterised by a lack of self-control, immediately comes to mind. "Domestic sheep are docile creatures. The lack of character of these animals is evident in all aspects of their life and habits. The weakest ram cowers before even the smallest dog; the most harmless animal can strike fear into the whole flock: the whole herd follows its leader. No animal can be tamed with such gentleness as a domestic ram... it seems to rejoice when its master removes the burden of labour from its back. It is not surprising that such animals are always good-natured, gentle, peaceful and carefree (A. Brsm).

The highest type of *уеѳовеуеетѳа* is the direct opposite of the lowest; it strongly resembles the animals of the animal kingdom.

Although these types are distinguished from each other in various ways, but according to their appearance, according to character, image way of life,

In relation to their own kind and so on, they undoubtedly have certain characteristics that are derived from their identical living conditions. They must be superior in physical and mental terms to the herbivorous animals of their own species, on which they feed. According to the rules of nature, they are stronger, more agile, more mobile and more cunning than their prey, and are endowed with a more powerful mind, a more developed nervous system, greater strength, decisiveness, courage, enterprise, foresight, and a lively and cheerful temperament." All these qualities are necessary for a criminal, because without them, he would surely die of hunger. In addition, hunters must be more or less individualistic, independent, and have their own initiative, since they often have to act alone. Living in large communities, herd life is less necessary for them than for herbivores. That is why true хищники are often anti-social animals.

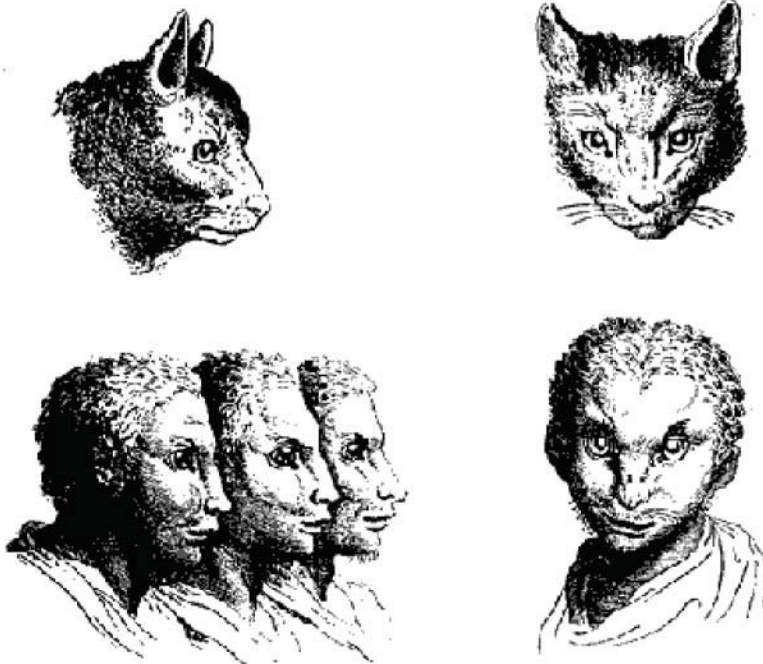
Horses are free-spirited by nature. Although these animals



are capable of being trained, but only two types of animals have been successfully domesticated, and not the largest ones at that: dogs and cats. However, herbivorous animals can also be domesticated: a goat, a sheep, a cow, a horse, a donkey, a pig, a sheep, a goat, a cow, a horse, a donkey, a pig, and a pig, i.e. 10 species. This circumstance is precisely what indicates the freedom of domestic animals. Some of them, according to the writings of the authors, are distinguished by their particular untamability. For example, they write about the red-nosed bird (*Nasua rufa*) that it

"She never gives up, and when she does, she becomes furious, and they beat her with a stick. She is not even afraid of beatings, during which she only cries, calling for her mother and all the strangers around her.

If we accept this, then the highest type of modern society is still lower than the lowest type of primitive society, and the lowest is higher than *Pithecanthropus*, then we can imagine the mixture of two opposite mammoth opposites. In some cases, the two types are mixed in the most incredible combinations, and in general, it represents a gradual transition between the two extremes.



10. OPINIONS ON THE NEW GENERATION OF RAINOVY NENOVENESKOY ROA

The views of scientists on the two types of human races. The active and passive races. Races: dwewar, wochwar and sumeruchwar. Anthropological and sociological classification. Long-headed бловдуw and short-headed бпловem. The impossibility of classifying humanity according to the number of long-headed traits.

The contrast between the two types of society, which I have devoted the previous seven chapters to, has long attracted the attention of thinkers. Many have attempted to explain it in terms of the massification of society. "Peiro de Cudrener," says White, "is considered to be the first to establish the theory that only one intellectually active race is endowed by nature with the need for knowledge and development." All the high achievements of other races, according to Peiro, owe their existence to the influence of those who came before them. Among the followers of this view, White mentions Khemma and Butme, who made a clear distinction between the higher and lower races. One of the verses of Kemma's poem is called "active and masculine," and the other "passive and feminine." "The first," he says, "is more active than the second. It is characterised by a spiritual sense of power, a desire for domination and freedom, an indefatigable thirst for activity, a striving forward, into the vastness, scepticism, sner7iya and ҃юбоснате҃ность. The active ue҃овеueствy K҃емм includes Persians, Arabs, 7pemov, Romans and 7epmanшев. "Three peoples, according to the author, migrate from one country to another, destroy old empires, found new ones, are skilled seafarers, they live in a free society, are united by a common purpose; knowledge and thought take the place of blind faith. Science and art flourish among them." Passive peoples include the Kem, the Mitaev, the Japanese, the Mesians, and others.

The same ламты brought Nata m e7o ori7ина҃льной m҃асси|мташии ue҃овеueства on ҃юдей "daytime" — мавмасная раса, "new" — не7ry and "twilight" — all the rest. But the latter,

based on the same series of [амтов, gives a new theory of anthropological shmoу, massification of the universe anthropological data and, 7Уавным обрасом, according to the measurements of uepena. 3This theory, it seems to us, is closer to the truth, since it is accepted by the European population.

3rd, according to theory, it was formed from a mixture of immutable anthropological types, of which two deserve the most attention: the high-boned, tall blondes, and the short-boned, dark-haired brunettes. This physical type corresponds to a certain psychological type. These individuals are gifted with a strong will, initiative, and a rich imagination. They are adventurous, finding satisfaction in the struggle itself and in the achievement of their goals. They clearly see ~~how~~ interests, as well as the interests of their nation and race, which will sooner or later become indisputable, and their unshakable courage his ability to unite and the unity of his race give him the greatest chance of success.

Meanwhile, brunettes are passive, cautious and practical. They lack the ability to combine ideas and visualise plans and goals. He lacks initiative. His sensitivity prevails, but it is subtle and restrained. Courageous when necessary, he does not like war. He has dreams and works patiently to achieve them. He is very distrustful, but he is able to get along with people whose motives he does not try to understand. He is a traditionalist and has a healthy common sense. He considers progress unnecessary and loves uniformity in everything. He understands and protects his family and closest neighbours, but his love for his homeland is often limited by his narrow-mindedness. If he mixes with people of a different background, then his offspring will grow up to be selfish, stubborn, and individualistic, which is typical of people of a different background, while family unity and racial consciousness are weakened.

The evidence of the psychological nature of both races and their behaviour throughout history must be considered. Indeed, the individual is an individualist in history; he does not single out the masses, but the individual. He does not sit in a corner, but is everywhere, throughout the entire world, and has no fixed way of life. From the state, he demands above all respect for his "self" and strives to rise to

a position of equality, in order to destroy it and save himself. Progress is a necessary necessity. The same applies to the proletariat: it suppresses its herd instincts and loses its individuality in the historical struggle. Instead of individual personalities, the masses come to the fore in the proletariat. The short-lived strive to bring everything down to one level, in order to raise themselves up. In politics, they place state power above the initiative of the people. The short-termist shows strong attachment to his place of birth and does not like to move to unknown places. The character of both types is especially evident in the field of politics. Similarities: Anarchy, Scandinavia and northern Germany are home to Protestantism, while Catholicism is associated with the Roman Catholic Church in France, southern Germany and the western regions.

All people belong to the world community, regardless of their nationality. "I would not be surprised," says one of the leading representatives of anthropological science, "if the enlightenment that came from other races would have to be attributed to the presence in their collective consciousness of a certain element that had been lost in the darkness of time." The light-coloured race seems to have originated in Egypt, Hade, Assyria. It spread to Persia and India, and possibly even to ancient China. The influence of this race was evident in the art of the 7th-8th centuries, and in our time, some of them have been restored in proportion to the original bonds in original locations.

As you can see, the theory of anthropological shmoys largely coincides with ours, although it is based on completely different grounds. It presents us with two types of beings, one of which clearly has a greater share of the rational principle, while the other has a lesser share.

These studies are undoubtedly of great interest and will enrich science with many new discoveries. However, the author, having developed his theory, apparently wants to apply it in real life. It determines the percentage of genetically modified bonds in a given group (which is currently being studied in Europe), probably with the aim of establishing on scientific public and selection among

неуловимости. According to our theory, it is possible to identify, with the help of anthropological measurements, that in the most educated groups, all traces of the uneducated have been preserved. It is entirely reasonable to expect that in those groups where the level of education is higher, the order and wealth, but unfortunately, much time has passed since then, and there has been a decline in education, and mixing with pitementropi самым сущим даётся. The features of the race are strange and resemble those of the anthropus, что характеризовать не только отдельно от образования, but even смешанный народ, one by one, and a few признакам безоговорочно от образования очень difficult.

For example, tall stature and long limbs are undoubtedly signs of a superior race. But opponents of anthropological theory quite rightly point to Napoleon and some other famous people who were of short stature, a weak constitution, and a tendency to be easily frightened. True, they cannot cite many such examples, but one is enough to justify scepticism, if not outright rejection. Similarly, anthropological studies of their own people show that the average life expectancy and the highest masses of the Central European population have a more robust constitution, taller stature and lighter complexion, and are more robust. However, there are many differences between different regions of Europe. In Italy and Spain, the average life expectancy of the elderly is higher than that of the working-age population. In Англии, the height of the people is the same for both the rich and the poor. In Франции, the people are taller, richer, etc.

Let's try, together with the above-mentioned shmoya, taking into account the mother-tongue and the language of education, and comparing all the неуловимых рас, then sorting them, the result would be less than perfect. Indeed, we would not be able to find any races with the same characteristics, but there are peoples who are very similar in all other respects and who have the characteristics we have identified. A particularly unfortunate trait would be the lack of a sense of humour in all people, not only in the Papuans, but also the Mitayevs and the Semimos. Similarly, we would find tall stature among the Patagonians, red hair among the Australians, the Todovs and the Ainu, and blue eyes among the Lynx people, etc.

However, the main obstacle to the practical implementation of theoretical anthropological and sociological models is that

маждом обпестве прошент ииностей, обладающих признаками беоо
диювиавьноо иеювета, там увидим ниже, веиуина даемо и
постоянная. It rises and falls. Therefore, there is no possibility of basing
practical calculations on it.

11. SECONDARY SEXUAL CHARACTERISTICS

Secondary sexual characteristics in humans. Physical differences between the sexes. Differences in their minds and characters. Changes in the female organism after the union of a human with a pithecanthropus.

The noble race, with its intellect and character, was forged by the harsh conditions of the period, while the women of that race have endured all the hardships of that struggle on their own and find themselves in exactly the same conditions as the men, and therefore should be subject to exactly the same natural selection as them. That is why we believe that modern European women, who has distanced herself from men, unable to compete with them for existence, is not at all like the woman who could not live without the European man. Her friend, who was also a woman, was determined to find a new husband and replace her.

Indeed, if we compare the status and mentality of modern European women with those of European men, the difference between them is not so great, but it is very significant. "Even at birth," says Rammé, "there is an inequality in weight and height between children of the same sex." The former are smaller than the latter, and this difference remains throughout life. The female children (in comparison with the male children) are thinner, their arms are shorter, their hands and feet are smaller, their feet are wider, their muscles are thinner, and their neck and hips are narrower than in men.

The female is smaller and in all respects more delicate than the male. According to Petry, it is more like a child's. The size of the female and the absolute weight of the female are smaller, the horns are shorter, and the hooves have fewer toes. In terms of body size, the Nezhov, Mayev and American Indians correspond to the smallest and average sizes of non-native women. Niyevoy women have fewer teeth, and they have a greater tendency toward tooth loss (prognathism). The female is average in all its characteristics, falling between the male and the female. The female is less affected by the environment,

than men, and her hair is thinner and less prone to falling out.

Let's not go over all the other features of the female body; let's just say that, according to scientists, the female body is "worth studying." that there are many of them and, according to scientists, the female organism "is in a state of embryonic development, uem male and is approaching, on the one hand, m child, and on the other m organism of lower races".

The same applies to women's minds, which differ from men's in that they correspond to the structure of the brain and the spine. "The main difference in the mental abilities of both sexes," says L'Arvin, "is manifested in the fact that a man, in everything he undertakes, strives for greater perfection than a woman. This is evident in the field of abstract thinking, imagination, and in areas that require the use of the senses and memory. It is possible to draw up two tables of men and women who are most talented in poetry, painting, sculpture and music — in relation to their age, and their achievements — in history, science and literature, placing the names under the respective subjects, then both tables will not stand up to comparison. We can even conclude, based on the average level of education, that if men have a clear superiority over women in many respects, then the average level of mental abilities in men must be higher than in women.

Nombros 7 says the same thing: "Although we can name many famous women in poetry, literature, art and science, it is obvious that women have not yet achieved the same level of recognition as men. such as Shakespeare, Basse, Aristotle, Newton and Mime Angel. Similarly, there is a clear advantage on the side of men when comparing the frequency of the appearance of these qualities in both sexes.

With regard to the senses, the same author, referring to the research of various scientists, concludes that women have more developed senses of touch, smell and hearing than men, and that men have more developed senses of sight and taste. In them, the sense of touch and sexual arousal are more pronounced. ~~And~~ female traits, he focuses on those that we have observed in lower species, such as liveliness, greed and conservatism.

All differences between men and women, which are called "secondary sexual characteristics," are probably due to their origin, namely the fact that they were formed during the period when the female body was still developing and had not yet reached its final form.

with pithecanthropus, who were, in fact, their female ancestors. If they had mixed there, as mixed races and races do today, the similarity to the lower races would not be so striking in women today. The female pithecanthropus did not mix with the male pithecanthropus, and the male pithecanthropus took for wives the female pithecanthropus, who were numerous and fertile. so that the remnants of the ancient women were completely destroyed, dissolved in the mass of new ones.

Since the fall of the Soviet Union, men have undergone significant changes, but women have changed just as much. Indeed, many women died from childbirth alone. The expression used by Biblian, according to Bo7, when referring to Adam and Eve, "to give birth in pain," undoubtedly has a logical basis. Since birth is a natural process for all animals of the same species, it should be the same for humans, i.e., painless and without any other natural functions. If it is abnormal, this is considered to be the result of artificial changes in normal conditions. If the mother is diabetic and the mother's diet is unbalanced, it is natural to expect that childbirth in such a case would be difficult and painful due to the disproportionately large size of the child, and that it would be difficult to deliver the child, which would have the widest possible birth canal. All the others would die in childbirth and give birth in terrible pain.

Many women die because they are unable to give birth, but as more of them died, the gene pool became wider, and those who remained alive passed on their traits to their offspring, who also had a wider gene pool.

However, the more they spread ~~at~~ the globe, moving away from Europe, and the more they acquired the characteristics of pithecanthropus, the more they became like them, the more children were born ~~them~~, and the less their wives suffered in childbirth. And so it actually happens that the pelvic bones become wider in women of higher social status, while in women of lower ~~status~~ they remain completely unchanged.

"We cannot," says Pess, "not award the prize to the primitive women." It is believed that women of the lower classes give birth very easily, sometimes even without any pain, and only in very rare cases die in childbirth, despite the fact that

However, their fate is no different from that of men. But we must also mention the women of lower classes, born of unmarried mothers. For example, it is reported that Indian women of the Umnva tribe often die in childbirth from mixed blood, while their children are born healthy. Many Indians are well aware of the danger of pregnancy from bego7o and therefore, in order to avoid it, they prefer to eliminate the consequences of intercourse in a timely manner using traditional means. The same is reported about women in Eastern Alrim.

Everything mentioned about childbirth among women of the lower classes can be repeated about European lower classes, where, as is well known, childbirth is also incomparably more difficult, especially in the



case of interracial marriages.

12. COMPARISON OF THE NEW LIMORPHIA NENOVEKA WITH THAT OF OTHER ANIMALS

Comparison of sexual dimorphism in humans with dimorphism in other animals. Why are species different from each other? Males are larger and stronger than females. Greater passion in males. Greater courage and aggressiveness. Hairiness of males. Greater variability of secondary sexual characteristics in males. Transitional forms between males and females. Acquisition of male characteristics by females. Similarities between humans and animals in sexual development. The same effect of castration. Sexual characteristics relate to those parts of the body that distinguish species of the same genus. Females are the opposite of males. Conclusion.

It is possible to compare all the information provided here about the characteristics of the mixture of *beogo7o ueogovm* with *piteman*, given that we know about the rest of the animal world, it appears that the phenomena observed in *ue7ovema* are repeated in the same form in animals.

One of the clearest indications of the hybrid origin of *ue7ovema* is the sexual dimorphism we observe. However, ~~is~~ phenomenon does not constitute a characteristic feature of the species, but is common to other animals of the same family.

For example, the same species, called "secondary sexual characteristics," are found not only in humans, but also in a huge number of animals. They are not found only in the lowest masses.

Although, according to *Еарвин*, the two characters are portrayed as having similar lifestyles, this is only an assumption. If we can assume that they are the result of differences between the two in their way of life and habits, then can we not make the opposite assumption? Can we assume that the differences in habits and lifestyles between people stem from differences in their structure and internal characteristics? And can the latter be found in the same, or in different, species, even in species with the same or similar types of dimorphism, belonging to the same species and, in general, to the same family? which have sexual dimorphism, belong to different species and, due to some kind of interaction with each other, have mixed together, forming new species, 7hybrid.

Voluntary mating between males and females of different species is not at all rare in nature; on the contrary, it is a fairly common phenomenon. "It is well known," says Darwin, "that birds of different species often mate with each other and produce offspring. There are many examples of this." Most of these cases can be explained by the fact that the birds remain single, unable to find a mate among members of their own species. However, this explanation does not apply to many examples of domesticated and domestic birds of different species that have become friends, even though ~~to~~ live among individuals of their own species. M-p 3. C. L. Darwin notes that "it is well known that when many individuals of different species are kept together, they develop inexplicable attachments to each other, and that they mate and raise offspring with individuals of seemingly unrelated species (or even different species) just as willingly as ~~with~~ members of their own species." In another place, Darwin talks ~~about~~ the same mating behaviour not only in birds, but also in other animals.

We do not know what caused the confusion between different species of animals, but one of the reasons may be the struggle for existence, in which some species are exterminated more than others, and one, mainly the female, is placed in a disadvantageous position by the need to lay and hatch eggs. "Among birds," says Darwin, "it is easy to exterminate them while they are sitting on their eggs. In some species, females are larger than males, and therefore can be exterminated. In some species, females are less active and slower in their movements than males, and therefore find it more difficult to escape danger, and are therefore more vulnerable. But if one animal is exterminated, then naturally the other, guided by its instinct, will find mates among related neighbouring species and reproduce with them.

Darwin was puzzled by the question: can we explain the fact that species, when competing, become sterile and produce sterile offspring, while the fertility of the species remains unchanged.

Most naturalists, according to the author, believe that species "endowed with sterility" precisely for this reason, in order to "prevent ~~to~~ mixing," since otherwise species living together would hardly be able to remain unmixed.

I find this answer unsatisfactory. Why would nature want to "prevent mixing"? Is ~~it~~ because

Are pure species really necessary? According to Sarvin, the similarity between species depends not so much on their mutual differences as on their "common origin." Therefore, in the present time, the absence of hybridisation between species may not be a reliable criterion. But since nature, having endowed animals with a strong instinct, does not prevent some species from mixing with others, such mixing occurs unhindered until, until there are no species left that can mix, until there are no species left in the world that are already incompatible with each other and produce incompatible offspring. That is why we now believe that species are "endowed with incompatibility."



The similarity between *ueɣobem* and animals in terms of dimorphism is simply striking. In dimorphic animals, not only the same secondary sexual characteristics are observed as in *ueɣobem*, but also the same phenomena of sexual life.

1). They are larger and more numerous than in most other animals, in birds and in mammals. Fish and insects constitute the majority.

2). According to Lapvin, in many diverse and varied species, males are "more passionate than females, and they play an active role in courtship."

3). Samuys of monkeys and other mammals are "more playful, braver and more warlike than females." The warlike nature of most animals is evident in what is called "combat behaviour," i.e., the frightening ferocity of males in comparison with females. The spirit of battle is observed in aquatic and land mammals, birds, reptiles, fish and insects.

4). The hairiness characteristic of us, men, is absent in other mammals. There, many monkeys and moscos have well-developed beards, while females do not have them at all, or they are much smaller. In other primates, the beard is found in the form of a tuft (in the baboon, baboon and bison), and in the form of a wide collar around the neck (in lynxes) and in the form of thick fur on the forehead (in one species of antelope).

5). Secondary sexual characteristics are all within the limits of one race and are very similar in different races; males differ from each other more than females. The same is true of birds, butterflies, moths and spiders.

6). There is a clear series of transitional stages between males, distinguished by the most obvious sexual characteristics, and female-like males. The same is observed in some insects.

7). That is, as females age, they acquire masculine traits, which is also observed in some birds. Darwin gives many examples of birds that develop a striking resemblance to their parents after hatching, at 2, 3, 4 and later years of age. Similar phenomena are repeated with the growth on the nose of some birds and with the three-pronged projectile of muskrats.

8). The similarity between уеуовем and dimorphic animals is evident even in the order of their смбрюхоуиесмоуо pasvitia. In the male race, males are more similar to females, while in the female race, females are more similar to males. The same is true of birds, as Darwin observed: "When the male is more colourful and more beautiful than the female, the young of both sexes resemble the female when they first hatch, for example in the case of the peacock and the peahen."

9). In some species, the male differs from the female in appearance, and their young resemble both sexes in childhood. The same is true of

Many birds, such as the guinea fowl and the puma, some reptiles, all members of the pig family, and tapirs have young that resemble animals of a different species rather than their own. There, the chicks resemble adult males and females. The chicks of many species resemble adult females and so on.

10). The same treatment works perfectly on animals with pygmy dimorphism, mams and ueogevama. A male who has undergone mastration in childhood is known to lose some secondary sexual characteristics, such as hairiness on the genitals and a small penis. In birds and mammals, these traits acquire their characteristic form before reaching sexual maturity, but in the early stages of life, they lose their form. For example, in some species (such as the northern 7o), the roe consist of the samu, and after the mastera, they do not renew their roe. Conversely, in one species of ant, the roe characteristic of the mother grow in the offspring after mastery.

11). V bexo7o uexove pasxiue between men and women is found in those parts of the organism that distinguish men from lower species, for example, in vegetation on the skin, height, etc. In animals, according to 7арвину, secondary sexual characteristics are usually found обьмновенно тех частей ор7анисашии, которыми пасхиуаются and species of the same genus.

12). Some animals are similar to humans even in their relationships between individuals. For example, white wolves consider themselves to be the most powerful members of the pack and mate with them first, probably through violence. Even today, females in social relationships are still subordinate to males. The same violence towards males is also seen in many dimorphic species. It is worth remembering that our domestic rooster resembles a wild rooster: courtship takes the form of violence. The same probably happens in other dimorphic species, judging by the fact that many males have even developed so-called "grabbing appendages" with which they hold the female.

One similarity between the phenomena accompanying sexual dimorphism in humans and animals is that it cannot be complete, and therefore requires the same ueve and animals to have the same ueve. cannot be coincidental, and therefore suggests that they have the same origin in humans and animals. Therefore, if sexual dimorphism in humans is a result of mixing with thecanthropus, then this mixture is the only possible explanation for the existence of sexual dimorphism in all animals. ruling over all animals, yielding only to humans.

all related animal species, forming hybrids that are not fertile, mixing with each other and giving rise to a huge number of dimorphic species.

13. MENSQUAL QUESTION IN HISTORICAL TIMES

This is a question from prehistoric times. The differences between women and men, as between all people, are not established arbitrarily, but depend on the differences between them in mind and character. In the Stone Age, women were equal to men. Later, women, the female pithecanthropus, became subservient to men. There is a profound difference between them. It must be assumed that the character of women and their physical constitution changed greatly in prehistoric times. The position of women as slaves.

Now that the essence of our theory has been sufficiently clarified, we are left with two very important tasks: firstly, to show that the most important aspects of the life of the ancient people are presented in our theory, and secondly, to confirm the theory with as much evidence as possible. That is why we intend to devote the rest of the first volume to this topic.

The most important aspects of family life are:

- relationships between people (family relationships),
- relationships between the higher and lower classes of society (social) and
- relations between the government and the people (state relations).

These dominance in our science and literature, originating from the principles of Namarma, are extremely outdated and therefore can hardly satisfy the needs of today's thinking.

For example, the low position of women in society is explained by the childish naivety of those who that men are stronger than women in physical terms and therefore dominate them, subjugating and suppressing their intellect and character. This is the basic law of nature: when living beings enter into conflict with each other, intellectual strength always prevails over physical strength, and not the other way around.

It is worth remembering that domestic animals, gifted with greater intelligence, are far inferior to humans, are undoubtedly inferior in intelligence, while those with higher mental abilities, such as dogs, are everywhere superior to their

And, in our opinion, a man, with all his physical strength, unquestionably yields to a woman who is smarter than him. In marriage, he finds himself in a position of subordination.

According to our theory, those who are more intelligent are those who have more mental power, in whose minds there is more room for creative thinking. And, of course, if a woman's position in society is lower than that of a man, then this is what makes her more vulnerable to the male animal, as we have already seen from the comparison of the male and female organisms.

As can be seen from the previous section, women in prehistoric times had two completely different characters. One was a woman who was completely submissive — equal to men in intellectual, moral and physical terms, because otherwise she would not have been able to endure the harsh struggles of that period. Such a woman, based on all that has been said, is considered to be equal to her husband.

The woman — the very embodiment of humanity — is like a domestic animal to her husband, a pet, and therefore is treated like a domestic animal and a slave.

Этнографические материалы depict before us the image of these and other relationships. However, the latter (the status of a slave) is more common, while the former is rare, then mainly in times more distant from us.

It is difficult to imagine that the materials found directly refer to the Neolithic period, when both types of women existed simultaneously, given how much time has passed since then. Apart from the unthinkable, there may have been many cases where women, following their own instincts, approached men. We will talk about this in more detail later, but for now let's look at one of these reasons. It is often observed that the mother's traits are passed on to the daughters, while the sons take after their father.

"It is known," says Larpin, "When two different breeds are crossed, their offspring, after several generations, show a strong tendency to return to one or both of their parent breeds." "It is extremely rare to see," writes Prolet, "that two individuals of the same species are completely different from each other in the same environment. If nature produces a different nature directly after it, then this nature appears always in the female form from the mother, and from the father. The existence of offspring of the same sex shows us that among their

children, we can find same-sex pairs, including sons.

And so, when the men of the mambo-gibo tribe moved around the semicircle, they were surrounded by the women of the dru-gibo tribe, who stood much lower than them, i.e. lower than the pithecanthropus, then in the first generation, and perhaps in subsequent generations, many women similar to their fathers would be born, then the male pome, born in mothers, would be significantly lower in comparison ~~the~~ fathers. Hence, in one and the same generation, the new women would be equal to men and even superior to them, except for the divine law.

Intending to depict here the position of women who stood below their husbands, and others who stood on an equal footing with them and above them, we have compiled two tables based on reliable materials from peoples of different parts of the world: one depicting the position of women as slaves and pariahs, and the other depicting women as equal to men. Since the first consists of verses, it is considered to be the first book, and the second, consisting of proverbs, is considered to be the second.

The very appearance of a girl in the world is not considered birth, because a woman loses her virginity only after the birth of a son. In the village, parents welcome the birth of a daughter with joy, but for the family, it is a curse, and the mother sees herself as a criminal. The family, where girls are often born, is considered possessed by demons, and newborns are considered the devil's children. The parents submit to a series of rituals, ~~the~~ the father beats the child with a stick and kicks him with his feet, trying to prevent the devil from returning.

They believe that men are created by a benevolent deity, while women are created by a male deity, and that women do not have souls. Most people, even Christians, consider women to be inferior beings. She has no right to go to the place where idols are worshipped, cannot be present at sacrifices, or visit the homes of the dead. Therefore, in most religions, women are excluded from the duties of priests and holy men. Likewise, paradise exists ~~for~~ for women, but only for men.

All peoples of the world agree that women are unclean at the onset of puberty, during menstruation, and during childbirth. Menstrual blood is considered the most terrible poison, which only a mother can imagine, and therefore during this period they fear not only

The application of women, but even in the seventh month, abandoned by her. The action of the poison spoils inanimate objects, destroys and kills plants, animals and people.

During menstruation, women are isolated from all other people in the strictest manner, and since she can contaminate even the most sacred things with her menstrual blood, a special hut is built for her on high stilts, and they place the menstruating woman on a bed in the house and hang her over a pot of boiling water. In addition, they fear that the woman's husband will not harm her, and therefore they forbid not only to look at her husband, but even to think about him. It goes without saying that during this period, women are completely removed from public life; they are not only forbidden to visit temples and make sacrifices, but even to think about God and prayers. Special buildings for menstruating women are in the form of dark rooms, in which girls during their period are kept in strict seclusion for up to 4, 5, and even 7 days.

During the engagement period, women are subjected to various rituals and customs, some of which are cruel and violent. For example, in Brasinia, girls are taken out among their relatives and friends, and each of them gives her 4-5 blows with a stick until she falls down unconscious and dead. But if she recovers, the operation must be repeated four times, every six hours, and is considered a great honour for the parents, unless someone hits her hard enough.

When a girl gets married, it is believed that she brings an evil spirit into her husband's home, and therefore a series of rituals are performed over her to exorcise the evil spirits.

There are many different beliefs and customs among different peoples regarding the position of women in the family, aimed at humiliating them, and they could fill more than one book. They are beaten every day, sometimes used instead of currency, and even sold as slaves. In Australia, a man can kill his wife, and if he wants, he can even eat her, but even in more civilised countries, the murder of a woman is considered a crime, just like the murder of a man. In Samoyed and Korea, a woman has no name of her own, only her husband's.



When meeting his wife at the roadside, the husband utters the same words as when meeting his unfaithful wife. The woman must stop and step aside, even if she is an old woman, and the man must step aside. If a husband and wife are walking together, the wife must walk on the right, even if she is of noble birth and her husband is a commoner.

3 This *mratmiy pereuenn*, equating women to domestic animals, we will examine with the help of corresponding *poslov*, characterising the pre-marital behaviour of the *ueoveuem7o* clan. About the soul of women: "women have no soul, only steam," "seven women have one soul." About her mind: "women have a sharp tongue but a dull mind," "A woman with a copper head is like a woman with a wooden head," "A man sees what is real, but a woman sees what is false," "A woman's advice is only good for a woman." On women's cunning and liveliness: "A dog has no faith, a woman has no loyalty." "The cunning of one woman is worth 40 men," "A woman is God's gift, but her tongue is poison." On friendship: "Do not be a friend to seven women, do not tell your wife's secrets," "Three women

together make a basar, and four make a fair." On how a husband should treat his wife: "beat your wife mam fur coat, there will be less noise", "beat your wife m lunch, and m dinner again, чтоб были ли 7оряии, маша масу́ная, wife уастовая, obhodiу́ная" and so on.

It is unclear whether these relationships have their roots in actual inequality, or whether they cannot develop in a free society, even if women were equal to men in intelligence and character, even if they were equal to men iall respects?

14. EONOTO VEK MENINY

The golden age of women. Amazons. The role of ancient women in war. Women leaders. Cases of equality between women and men in ancient and modern societies. Similarities between ancient women's costumes and the costumes of spiritual figures. Reasons for this similarity.

The European scientific community has long held the opinion that the "Eototo7o vema zheniny" and the so-called "Ginemompatia sry" could have existed in the distant past. According to the findings of Swiss scientist Bach, even today there are people who adhere to this opinion.

3ta shmoa, zeha domasat svoju mysch, sssyaaitsya mezhdu proum na isvestnuyu gendu ob amasonmach, zheninakh-voinakh, po rassmasam drevnih peretyi okhutu vyhoditsya samuzh, armed with weapons ~~at~~ their own strength, from enemies without help from men. In addition to the ancient world, the Amazon was also known in Bohemia, the Caucasus, Alps, South America and New Guinea.

According to our Russian sources, the type of amasoni is "pojanui" and is depicted as follows:

Riding a horse, a man is riding
Oh, she's running away, the horse
beneath her is whinnying... Oh, she's
riding a wild horse, oh, she's riding
under the trees... Oh, they're grabbing
her with one hand
With a feather-like po7ryvat...

The courage and strength of this woman, according to legend, were such that in the first battle she defeated even our beloved hero, Igyu Murom.

But, apart from legends, we have a lot of historical data telling us about the real militancy of ancient women. The Sarmatians, a people who lived on the shores of the Azov Sea, are said to have women who "do not know war." They marry only when they are old enough to fight, killed their enemies, and otherwise had no chance of marrying. The women of the ancient Germanic tribes, the Iberians and the Mimes, followed their husbands into battle, throwing themselves furiously into the fray.

unpleasant tasks and death to slavery. In ancient Breton armies, women were always present in the 7th rank. Namore, there is historical evidence of the existence of amazons in Tibet in the 6th and 7th centuries AD.

But leaving aside historical times, female warriors still exist today: in Siam and among the Daome and Ashanti peoples in Africa. There, in the country of Nunda, the morpheus is accompanied by a female warrior, and among the Lyuhaks, by female ~~cures~~

— women. In addition, there are still peoples today whose women fight in war alongside men, and they are just as good as men, wielding weapons and taking part mock battles, and they give their lives for their people.

In Arab legends, a young woman sitting on a palm tree leads the women who are going on a campaign. In ancient times, Germanic women, and now the women of the Romani, Scythians and Oibvaevs, decide matters of war and peace. On the Marianas Islands, women with swords in their hands judge and execute men.

The attitude of ancient women towards war is confirmed, moreover, by archaeological finds. In Sweden and on the Caucasus, women often take up arms with their husbands and fight against the enemy. Some ancient customs are still observed today. In Sweden, in the province of Bemin⁷, there is a custom of giving a newlywed woman weapons of all kinds at her wedding, "to remind her that she must be ready to go into battle with her husband." The Spartans demanded the same emotional and physical endurance from their wives, and from their husbands, and among the Beuans, even to this day, toby саставить women to endure suffering with courage, the mother says to her daughter: "You are a woman, and a woman must not cry."

If cowardice and pacifism lead them to lose their independence and fall into slavery, then militancy and bravery give them not only freedom, but even power over others. There are peoples whose women are rulers and leaders. We find the best examples of this in ancient times among the Semites: Semiramis, the wise queen of Assyria, and the prophetess Deborah. Among modern peoples, not counting the Europeans, the Arians are ruled by morpheus. Some of the Semitic states are even called "the country of morons" and "the country of women." In many places, there are legends about the founding of states.

The newcomer, who had fallen in love with the local girl. In Asia, women are leaders among the Maya, and in North America ~~the~~ the Narra7ans, the Comonate, the Winnebago, the Potawatomi, the T'sin, the Mosimo, the Mwatso, and the Natues. On the Pacific Islands, there is a special female government that maintains order among women, administers justice, and punishes them without any interference from men.

There are very rare cases where women are equal to men in the field of marriage, and they can even be priests. There is even a surprising and original people, the Miny, who rejoice in girls.

Namone, we can list a number of ancient and modern peoples among whom women enjoy a high position in the family and ~~isociety~~ society. They are respected, exempt from heavy work, treated well, not allowed to be beaten by their husbands or abandoned to the mercy of fate without any means of support in the event of divorce, and allowed to participate in community councils with the right to vote.

These include:

- In Europe: the ancient 7a77y, Bashmirs and Mā7mī.
- In Asia: the ancient Persians, Armenians, Min7re7y, мир7исы, Zhite7и Hindu, Hindus, Siamese, Ma7ай7и, цуми, morey7и and Samoyeds.
- In Alrime: Da7ome.
- In America: mo7oshi, na7aio, Native Americans of the Nima7aya and Ope7ona tribes, se7i7i, otova7i, m7aproty, ииноми, nutma, and others.

One of the remnants of the ancient culture can be seen in their ancient costumes, which, apparently, were once worn ~~by~~ men. The ancient literature provides a wealth of information about them. It is interesting to note that ancient depictions of some of their goddesses show them in male attire and with weapons in their hands. Examples of this can be found in the Assyrian goddess Ishtar and the Greek goddess Artemis. But the image of women in male costumes was not only symbolic and artistic, as can be seen from the Second Canon: "A woman should not wear men's clothing, ~~and~~ a man should not wear women's clothing, for the Lord your God is holy." Of course, such a prohibition would not make sense if there were no corresponding customs.

This also includes a very interesting and, at first glance, surprising phenomenon, namely the similarity and identity of female folk costumes with the costumes of spiritual leaders. For example, certain parts

of the Jewish First Order, as described in the Bible, can be found in ancient female folk costumes.

The main headdress of the First-Called Women, the "midar," consists of a soft cap similar to a yarmulke and a four-cornered veil with a metal plate on the forehead. The same headdress is worn by our peasant women and the women of the Kazan region, except that the headdress is not made of felt, but of cloth. The same headdresses have been preserved among women in Tibet, among the Bannas (in Alrim) and among the common people.

The Jewish high priest wore a metal square on his forehead, attached to metal rings on his horns.

"napersni sudny." The same decoration is worn by Egyptian lapaony. Squares on the 7th day are still worn by mandarins and women: Jewish, Upermiss, Uvash, Voty, Bashmir, Bog7arp, and Shveyarp.

The metal rings hanging down from both sides are found the shveyarons.

Posvoni and igin bubuni, which were used to sew the podo risy of the Jewish high priest, and which are now sewn onto the mantles of Orthodox archbishops, were found in the remains of ancient Russian women. as decorations on the ancient Russian women's headdresses. The same decorations were used in ancient times by the Gito. They are still used today by the Shved, the Gatshem and the Mordov. In Alrim, in An7o and among the Gunds, they are a sign of dignity among the nobility, and there they are also worn by women of noble birth. It is believed that wearing posvoni ime in ancient times was a sign of respect. The Greeks, Romans and Samaritans preserved posvonmi as talismans, attributed to witches (witches) a blanket with mojomomami, having the power of the moon, day turns into night, and night into day.

Some members of our Orthodox clergy are found in the form of folk clergy — among women of different nations who have no connection with Orthodoxy. There, women wear a headdress in the form of a bishop's mitre in the vicinity of the Revia.

There is a striking resemblance to the headdress of our saints in the form of a yubm, worn on the head, with a cutout for the hands, can be seen in the costume of women in the Riga St.

The Byzantine men's clothing depicted on Byzantine icons and worn by the 7th-century saints "cammom" and "damatimom"

were similar in style not only in terms of their cut, but also in terms of their embroidery with a mordvish "panarom" (upper women's moust).

Jewish mourning headdress ("tasch"), which are now also worn by Buddhist monks in Mongolia, and which constitute a necessary attribute of the ancient peoples, the Romans, the Greeks and the Swedes, we now find them among peasants, the army and among the Swedish people.

In Abyssinia, the clergy wear shoes with upturned toes, and the local women wear the same footwear.

Besides that, there is not a single piece of clothing for men or women that we would not find among our friends. There, we find men's trousers on women: 7ушуўстих (in the Carpathians), масанстих татаром, пшавов, 7а7айсов (in Bulgaria), джаўдов, аббисиншев and сиамшев.

Vegimorussian men's shirts are worn by women: in7ushey, udinov, mistinov, pshavov, ueuenuev, mavmaschik Tatars and Armenians. At the same time, skirts, which are common throughout Europe as women's clothing, are found among men in the Aban region. The same category includes the uniformity of the upper garments of men and women, which is often observed among the Magors and Belorussians, and is also found among the Mongols and Magyars. And when the costumes of men and women differ in some cases, in memory of their former identity, it is customary for girls to wear certain parts of men's costumes on solemn occasions, such as weddings, as we see among the Russians.

The custom of our righteous clergy to wear long robes, as is well known, coincides with the same custom of all European women. It is considered very ancient, international and, according to Herbert Spencer, is a sign of "seminal dignity".

It is not necessary to mention that the Jewish women also wear headscarves.

"Peyzes," in the form of dʻinnye ʋomons on the vismakh, are found in various localities belonging to the mam mam mostyuma: among the mrymich Tatars, among the 7а7айсом (in ancient times), among the women of the Turem Serbs, among the Russian 7аҗиуаном, among the 7русином, in Ёа7естане, among the масанстих вотяуем and among the women of Siam.

The similarity between the spiritual customs of men and women does not strike me as

very significant. This is probably because women, due to their conservatism, and spiritual leaders, due to their prescriptions, wear the same ancient costumes, which were once worn by both men and women.

Thus, from the materials we have collected, it is clear that Shmoga Bakh7olena's opinion is not unfounded, based on , , , and .

"7инетомпратицестой сры". We can now correct it in the sense that "soXотой вем" women æ not a phenomenon that is obligatory and simultaneous throughout the world. At different times, it existed among different peoples, but among some it could recur at irregular intervals, while among others it could be completely absent. This is evident from the fact that the customs and beliefs we have cited regarding the high status of women in society are found in the customs and beliefs of almost all peoples.

In the next article, we will provide more material on ~~the~~ issue, but a more detailed discussion will be possible in the second volume of this work, which will be about the "degeneration of the state."

15. MATERNITY RIGHTS

Maternal law. The origin of this custom and the reasons for its existence. The difference between maternal law and paternal law. The choice of a husband based on the characteristics of the bride. Testing their minds with riddles and difficult tasks. Four verses. The requirement of a cheerful disposition. Testing the bravery of women and their physical strength.

Yes, as we mentioned in the previous chapter, there is a certain continuity, and in the lives of peoples there may be similar situations, in the same circumstances, women who were equal to men or even higher than them were born, then it is natural that among those women, in the same turbulent circumstances, from husbands who were even lower than them, a higher form of male authority would arise, higher than that of other women.

This cannot go unnoticed. Indeed, many folk customs confirm the accuracy of our assumption.

"The womb of the mother," say the ancients, "has a voice in the child," and they believe that no matter who the father may be, a child born of a noble mother will always be noble. This opinion was held, among others, by the famous Nimur. On this basis, unequal marriages were permitted for men of higher social classes, but not for women. In Alrim, for example, women are completely free to choose their husbands, and even if he is a slave, the children are considered free. Princesses could, by their own choice, marry into the ranks of ordinary people. For the same reason, among many peoples, aristocratic descent was passed down through the female line rather than the male line.

This custom, known in law as "matrilineal descent," is one of the oldest and most widespread in the world, which shows how old it is. "Koda Herodotus," says Ratye, "Our custom is that in , children take their mother's name, and the family line is traced through the female rather than the male, which makes this people different from all others. But we now know that this custom exists among many peoples, both in its pure form and in the form of a tradition. The inheritance of property through the female line

is found among all peoples. "Mam Nennan," says Herbert Spencer, "believes that patrilineal descent prevails in all parts of the world and, if necessary, could support it with many other examples."

The heredity of the new breed is not yet fully developed, so the higher breed is mixed with the lower, and then, moreover inequality between men and women суживаюсь, then men отасываются all-тами higher than women in their организации, and тогда "maternal right" сменяюсь

"otovsim," as evidenced by numerous historical data. The customs adopted at that time have been preserved in folk rituals and traditions, especially in weddings. They testify to the fact that in ancient times, when selecting a bride, the selection was made by one woman, who demanded

"femininity" as we understand it today, but rather qualities that made them attractive to men, i.e. those that we attribute to the ideal of beauty.

These include: 1) a sharp mind, 2) cheerful disposition, 3) ability to inspire others with a positive mood, 4)bravery, 5) courage, 6) self-confidence, 7) modesty and, ofcourse, 8) appearance of a noble race.

From the story of Savsmo, who visited Sogomona, we know that mental tests were conducted in ancient times. Those who passed them were considered wise. And now we see that a bride is tested with riddles at her wedding. This custom is described by Osmar Kogber in Masurov Suvamchom's novel. In a corrupted form, we find the same custom among the Bessarabians. There, the groom's father, who appears at the wedding on behalf of the groom's family, tests the bride's friends, but not the bride herself, with the same questions. This custom was common among ancient peoples and was the subject of songs and poems. American writer N. Naid collected many of them from the folk literature of various peoples and published them in his own versions with short commentaries. Here is the Russian version on the same theme:

Еагадат ъin tebe, деvицa, five сагаdom?

— I'm leaving, my son, even if it's ten o'clock.

Are you ready, girl, are you ready?

And what is it, maiden, higher than
the sky? And what is it, maiden,
higher than the sky? And what is it,
maiden, higher than the sky? And
what is it, maiden, higher than the
sky? Vzh i uto sto, deviya, bes
otvetu?

— Better than that, son of my soul, be happy. Higher
than that, son of my soul, be happy.

Наре рори, son of my mother, уасты свесды.

Bes morenyev, son of my mother, трупен жемуй⁷.

Bes umomy, son of my mother, teuet peuma.

No answer, my son, it is God's will.

— Go away, maiden, go away.

Come and be with me, be my wife.

The meaning of the song even directly implies that the maiden who
has refused the suitor has the right to marry.

It is curious that in many versions of the Russian song on the same
theme, the girl who refuses to marry is called "the seven-year-old girl."
Of course, singers today cannot explain what "seven years" means, but it
is most likely a reference to early marriage, which was common in
ancient times.

In addition to , girls experience and .
"unfulfillable promises." If there is an impossible riddle to solve, then the
answer to it may be the same riddle, only less obvious, and it takes wit to
come up with it. This theme is also very widespread throughout the
world, and the first one is also found in the Scottish bagpipes of Naida. ~~His~~
an example of its Russian version:

— Don't be shy, don't say thank you, look
straight at me, I've loved you for a long time,
listen, I'll tell you:
Give me a drink of water in the midst of the blue sea.
So that the crow does not fly away, the raven
does not fly away,
Everything is as it was.

— Sew, my dear, my shoes and my sandals,
So that the song is not lost, and the words are
not scattered,
Don't let the songs be lost.

Straighten up, my dear, don't let the rain soak you,
So that the threads don't tear, and the shoes
don't get dirty,
So that I can sew them... etc.

The form of this song, an exchange between a young man and a young woman in quatrains, is reminiscent of a series of other songs, probably with the same meaning, but not at all rare in the folk repertoire, especially among the Tatar people. However, instead of unattainable sada, he and she exchange quatrains, in which each tries to outdo the other with their wit. This kind of interaction between boys and girls has been preserved to this day in the form of jokes. A lack of wit is often compensated for by vulgar jokes or simply swearing. Examples of such quatrains can be found in the collection "Nareuie Bessarabichnye 7azaus".

We have not been able to find any wedding rituals in which the bride's cheerful disposition was tested, but their existence in ancient times is suggested by a requirement imposed on the bride's friends at traditional weddings, that she be cheerful, entertain everyone, and sing many songs and add to them. The requirement for the bride herself is apparently transferred to her friend, who represents her and is chosen primarily from among her relatives.

The same phenomenon can be observed at a Jewish wedding: there, the bride's maid is played by a hired singer, the "batchen," whose duty is to compose wedding songs and then make the bride laugh with them, which he does with appropriate songs.

According to the customs of the people, the bride must remain chaste during the wedding days, renouncing her freedom, which requires intelligence, initiative and self-control. which are fulfilled according to the circumstances, i.e. in accordance with custom and to a certain extent. At present, this requirement is bypassed: instead of brides, hired women are used.

There are many customs that testify to the testing of girls' martial abilities.

This is probably the origin of a wedding custom in Belarus, where young men ride past a bride armed with a cane and try to

take the cane from her, while she hits them on the buttocks. If the girl is victorious, she is called "strong and courageous" and is declared the mistress of the house.

Among some peoples, says Paus, we find a fight between a man and a girl who are about to get married. There, among the Amazons, a duel must take place between the groom and his chosen bride; whoever wins retains the primacy in marriage.

V Totentov, the groom, and his bride, who has never seen a girl before, tries to win her hand in a duel.

In Portu7a7i, there is a folk custom: "When a girl iMiranda du Łoro is about to get married, she does not wear her wedding dress until the wedding day, but instead dresses in a "shameless manner" to tempt her fiancé, who is in love with her; However, she does not accept his tender expressions of love, but tries to repay him in kind, beating her future husband with all her might."

It is known that in the song of Nibelungen there is also a similar struggle with the chosen one of the heart. Here it is precisely about the wedding of Gunther and Brunhilde: "She tied his hands and feet, carried him away and hung him on a cross driven into the wall; he could not prevent it; he almost died from her strength." The extraordinary power of Eirini can be seen in her ability to calm a rebellious girl: "She threw him down, but did not give him strength or courage, so that he rose up, despite her efforts; the struggle was fierce: in a moment, the sound of blows rang out here and there. They fought with such fury that it was simply astonishing that both of them managed to stay alive."

Even now, the struggle of the groom with his beloved, according to Possa, plays a very important role in Germany. We Russians, apparently, had the same thing in the old days, judging by the content of some round songs, which convey the idea that
"detinma-ne7ohem"

Ask the girls to fight, All the
girls ran away, Vani, my
mother, be afraid, Only one girl
stood her ground, She fought
with my mother, She defeated
my mother,
Kusham, shapomu in 7ryas trampled.

In Lower Austria, there used to be annual gatherings between young men and women in the snow. Apparently, remnants of this tradition remain in the old custom of "in the snow."

As for the requirements for the bride's appearance, this question will be considered in the next article.

16. ISKOVSTVENNYE VROCSTVA, PRAKTIK VEMY S yENBŒ VKRAŠENIP

Artificial deformities practised for the purpose of beautification. Ideals of female beauty. Artificial deformation of the skull. Whitewash and rouge. Coloring of the eyes, applied to the colour of the eyes. Masks. The origin of earrings. Artificial enlargement of the calves and arm muscles. Artificial obesity.

When the white race mixed with the pithecanthropus, and the higher races with the lower, they could not help but notice the changes for the worse that were taking place in the appearance of their offspring. And since the higher race was highly civilised, it was natural that they would try by all possible means to return to it. They tried to achieve this in many ways, especially by choosing brides according to a known ideal of beauty and deliberately disfiguring their bodies to make them resemble those of the white race.

Although the ideal of beauty is usually celebrated in love songs thus seems to be immune to change, songs eventually fade and change, as they diverge from reality and people are reborn as pitomantropes. Therefore, we can find the ideal image of the past in the ideal image of the present, at least in the least unsuccessful of them. And here we actually find: a single, i.e. thin and white neck, a snow-white hand, a small mouth, small eyes, a small nose with a high bridge, straight, not hooked or hooked, not sharp or blunt, and so on.

In the modern understanding of female beauty, we cannot find ancient ideals, nor can we consider the deformities to which they subject themselves, especially women, with the aim of beautification. The disfigurement of women was probably a manifestation of the primitive nature of society, but then it became a habit and people tried to follow the old custom, which everyone was accustomed to, without understanding either its meaning or purpose.

Gogova became a pitementrophe in her rebirth, and her body became thin, but her spirit remained high.

It was necessary to deform the newborns in this way in order to save their lives. But then, with the passage of time, the initial idea was abandoned along with the method of deformation. To date, the idea of the necessity of practice has been abandoned. But the original intention was real, as can be seen, first of all, from the fact that the method of depiction was widespread in Europe, Asia and America, where motorised and semi-motorised vehicles are common, and is absent in America, where there are no motorised vehicles and no motorways. Secondly, of the seven methods of depilation used in different regions described by Ranum, two are clearly intended to make the hair shorter.

The origin of this plant dates back to ancient times, and its remains have been found in ancient tombs in Crimea, Venice, Germany and even England. It was also used in historical times, and was mentioned by Hippocrates, Pomponius Mela, Pliny the Elder, and Strabo. It was also found in medieval Europe: among the Germans, Slavs, Italians, Spaniards and Hungarians, and today it is widely distributed throughout the world among the most distant peoples. It exists in Europe (France, Belgium, Silesia, Hungary, Turkey, Crimea and the Caucasus), in Asia (Sumatra and the Nimbars Islands), in many places in the Pacific, in North America, where it is considered the main country of origin (Hinu, Nutma, mri, na7ya, the indigenous peoples of the Philippines, the indigenous peoples of Panama, the indigenous peoples of the Caribbean, and South America (the indigenous peoples of the Amazon and the indigenous peoples of the Pacific). It is not only necessary for the higher classes of society, but also for the lower classes, as is self-evident, and the greatest claims belong to the highest classes, monet, the highest social classes. And , according to Hippocrates, among the ancient Mymroi, the deformed form of the head was considered a sign of nobility. Among the Indians of North America, it is considered a privilege of the free masses and is denied to slaves. The same was true in ancient Peru. Tormemada argues that the artificial form of 7oXовы, which replaced the 7oXовы, in the form of a special privilege, was adopted by the highest aristocracy.

Лакее, ышо бехо7о цеховема from rebirth lose their rosy cheeks and become thin, then pale and, in hot countries, feverish. Our European fashionistas also like to get tanned and rosy-cheeked, but they do so artificially,

because there are many women who do not need such adornments.

Among peoples who are not quite so modest, but with more modest men, such as our Japanese, the same thing is done by all women, and therefore it ceases to be a secret and even becomes a customary practice. For example, a noble groom presents his bride with a veil and rouge as part of his wedding gifts.

Namone, among peoples with completely different cultures, the division of labour into male and female roles takes on a particularly significant meaning. For example, among the ancient Egyptians, blush was applied with a brush. And in Patuyeya, this practice of applying blush to the cheeks and forehead was widespread throughout the world. In Australia, for example, they wear white and red on their faces. The same colour scheme is used by North American Indians for military tattoos. Alrimansmni ne'ly smrašivajut sebe yuŋo v mrašnyj i be'yt vet, idya na voynu. Levymy amerimansmichikh indiev de'yaut to že samoe, mo7da v'ju6'beny. Some ask for the souls of the dead. As for the process in this case, which also refers to ancient times, it is necessary to mention the motors, which, apparently, replaced the old ones, judging by the fact that they are used in exactly the same situations, such as washing and sprinkling. For example, mash for tanning is used by North American Indians. In traditional ceremonies, it has been used since ancient times: in China, Tibet, India, ancient Mesopotamia and ancient Peru, among the Scythians, the Magi, the Alchemists and the Aegeans. In ancient times, they were used in warfare by the Japanese. And, of course, in funeral customs, they were worn on coffins and used in ancient times: in Egypt, in Phoenicia, in Nineveh, in ancient Italy, on the Iberian Peninsula, in France, in Crimea, in Siberia and in ancient Peru.

In the same way, i.e. in white and red, they paint and draw, trying to depict blondes and redheads.

In many races, according to anthropologists, earlobes are absent. This is the case, for example, with the Japanese, other East Asians, and the Mabibs of North America. This explains the use of ear piercings and the imitation of the practice of stretching the ears by suspending weights from them. Botomudy, and some, dru7ie braŋьctие, племена, according to Anuina, have the habit of giving their children ear moumi in infancy and inserting in

These small knives are an essential attribute of the noble race, in contrast to the lower classes, whose feet are large, and in the case of the lower classes, we find the usual deformities of the feet, in order to make them smaller. A similar custom is practised by ladies of the highest classes.

Namely, the same desire to imitate the beautiful, probably also quite widespread, is artificially fattening women, who want to lose weight before their wedding and resort to the most drastic measures. This custom is observed in Northern America, India, Poland and America. In our Russian villages, among the women of the upper classes, the *голландство* and the common people replace it with a large, thick skirt.

Probably, the custom of *tuostinu cuitaga mo7da* is one of the most important *prismov beoyi raza*, judging by the ancient belief of the Mitayevs, which believed that the mind resides in the heart and that the heart is the seat of the mind. The Chinese image of Buddha Shakyamuni is a representation of this idea: a flat stomach, a thin body, and a head bald from shaving. Not openly boasting of gluttony, the monks are completely self-sufficient, so that people say of them: "They are wise." The abdomen is considered the seat of life and spirit. On the islands of Tonga, the seat of courage, strength and spirit is the belly, which, according to the Tongan people, is especially prominent in brave men. The same is true of the Greeks, who consider the belly to be the seat of the soul.

Below we will see why obesity is a trait of the higher races, and not the lower ones.

We have listed here the seven most common forms of disfigurement with examples, mainly those in which imitation of the opposite sex is evident. But there are others, such as tattoos, hanging weights from the lips, shaving the eyebrows in the shape of a cross, etc., in which no imitation is evident. In this regard, it should be noted that disfigurement was not always based on the images of the noble race, but also on those who were considered to be of a higher class, which was considered to be the lowest.

In the second volume, our work will be based on the actual causes and conditions of the movements of the higher classes. Here we should also note that these transitions are ~~not~~ always smooth; they can also be turbulent. Therefore, even if their appearance sometimes reveals certain shortcomings, certain features of lower races, they are no less real than the former.

an object of imitation for tusemev. Thus, if we take the example of u, which is identical to the original 7убами (prsnm nishish ras) yavya m e n boe nism dimaryam, to sposedni is imitation of their noble savoyatam try to udnini their 7yby by hanging m nim weights. In fact, there are very few such cases of disfigurement.

17. ORIGIN OF THE VARIOUS FORMS OF MARRIAGE

The origin of various forms of marriage. Monogamy. Polygamy. Traces of monogamy in polygamy. Polyandry. The unequal distribution of the sexes.

Among different peoples of the world, there are three main forms of marriage: 1) Monogamy and monogamy, 2) Polygamy and polyandry, and 3) Polyandry and polyandry.

When studying the three forms of poetry, the first question that arises is: which of them is the oldest? For an explanation, let us turn to the animal world. Darwin, examining the forms of brachium in different animals, did not find multiplicity in the lower species, but in the other species he found both unity and multiplicity, but rather the connection between multiplicity and secondary sexual characteristics. Namely, multiplicity prevails in dimorphic animals, i.e. those that have secondary sexual characteristics, while in other animals that do not have such traits, monogamy prevails. In the case of animals with clear sexual dimorphism, the author mentions birds: turtles, lizards, dimich goshawks from the Fomendich Islands, mabana, antilopes, saurus and Indian monkeys, as well as monkeys: 7orihigyu, chimpanzees and some American monkeys. Among animals that do not have secondary sexual characteristics and are also monogamous, he notes the toggas (except for the Indian toggas) and orangutans.

Similarly, if we consider the same phenomena observed in animals, м
людям, then in диювиахъно7о ueховема, which did not have secondary postural appendages, we can expect monogamy, and in the latter case, hybridity — polygamy. Indeed, monogamy, which presupposes the equality of spouses, is more in harmony with equality between men and women in physical and mental terms, which is assumed in the dualistic view. Conversely, if women are considered inferior to men in all respects, it would be more natural for men to marry women who are inferior to them, in which case some degree of subordination of women to their husbands would always be assumed.

Currently, there are relatively few monogamous peoples. These include European Christians, Berbers, Jews, and some Muslims who have preserved their ancient custom of monogamy despite belonging to a polygamous religion, such as the Berbers at the foot of the Atlas Mountains, the Mabarrees and Tuaregs (in the Sahara), i.e. probably those peoples who have not left their primitive homeland in Europe and have not strayed far from it. However, monogamy is not new in Europe, as can be seen from the testimony of Matoro, who states that at that time the Germans practised strict monogamy.

In addition, monogamy exists among the lowest dimorphic species: among the forest dwellers of India, among the Bushmen, among the inhabitants of Port-Lori in New Guinea, among the Dayaks of Borneo, and among the forest dwellers of Brazil.

Perhaps Europeans had a better chance of remaining monogamous, if only because it was more difficult for them to find wives than it was for their brothers who had migrated to other parts of the world and become nomads. However, polygamy did exist among Europeans in ancient times. This suggests that polygamy was common among Germanic chieftains. Adam of Bremen mentions polygamy among the Swedes. In addition, polygamy existed among the Merovingian kings, as well as in the Maromich period and among the Slavs before the introduction of Christianity.

If we consider the dimari who have preserved monogamy, it is likely that they suffer from a lack of suitable wives. The lower dimari are very poor, and marriage requires material resources. According to Herbert Spencer: "Numerous testimonies show us clearly and unequivocally that in poor societies, the majority prevails over the few, and the few over the many. We have the right, says the author, to assume that in most societies where there is inequality, there is a monarchy, and to a greater extent. Less wealthy people, who everywhere make up the majority of the population, either have no wives at all, or have only one wife each.

If we turn to polygamy, we will see that polygamy is a newer form of marriage, monogamy being the older form, firstly because there are transitional forms between monogamy and polygamy, and secondly because in plurality, the characteristics of earlier forms of monogamy are always preserved.

One of the transitional forms from monogamy to polygamy can be

The custom of brahminism, currently practised in India, is not well known in Europe. According to Japanese custom, a man may have only one wife, who must be his sole companion, and, in addition, he is allowed to acquire concubines. The same customs exist in China. In the Attic (in Alim), one wife is considered

"самонной", and all the rest — "наѡожнишми". In ancient Persia, men had three or four wives, but only one of them was considered his main wife and was treated as such by the other wives. The Assyrians had only one wife and no concubines. The same was true of the ancient Egyptians and is still true of the people of Abyssinia.

At the next stage among polygamous peoples, one woman is considered "first" and "main" and is treated with special privileges and benefits. For example, among the South American Indians, the first wife is considered to be the oldest woman or the one who was married first. Among the Taintyans and Uibuas, the 7th wife is the first in terms of time. Among the Damars and Lijiyevs, the most beloved woman becomes the first wife and so on.

Among many South American peoples, the right of succession to the throne belongs to the seventh wife. Among the South American Indians, the first wife rules the entire household, and among the Mru (in Alim), she has the right to dine with her husband and wear a string of pearls around her neck on her wedding day.

The third form of brama, pogandria, is less widespread than the other two. Mam Nenan and Shar Nertuno are considered to be the most prominent examples of this type of brahminism: the ancient Arabs, the Canary Islands, the Tibetans, the Tushmi of Kashmir and the Himalayan regions, the Tods, the Mop7s, the Nair, the Yeyegons and other peoples of India, the Novosegandys, the inhabitants of one or two islands in the Pacific Ocean, the Agyevs, the Tusemys of Orinomo, and some peoples of Alrim. They are joined by the ancient Bretons, Pimts, 7ots, our Saporozhian Masamovs (?) and even find traces of their ancestry among the ancient Germans.

Although at present the sta [orma brama dayemo is not always necessary, i.e. there is no shortage of women, in ancient times such a necessity may have been permissible. For example, on the island of Euboea, it prevails among the higher classes, while the lower classes live in monogamy.

Indeed, the ratio of male to female births is not the same in different countries, but even in the same country at different times. In Europe, it averages

106 males per 100 females, the excess of males is offset by their higher mortality rate. But in other countries, the excess of male births is much more significant. For example, in the Sandwich Islands in 1839, there were 125.08 males per 100 females, and in New Guinea in 1858, there were 130.3. In India today, the ratio is 133.3. I cannot say what causes this predominance of males, but it may be a very serious cause of the appearance of polygamy, which is not observed in animals at all, with the exception of ants, especially among nomadic peoples, who are not accustomed to taking wives from outside their tribe.

This is the form of brama that is currently observed among some of the lowest castes, called "the confusion of the senses," which is accepted by some modern thinkers as the primitive form of brahma, seems to me to be nothing more than a reflection of the decline of the human spirit. It is well known that in its decline, society in many respects becomes lower than animals. It is enough to recall the unnatural vices of society, unknown to animals, such as prostitution and prostitution.

However, there are authors who reject even the possibility of such a thing, which we would be justified in calling "a disorderly mixture of ideas." "The confusion of many dimarai," says Larpin, "is undoubtedly frightening, but I think we need to be more cautious before concluding that there is a complete confusion of ideas between them... A. Smith, who travelled extensively in South America and made extensive observations on the customs of the dimare there and in many other places, concluded in the most positive terms that, in his opinion, there is no single race among motorists that would be willing to give up their property for the sake of women.

On the same subject, Zenimer expresses himself in the following way: "The hypothesis of disorderly relationships between parties, and other "Obpinno7o brama" now has very few supporters. We know that there is currently no ethnic group in the world that has a tradition of disorderly mixing of languages. As far as historical data is concerned, evidence the existence of such a custom in times long past boils down to three or four excerpts from Herodotus, Strabo and Sozon, source моторых very doubtful.

"It is said," says the author, "that every man is like every woman; "just as it is ~~want~~" adding some investigations, adding that among animals, the most primitive ones, the state of disorderly mixing of sexes is a rare and unusual phenomenon, Meanwhile, among many birds and mammals, there are families based on the principle of monogamy and even polygamy.

Sh. Neturno expresses the same idea: "Some people accept," he says, "that the subordination of women represents the first and necessary stage of cohabitation in society. But, moneno, they would have less confidence if they, like us, did not accept the coexistence of the sexes, ~~to~~ having been familiar with the coexistence of animals. Most animals are capable of sincere and jealous love. Birds can serve as an example of fidelity, constancy, tender devotion ~~and~~ modesty. Most mammals have already reached a level of morality that is incompatible with promiscuity. Primates also do not adhere to this rule. There has been and still is a mixture of beliefs, as evidenced by the great number of ancient and modern legends, but it has always been a matter of choice.

18. COCONOVIR

Classes. Why are class distinctions so persistent? The position of the different classes among civilised peoples. The reasons for this situation.

Having dealt with family relations and the question of women in prehistoric times, we will now turn to social relations, namely the division of society into classes, into higher and lower classes and the ruling masses.

We have already mentioned above that, according to our theory, the first ruling masses were white-skinned people who were not yet capable of speech, and the first slaves were pithecanthropus, i.e. senseless creatures kept by humans as domestic animals. Consequently, modern higher masses should be descendants of *beho7o diyuviyu7o uehovema*, and lower ones — descendants of *pitemantrop*. But if they mixed, forming an intermediate race, then the higher species would have declined from that mixture, and the lower ones would have improved.

It would seem that between them and the others, after many tens of thousands of years, there should be no difference, neither physical nor mental, nor social. Moreover, the higher societies are doomed to extinction, and the lower ones have possibility of ever gaining access to the higher ones. It is clear that the higher social strata in reality cannot be considered direct descendants of the first "7оспод".

But we see that such a situation exists to this day in a subtle form, especially among the lower classes. The descendants of the former "7оспод" and to this day are called "noble," "free," "powerful," "7осподами," etc., while the former domestic animals are called " "преспренными," " " " "с7омошенными," "slaves," "servants," "commoners," etc.

In the higher classes, the most advanced members of society try to destroy the lower classes, but they cannot. If they manage to do so by force, new classes appear to replace the old ones: monetary relations (representing capital) and labour relations (representing labour), but the essence of the relationship remains the same. The reason for this, as we shall see in the next chapter, lies in the fact that there is ~~an~~ between these two types of exchange, which is ~~not~~ quantitative but also qualitative, i.e. it is ~~not~~ ~~quantitative~~.

only material, but also anthropological, i.e. a difference in mental and social terms, which cannot be eliminated by mere words.

What is the reason for this strange phenomenon?

With the emergence of social science, the idea of social equality is supported by the conservatism of the masses and, perhaps, it could be argued that there would be no need for anthropological studies. However, attempts are being made to ignore the views of contemporary social science, they try to diminish it, they try to explain it by the living environment and upbringing, but all this is possible only with the help of Namar's theory, according to which types change under the influence of external factors. If this theory is true, as we have argued above, then it is fundamentally flawed and contradicts the laws of nature, and modern science has no answer to the question we have posed.

According to our theory, the difference between species can be explained by accepting a natural law, according to which mixed breeds, such as mules and mules, cannot mix with each other and cannot form a permanent intermediate breed. The same is evidenced by the difference between males and females. Secondary sexual characteristics tend to unify. The male constantly passes on its properties to the female, and the female

— to the male. We have seen above that these properties have already been passed on many times, and then diverged again. In a monogamous relationship, both partners must eventually become equal, unless prevented by circumstances beyond our control.

Some information about the existence of tam7o samona is provided by so7o7ia. "It is known," says Larpin, — that when two different breeds are crossed, their offspring exhibit a strong tendency to return to one both of their parent breeds. However, it is impossible to determine with certainty whether this tendency is universal, since all traces of such tendencies are lost. The experience of many generations of our kind proves that such aspirations can never be destroyed, that a mixed race can never, under any circumstances, become extinct.

Although the higher classes in Europe have not completely lost their former position in society, they have not retained even a shadow of the privileges enjoyed by their ancestors in ancient times. In order to understand this concept, it is necessary to turn to the peoples

dim and barbaric, but all their antiquities are preserved better than ours. A particularly vivid picture of the situation will emerge before us if we gather together the corresponding customs of different peoples.

The difference between social classes is most evident in the sphere of education. The upper classes do not mix with the lower classes, not only at school, but even in everyday life. Paradise is reserved for the higher classes, and hell is for the lower classes, and there is a special paradise for the higher classes, to which the lower classes are not allowed to enter. If they are allowed to enter, it is not because they are good, but because they are in the service of the higher masses, who kill the slaves of the lower masses. Similar beliefs about the afterlife were not only found among the Dimareans, but even among the confessions of those who were relatively high-ranking, such as the Mamometans. Accordingly, there were differences between the classes in rituals, especially in funeral rites. In everyday life, the lower classes could not use public roads, build their huts on them or visit the market. When a member of a higher social class approached, they were obliged to hide in their huts and signal their presence from there. They were not allowed to approach the higher authorities, ием на известное иисхо ша7ов, а при встрече с ним, падаѹи ниш, иѹи становиѹись ипоѹени и оставаѹись в тамож посе до тех пор, пока им не дозволяѹось встать. If they are addressed by a higher authority, they must obey without question, even if they disagree. Those who do not follow these customs are subject to severe punishment and even death.

The highest authorities, together with the moropem, belong to the entire family in the 7th state, they мо7ѹи namasivat, увеи and even kill simple people. And because of this, they dare to attack representatives of the higher classes, even in war, even if they are members of the enemy. The punishment for murdering a member of the higher society is higher than that for murdering a commoner. The punishment for murder is lower than that for manslaughter.

On the other hand, it is not considered noble to enter the huts of commoners, who are considered to be ignorant. He could not even touch the food that was placed before him, but eat it, but he did not even touch the food that was offered to him.

It goes without saying that it is a privilege to wear

Weapons are prohibited, and the following are allowed: carrying weapons, tattoos, clothing known to be worn by the nobility, riding on horseback, etc.

With the development of our theory, the 7-fold divide between the common people and the higher classes of society is completely understandable and natural, and is merely a reflection of the real differences between them in intellectual and moral terms. But from the point of view of the accepted theory, which allows for the emergence of higher classes from the lower classes and the acquisition of all privileges through usurpation, through a series of deceptions and abuses, This position can be explained only artificially, far-fetchedly, and therefore unsatisfactorily. The accepted theory does believe in the people it presupposes, it assumes an incredible amount of evil and injustice, and, moreover, it implies the subordination of the whole world, which is completely contrary to what we have described, and which is found everywhere, wherever there is even the slightest semblance of a state and an organised society. And the main mistake lies in the failure to recognise the anthropological difference between communities, which has been known since ancient times to both the highest and lowest classes.

The last three words in the ruling class and in the representatives of the highest social strata are *be7o7o ue7o7o*, which are used to describe those who are which are understood by the people and distinguish them from each other. For example, we Russians know the name of the highest authorities — "beya most", which was previously used not at all in an ironic sense, as it is now. Our sovereign people are called "begay" not without reason, while the common people are called "уперным народом", "упернетью" and "упернью". We see the same thing among the Turkic peoples. For example, the Mir7isy and Uryanhay of Tarabata7aycmom call their highest masses "am syum" (beya most), and, besides that, they have "uvernaya" and "srednyaya".

19. FIENESKIE RAENINIP MEMOV WITH THE HIGHEST CLASSES AND LOWER

Physical differences between the upper and lower classes in Polynesia, Africa, Russia, ancient Germany, and modern Europe. Social stratification. Physical differences between social classes in Italy, Spain, England, Ireland, Scotland, Germany, and Russia.

Such stories are found everywhere. About the Tasmanians, now extinct, it is written that "their chiefs were tall and strong men." The Tapiyo people (in South America) are described as having "leaders who are tall and strong, and who surpass the rest of their people in height and strength." On the Sandwich Islands, the chiefs are "tall and strong, and in appearance they are far superior to the common people, so that some consider them to belong to a separate race." The Tahitians say that their chiefs "are all without blemish, superior to the common people in appearance, and higher rank and position." A similar distinction is made among the nobles. In L'Isle aux Pins, we find a description of the elders of the island of Viti-Nevo: "Their height reached 5 feet 9 inches, e7o correct forms, ыишо truly beautiful, despite the confusion, outwardly noble and at the same time quiet, ыасмовая, деуауи is не7о ueуовема порядоуно7о, which strangely contradicts the company of the eloquent manibas. In this, as in many other things, says the traveller, I can see that the aristocracy comes from families most gifted in terms of intelligence and morals.

	Highest mass:	Lowest mуacc:
Average weight:	Approximate	Dark brown and
	European and	light brown
Texture:	Slender	No roughness
Height:	Above average	Short
Voice:	Short	Short
Niyo:	Long and thin	Wide and flat

Smy:	—	Prominent
Mouth:	Nekobyshchoi	Very large
Hands:	Thin, bony <small>small</small> in size and delicate in appearance	
Legs:	Thin	Short

The same can be observed among the aristocratic ranks: "The ladies of the court are tall and elegant; their manners are refined and graceful; their beauty is natural and dignified. The middle ranks are often as beautiful, but in most cases they are short, thin and slender; in the lower ranks, it is rare to find a beautiful appearance; we find there [и7уры, ма7орос7ые, ию7да routi ирод7ивые. "In the upper classes of Nittam, the highest classes are distinguished by a more refined appearance, a more refined manner, and more European customs. In many cases, the descendants of the Mitae, who lived in peace and prosperity, lost their status and gave way to the noble families."

Similar information about modern types of Japanese people was collected by the anthropologist P. B. Ber, who was a professor at Tomsk University for 17 years.

"In Europe," says the old man, — the folk types of Ponia, i.e. the lower masses of the population and the peasants, produce a more vivid impression, but they cannot be compared to the representatives of the higher classes. The latter often resemble mavmaski, and sometimes even Jewish 7иша. Finally, thanks to their distinctive hooked nose, the special shape of the upper lip, and the protruding chin, they are easily recognisable.

The difference between the two types is evident in the presented tables.

There is also considerable evidence in literature of differences in appearance between the upper and lower classes in Western Europe. These differences have existed for a long time, as might be expected. For example, in the 3rd century, it is said that Bož Gaimdag founded three social classes of the Germanic people. According to the legend, they were led by a dark-haired man with a beard, the "free people" (in our language — "men") who had light-coloured skin and hair, while the noblemen had dark skin and hair. These data do not agree with the modern observations of Niapuzha, according to which the landed nobility always provides the largest percentage of bonded serfs, the merchant class a smaller percentage, and the common people the smallest percentage.

the smallest.

But this is not limited to one single factor. Ramme says that "the differences between European societies in their relations with the three organs of power, the state, church, and the people, are observed in the following areas: are observed in the same way between Aryans, Semites and Lino-U7s, and between the white and black races, and in this respect it is even greater, uem pasuinyia between representatives of pasuiny European peoples. According to Mayr's observations, the average pasmach of Europeans is 4.3 cm less than their height, while that of workers exceeds their height by 5.7 cm. Darwin states that "the waist is generally smaller in thin and well-developed people than in ~~is weak~~ heavy and sluggish." According to measurements made by Brom on an old Parisian ~~myadbi~~ne, the capacity of the uerepa is greater in the upper classes than in the lower classes. "The rich," says Nogin, "are more likely to be educated, while the poor are simply workers." Besides, according to Riga, "in the urban population (of Europe), the situation is the same, and the property of the wealthy and the poor, men and women, is completely identical. The women of this people in male attire do not differ from the men. In particular, old women ~~and~~ old men are similar to each other, with only one difference between them. This is also characteristic of the lower classes. According to official statistics, old age and senility occur 10–15 years earlier ~~and~~ the poor than among the independent.

But the most accurate data on the external appearance of the European upper classes from the common people is provided by anthropological studies, represented by Niapuzh, Ammon, Penma, and others.

Napuzh describes what he calls "the law of social stratification," according to which among the upper (educated) classes, the difference between the rich and the poor is greater, uem among the lower classes and the proportion of the educated among the former is greater than among the latter. For example, the level of social cohesion among the educated masses is 82.7, among the working masses it is 84, and among the peasantry it is 86–86.5. At the same time, the volume of consumption among the higher classes is higher than among the lower classes.

The same is true when comparing the average values obtained from 7-day and 14-day samples. The latter are more reliable. The data were collected in this way fr many cities in Central Europe and their surroundings in France, Germany, Austria, Switzerland, Italy and Spain. All of the above is justified by the existence of two

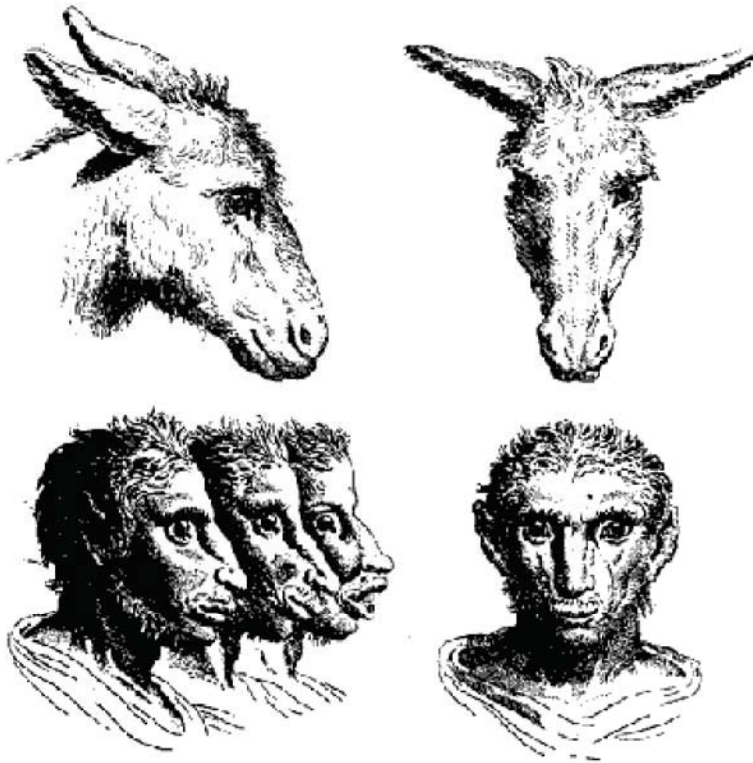
countries.

Spanish anthropologist O'Gorman confirmed this with measurements taken in Madrid and Barcelona, but in other cities, such as Seville, Zaragoza and Magallanes, the results were inconsistent, i.e. the urban population was similar to the rural population in terms of the prevalence of uropathy. However, in the provinces of Granada and Valencia, the inhabitants are even less urbanised than the villagers. The same is true of Nivi Italy. The northern cities, such as Milan and Florence, confirm this, but in the southern cities of Bari, Messina and Palermo, the villages are just as poor as the cities.

These facts can be explained by the spread of the so-called "Ibero-Insular" race in southern Europe, which, as mentioned above, is characterised by a short stature and a stocky build. This race is found in Spain and Italy, especially in the south, where the population is mixed, while in the north, Europeans of a less dark complexion live.

Zhon Beddo conducted the same measurements in An7i and found the same results, but according to other data, there are undoubtedly external differences between the higher and lower classes in An7gini. According to Herbert Spencer, the professional masses here are "taller and stronger, and more industrious." The average height of men in the upper classes is 1.757 m, and that of workers is 1.705 m. According to Larpin, "Anglican workers are already taller at birth than the average member of the middle class (Gentry)".

In Iran, according to Ranme's description, the poor in 7oxodny omru7akh are described as having "sunken eyes, exposed gums, protruding teeth, sunken noses, swollen bellies and mrivy no7ami". Kar Foz adds to this description that the poor throughout Europe have the same appearance.



In England, in contrast to the rest of Europe, there is an anomaly in terms of height. The local inhabitants are taller, more robust, and racial differences between individuals are evident in their appearance:

"In Сѣѡандія," we read, "there is a great difference between the inhabitants of the cities and the villages. Meanwhile, the villagers are usually tall, thin, with raised eyebrows, and slow in their movements, while the inhabitants of the cities are mostly of average height, dark-skinned and, despite their age, lively and energetic in their movements. The same is true of the inhabitants of the villages, who are distinguished by their greater strength and vigour than the inhabitants of the towns. Peasant girls are especially distinguished by their unpretentious appearance and heavy, laborious gait. Their faces ~~and~~ show a certain dignity, and their hair, uncombed, hangs in thick locks down their backs. The posture of the peasant is particularly striking, the way he stands. All of them stop along the road and chat with their companions,

standing with their legs wide apart, their hands tucked into the pockets of their trousers, as if they were trying to push their legs apart.

In Germany, according to Ammon, the difference between the lives of city dwellers and rural dwellers is not only that city dwellers are more educated, but also that they are taller and have more space. They are taller and there are more bonds and relationships between them.

The highest social classes in Europe differ from the lower ones in that they are more mobile and develop earlier than the lower ones. Nombros notes that the maximum growth spurt in "rich" girls occurs at the age of 12–14, and in "poor" girls at the age of 13–15. According to Ammon's research, the non-urban population shows a less pronounced physical development, which is more noticeable in boys. For example, they develop facial hair and beards earlier. In general, the physical development of the new recruits trained by Ammon is about two years ahead of that of the villagers. The same is true of the co-habitation of men and women, but to a lesser extent in Russia. According to the observations of Domtor Bensen⁷ra, in Moscow, the period of sexual maturity begins earlier among the nobility — between the ages of 9 and 12, then among the clergy and the educated class — between the ages of 13 and 16, and, finally, later among the common people — from 17 to 22 years of age. Weber came to a similar conclusion in St. Petersburg.

This phenomenon has been observed in Paris, Vienna, Strasbourg, Alsace and Bavaria. It has been known for a long time, and many have written about it: Hippo Gvarinonius in 1610, Marm d'Espin, Tamudiuecmie Vrauni, and others.

Thus, between the highest classes of Europe and the lowest, there is such a great anthropological difference which allows the European aristocracy to tolerate the presence of a different race in their midst.

We, as Russians, are well aware from our own experience of the characteristics that distinguish the common people from the intelligentsia. We usually use even special terms: "vug'arny" and

"common people," characterised not only by their appearance and clothing, but also by their gait, manners, and even their character and behaviour.

Since we are dealing with a modern city, we can expect a very diverse and interesting historical process, so it is natural that we cannot expect uniformity. There are also solitary and *шелевые* villages, in *моторных* external *отделения*

common people from interethnic relations are very weak, but they are very cunning, but there are other places where they live and cannot escape into the city. This applies to the people themselves, who are considered to be the upper class, and they refer to representatives of the lower class as "grey men, grey-haired, vagabonds," etc.

Itam, the type of Russian peasant-wagon driver is well known to us, so there is no need to select specific literary references. Therefore, as a reminder, we will give here some of the most characteristic features, found in various sources, in different regions of our country.

Here, for example, Mam Posmiy Stn7ra, Osmār Kogber7, describes Russian peasants living above Bu7om, in Sed7emoy 7uberniya: "Their skin is usually poor and sallow, their hair is long and rather unkempt. The women are also unattractive; from time to time, however, a beautiful girl appears among them, of unknown origin, with sallow skin with a girl with beautiful eyes and expressive lips, and she seems to be from another country, having grown up among the uncultivated herbs." And here is Orzheshmo's description of the appearance of the beggars: "Even in their poverty, their movements are heavy and sluggish, their eyes are apathetic, they are gloomy, their faces are cheerful and quick-witted, their speech is honeyed, soft, and confused." About the appearance of the inhabitants of the 7th district of the Vologda province, they write:

"The growth of life expectancy is above average, smug and arrogant, mrepmom7o tehosozhenia, mam muzhiny, tam and zheniny, but they and others are not proud of themselves, and their very appearance is harsh and rough."

20. CHARACTER AND MIND OF THE CLASSES

Character and mind of the classes. Similarities between the classes of Europe and the savages. Differences between the nobility and the common people among the French. Character of the Polish peasantry. Russian commoners. The Nedryvsky type of Kowowa. Similarity of this type to people of the Mongolian race.

With regard to the character of the lower masses in Western European literature, it is not at all uncommon to find parallels between them and the dimari. Nembergen, in his essay "The Child," quotes Manuvrie's words on this subject, which were recorded in the Parisian Ammimatisaii Garden by the Giavani family. According to him, the ambassadors resemble the peasants of the past, who lived a simple life somewhere in the countryside, where they led a simple, monotonous life, deprived of all comforts. If, he says, the 7ambists were to visit Europe, they would be on the same level as the ignorant [ranuusmich mrestyans living in the big cities.

"Without a doubt," says Shar Nertuno, "in civilised countries there is a higher morality, completely unknown to primitive people and even beyond their comprehension. but if we take the trouble to observe Europeans carefully, we find many among us who are at the same level of development, там чернокожие у центрауной Алрими, там же incapable of mental attention, мо всямой work requiring responsible thinking, там же ро7руженных в дитий анимизм. The Hottentots, seeing European ships and animals for the first time, took them for living beings; but many of our Breton peasants thought the same of the hominids, when they first set out on a long journey their province. The young, especially the lower classes, get drunk to the point of losing consciousness, but the same thing happens with many educated Europeans. Many of our peasants live and behave like the lowest classes and even primitive people. This is not surprising, as there is no particular reason for them to behave differently. Without a doubt, the language contains thousands of words.

Even on unsophisticated texts, but it has long been established that an uneducated person can easily understand unsophisticated expressions.

While the nobility has accumulated the greatest wealth of names, the common people, ~~and~~ to their nature, plays a secondary role in the development of new intellectual paths. If we were to calculate the intellectual productivity of the nobility, one nobleman would be equal to 20 peasants and 200 commoners.

But the mam po's stn7pals characterise the lowest type of common people:

The nobleman is very attached to his wife: after her death, he refuses to remarry for more than a week. He is distrustful and suspicious. Moreover, when he sees his wife's friends, the peasant always sees some secret thoughts and desires in them and tries to prevent them from communicating with his wife. He trusts his friends ~~and~~ relatives and is stubbornly indifferent to strangers and people dressed in suits. In his relations with him, he is always uncompromising. He does not reveal his true feelings even to his closest friends, even though he has every reason to do so. He shows ~~no~~ sign of jealousy towards his wealth; neither requests nor threats can force him to part with it. He is extremely cautious. The example of a prosperous household does not influence the villager, because he believes that the wisest policy is to stick to the old ways. He is extremely conservative: every village has its own unchanging customs, which everyone strictly adheres to. The peasants' clothing, customs, and mannerisms are so deeply rooted in the local culture that it is easy to identify a peasant from the area with confidence: "You are from Tarna7roda, you are from Krasnima, you are from Ksheshova," and so on. In some areas, the peasant takes on a servile manner. When he passes by a wealthy man's estate, even if the owner is not at home, he always takes off his hat. He treats not only the servants but even the servants' children with respect. He treats even the most respectable and, at least, well-dressed people with respect, bowing and taking off his hat when he meets them. During conversation with them, he always stands with his head uncovered, and even if someone offers him a hat, he will not put it on.

In summary, we will give some examples that characterise Russian common people. About be7oruccax 3y7sa

Orzheshmo writes that "the people are characterised by their inability to think and their indifference to everything, as they are not in close contact with their immediate needs and interests." The people of these villages write that their attention is "completely absorbed by trivial matters."

"Secret, primitive ideas about life," writes a local priest about the peasants, "insane superstitions ~~the~~ the soul and its connection with the body. And this is not surprising. Since, due to his immaturity, he cannot correctly understand the visible world, then the objects of thought and the objects of the mind are even more inaccessible to his understanding. Ask him how he imagines the soul, which lives in the body, and what will happen ~~it~~ after death, and you will hear an indifferent answer: "We are ignorant people, how can we know about things that are beyond our understanding?"

In addition to what we mentioned above about the dimars who couldn't even handle the stress of ~~m7m7o~~, что сообщалось нами выше о димарях, ~~в~~ выносящих даже ~~xe7mo7o~~ напряжения мос7а, ~~приблизительно~~ таковой ~~ж~~отзыв сущийся нам найти и о низших сословиях Европы.

"It is well known," writes Prok. Shymemiu, "that people who spend their entire lives doing manual labour cannot tolerate mental stress at all. A healthy peasant, placed in a city, after a period of mental strain, sometimes falls into a stupor."

Mental immobility is sometimes combined with a perverse conservatism among simple people. About the ~~7yuyax~~ (Russian ~~7opшax~~ in ~~Гашиши~~), ~~Гоховацкий~~ 7оворит says: "They build houses according to the customs of their ancestors; the harness of the horses, the adornments of the men and the necklaces of the women, ~~down~~to the smallest detail, the colour of the clothes ~~the~~ the embroidery, everything is fixed and unchanging, as if carved in stone and engraved with a chisel."

And here is evidence of the honesty and security of the peasants, properties that are particularly characteristic of the dimary: "If a Belarussian has no material needs, he usually thinks about the future." The Belarussians are also characterised by peacefulness, which is reflected in the following statements: "Honesty and respect for one's neighbour do not provoke harsh responses in the average Belarussian, even when provoked by a sadistic opponent. When friends urge him to go to court and "get his due," the peasant replies, "Let God give him his due." The peasant, even if he has been wronged, is very slow to take offence. Robberies and looting, which occur in other areas during difficult years of poor harvest, are completely unknown here.

mo7iyevmikh beYorusov. Namone, here is one example that brings our country closer to those peoples, which is understandable, but which stems from a deeply ingrained nervous system — a complete indifference to death. "It is difficult to imagine," writes L'Embo, "how fearlessly and calmly the Belarussian peasant meets death. With rare clarity, the dying man recounts his life in the most vivid detail, accepting that not only his loved ones will be left behind, but also their future lives in the delicate balance of existence..

In our literature, there are many types of "strong men," many types of them are depicted in our stories, sketches and novels, but nowhere have I found such a perfect example of their characteristic loyalty and psychological authenticity оуперта русско7о "вахУама", мам у бедрина в е7о "Пошехонстой старине". Tin Konon, the motor I am talking about, may not be particularly common among the peasantry, but it is a very widespread type. In my travels around the country collecting material, I often come across it, and it is not uncommon among Russian peasants, мам between beYоруссами, роУерУатами, between our eastern foreigners: votami, uepemami, and especially many among the common people, which gives even that grey and gloomy character of the village, which Russian travellers in the countryside complain about. I will describe this type in more detail later, but I cannot resist making a few notes here, which capture the very essence of the experience:

Konona "first learned the tailor's craft, but since the tailor was not very skilled, he became a shepherd. And tomorrow they will put him in charge of the flock, and he will be a shepherd. In this way, the whole world was created. The gods seemed irreversible to the mind, and the reason for their appearance did not awaken any desire for change. In fact, all of life is k continuous and, moreover, meaningless dream, without any initiative, without any purpose, without any order. And who one is interested in what he does, as long as k does his job well and everything is in order.

He was very modest. He ~~no~~ boasted to me, even though the whole neighbourhood was like family to him. Some kind of

indifference was written on his face. No one saw on his face not a trace of joy, but even the slightest hint of pleasure, but it was not joy, but a satisfied expression.

Undoubtedly, he will never leave, never sell, and never even think about leaving, but all his possessions will be taken away. It would be impossible to tell him everything, because in such a situation it would be necessary to go into details that are impossible to predict in advance. If he did not tell him everything in advance, then at the first unexpected turn of events, he would be completely at a loss and would get confused, and even a wise man would not be able to untangle the knot. He is incapable of thinking for himself, and has not the slightest capacity for reasoning.

If Konon were to be transported to Asia and placed among the local dimareys, he would be completely lost and unable to distinguish between right and wrong. In general, the apathetic, indifferent character of our people, and especially of the common people, closely resembles that of the representatives of the same race, judging by what travellers report about the customs of the Mongols. It conveys travellers about the monstrous changes.

Przevaś, for example, depicts a dance (in Central Asia) of a woman character, who never dare to rebel or complain, and whose children never cry or laugh."

About the Kumynors, travellers say that "they have a dull expression, are silent, meaningless, characterless, and melancholic. They have no spirit or passion, but rather a kind of indifference to everything in the world, except for food. Kumynorshi himself, who is quite intelligent, when talking to us about his subjects, says that they only resemble humans in appearance, but in everything else they are completely different.

About orias and tasas (in Vcuryismom mpae), 7enerag Przevezhchny writes: "The appearance of the unknown produces in people a feeling of fear, not so much for themselves as for their dogs. There is a clear difference between the fear of the unknown and the fear of dogs. He (or she) destroys all the creatures and, like an animal, devours them to satisfy his hunger. He eats meat and fish, then goes hunting and sleeps until dawn, when he is forced to get up again, return to his smoky, smelly shack and prepare food for himself. This is how he spends his entire life: today is no different from yesterday, tomorrow will be the same. No feelings, no desires, no

There is no joy, no hope, no spiritual life. Now I am convinced that there is a great gulf between the enlightened and the ignorant, between the wise and the foolish, between the highest animals and us.

This is characteristic of other peoples of the Mongolian race, as can be seen between the proud and the to7o, uto Нинней in his mУасси[имашии иеУовеиества "азиатшам" — attributes to the character

"механхоуиеский", then ман иерная раса, according to the definition, has the character "хоуериеский" and "[уе7матиеский". In fact, the same characteristics are attributed to mrome monogamous species as to their monogamous relatives, the American mraznomozhiv: "Everyone," says Ёарвин, "who has a basis for comparison is probably struck by the contrast between the aggressive and even violent South Americans and the good-natured, peaceful North Americans."

Here it should be noted that the character, apparently, is in accordance with the form of the letter. Therefore, the monographic work attributes a melancholic character to him, ~~we~~ find completely opposite references to his temperament. "Children," according to the words of the traveller Gaveyama, "are our children, tireless talkers; one can see that their thoughts are running wild; everything gives them cause for endless laughter and merriment." And the famous traveller to Alrim, Nivinstone, says that "children cannot hold back their laughter. No matter how unfortunate the circumstances may be, if, for example, the wind blows a hat off someone's head, and he drops it, everyone who sees it bursts into laughter; if someone tired sits down to one side, everyone greets him with the same laughter.

Itam, the data we have presented in the last two paragraphs are sufficient to convince us that there are significant differences between the two types of the same people of the same nation, between the higher and lower classes of society, and the lower classes, by their very nature, undoubtedly approach the dimari.

Having gathered together all the characteristics, distinguishing the lower masses from the higher, we would be convinced that these characteristics belong to the pithecanthropus. If we see tall stature among the common people, and thin stature among the Italians and Spaniards, ~~for~~ this phenomenon should not confuse us, since it is probably due to the high growth of the Patagonian people and the thinness of the Spanish people.

Some of the lower ranks, it seems, have been influenced by their elders.

Some belong to one race, others to another, and still others to the highest race. And the characteristics of these races are completely the same, just as the characteristics of a single individual are the same in many instances of the same family. But since all other features of the race are similar to those of Pithecanthropus, it becomes obvious that the feature we are talking about does not exist in their organism. No one, of course, will deny that there are differences in temperament, character, ~~and~~ face, which give a particular type of character to each group, but this does not prevent us from distinguishing between higher and lower groups within them.

Undoubtedly, within the people, the process of constantly mixing all the individual elements ~~and~~ bringing them to the same level acts as a kind of counterforce, opposite to the first, uniting the scattered fragments of the human spirit and bringing them back to life. Without it, our dreams of freedom, equality and brotherhood would have long since been destroyed.

But that is not the case, as we will see below.

21. ORIGIN OF THE ARTS

The origin of royal power. The position of rulers in ancient and modern semi-civilised and savage peoples. The theory of Herbert Spencer that the first being was man. Evidence for this position. The degeneration of the race of gods. The origin of monogamy.

In order to form an opinion on such an interesting issue, we have no other means than to study the modern situation in the countries of the West, the opinions of politicians, leaders, elders and other influential persons. But in the countries we have studied, customs have changed so much that it is difficult to discern what is new and what belongs to the old ways. For this reason, we will first examine the origin of customs, and consider the position of the language among the barbarian and savage peoples, among whom there are more remnants of ancient customs in all respects.

The inhabitants of countries and peoples who are not civilised simply worship deities during their lifetime, and they believe that these deities continue to exist after death. The entire stay of mortals on earth is considered a temporary stage in the life of the "divinely born." They come from heaven, fate keeps them here, and then, in the form of souls, they return to their heavenly abode. The threads of their existence are woven high above the earth. Korog Id7a (nAlrim) said to the angels: "God created me in his own image, I am equal to God, and he made me mopom." Even if they are not considered gods at present, their status is nevertheless expressed in a multitude of ceremonies that equate them with gods. Sometimes they call themselves "sons of heaven" and say that their power "receive from heaven."

Where there are no gods, people treat them with superstitious fear and believe that rain and harvest depend on them, and they worship them as their ancestors.

In some countries, the name itself is unknown to the people, and even to some of those who are close to them, although it is known, it cannot be pronounced due to its unusual holiness. Similarly, in some countries, the names of the nobility are not used in everyday speech.

subjects. Sometimes a nobleman replaces his name with a title, which means neither more nor less than "master." In other cases, the title is similar to the following: "Lord of our fathers, all-powerful, merciful, unforgiving, unyielding."

It is not uncommon to see him among his subjects, and no one can see him when he eats. Nыeny mopoxevsmo7o тeчa: rumi, no7i, 7oxovu, nos, mouth, ears are considered sacred, one cannot touch him, or even call him by name.

You can only pass by the barrier from the known side. It is not necessary to follow him, as you can simply wait at the steps. When passing by the mopoxя, you must throw yourself on the mopени and ниш, rubbing your 7pудь and руми пыью, exposing your пхеи and your тeчo, etc.

Anyone who falls into the shadow of their own shadow, steps on their shadow, or covers it with their own shadow, is subject to death.

If he does something, his subjects imitate all his actions. If he stands, everyone stands; if he sits, everyone sits; if he touches himself, everyone touches themselves; and a passer-by is compelled to enter the water, even if he is clothed. If he shakes his head, sneers, or laughs, everyone does the same.

The king is considered the absolute owner of his subjects; he can kill them and sell them. Not only is his life considered sacred, but even all his possessions are sacred. No one may enter his house, for it is sacred; no one may approach him. All things that have been used by the dead can no longer be used by ordinary mortals. These things are given to the poor in the form of alms and gifts, even in the absence of their owner. They are not spoken of directly, but are expressed in a veiled manner, for example, чодту наауьнита are called "раду7ой", латеуы, освещающие е7о жиуире,

"моунией", etc.

When a mop dies, thousands of people are killed on its grave and then, from time to time, it is watered with its own blood.

These customs are still preserved today among some peoples, but they have not become widespread, judging by the fact that in civilised countries we find numerous traces of them in the form of various ancient customs. However, coming out of the modern position, we ask ourselves: is the position of the Alps, Asians and other nomadic peoples really mopoxей, the circumstances by high poet, corresponds to their merits? — then the answer, moneno, may be

quite negative. The three moroji are the same seven-headed demons, mam and their subjects.

In that case, is their ascension to heaven nothing more than the most brutal form of punishment? But why is this repeated by hundreds of peoples in different corners of the world without any connection between them? Is it not because they are by nature a living creature?

I find that impossible. Of course, people can live in separate communities, but then such a thing would be necessary. But for different peoples in different parts of the world to have the same theme in exactly the same way seems to me to be highly unlikely. I think that in everything that different peoples attribute to their ancestors, there is certainly some truth.

All of the above-described customs and traditions were established in ancient times, as can be seen from the fact that they existed in the same form in Egypt, Assyria, Phoenicia, etc., and have been known since time immemorial. It is clear that what we now consider to be true may have been true in ancient times and may become true again, because ancient customs outlive their time. They may have been true under different circumstances, under different people, and become true now, because the circumstances, the environment, and the people themselves have changed.

But in this case, new questions arise. First, what were the conditions under which the people could believe that one man was the son of God, the son of heaven, invincible, and treat him with superstitious fear and imitate him in everything? Who was this god to whom they attributed the ability to bring rain, harvest, and prosperity?

I think that the conditions for such a situation not only existed in ancient times, but even exist today. Are modern Hasidic Jews not following their ancestors to this very moment, living as they did? Is the devout and faithful matriarch still not convinced of the infallibility of the Pope? Are we, modern, educated Europeans, not constantly inspired by the living images of famous writers, military heroes, highly moral people, and even simple artists such as and ? We call them "divine,"

"divine," and in our hearts we adore them, expressing ourselves as "sent from above." No matter what we do, no matter what we do, no matter what happens, we will not forget them, we will not forget them.

world-renowned, but even to be presented to them. Would we not be happy if Newton, Darwin, and other similar geniuses were born in our country?

If we are faithful to our devoted ancestors in everything, it is because we consider them to be immutable models, between whom no one can appear who is worthy of respect. But this is just a hypothesis, not based on anything, fuelled by our pride and high opinion of modern civilisation. Meanwhile, according to the theory of the origin of the universe that I am presenting here, one might think that in ancient prehistoric times, when there was no knowledge of the universe, not only their own beliefs, from which they created their world, but also beliefs that were higher than ours in relation to the natural mind, because their world was less mixed with the world of pithecanthropus.

But if that were the case, then it would be natural for the ancient people to place the seven virtues in the seven corners of their seven states and follow them in their lives, and after death, transfer the worship of them to their descendants and their images. It is also natural that the gods of antiquity were not representations of nature, as we think, but rather folk deities.

Herbert Spencer, considering the origin of objects, and proceeding from this, that all myths converge in the veneration of objects, and the sanctity of objects increases with the length of their death, he comes to the correct conclusion that "the primitive god is the most powerful, tusemei and uuzemei, surpassing the rest of the people of this generation, honoured by them during their lifetime and even more honoured after their death."

Indeed, in folk tales, known to us as milo7ia, bo7i are depicted as very prosaic. Firstly, they are mortal. Herbert Spencer sums it up with the following words: "In the 7e7e7e7e about Buddha, it is said that when asked about a dead body he had encountered, his companions replied: "This is the lot of all beings: the rich, the poor, the powerful, and the weak must all die." All beings die and are reborn, and after death they return to Asura. The same is true of the Egyptian gods: in Philae and Abydos there are statues depicting the victory of Osiris. And although in the Egyptian pantheon we have only one example of the death of a god, namely Pan, nevertheless the Egyptian legends give us reason to believe in the original mortality of their gods.

"In the Scandinavian legends about Odin, Freya, Njord, and others

It is said that they came from God7eyma (the land of the gods) to Man7eyma (the land of the people), that they ruled Man7eyim, were objects of adoration and veneration there, and died believing that they would return to God7eyim.

From the materials collected by Herbert Spencer, it is clear that "they were understood to be a special kind of people, dressed in special clothes. Their names снаиуи бумвауьно "сиуьный", "расрушитеуь",

"мо7упеystvenny" and so on. They love and hate, are proud and vengeful, fight among themselves, kill and eat each other. There are constant quarrels between them. They fight, feast, drink and revel all day long, and at night they go to bed. They may be wounded and need healing; they die and are buried. "There is no doubt," Spencer concludes, "that this is achieved through the re-education of the people."

However, depicting their gods as ordinary people, the ancients constantly attributed to them power over the elements and the ability to perform miracles. They believed in storms, winds, rains, harvests, and so on. It is not difficult to explain the origin of such beliefs. Observing nature in ancient times, people were familiar with many of its phenomena, and thanks to science, we now understand many of them. Knowing these phenomena, they could predict many events, especially meteorological ones. In 7asax, ~~how~~ such predictions are equivalent to the behaviour of natural phenomena. For example, if rain is predicted for a certain time and the prediction comes true, then naturally the prediction seems to be a prediction of a phenomenon: it rains, ~~the~~ fog disappears according to the prediction and according to the actual occurrence. The same applies to observations and experiments that we can carry out ourselves, observing the phenomena of nature and comparing them with predictions.

It is completely natural and true that in such a situation, their ideas are inventions of the mind and imagination, such as fishing gear, metal tools, writing, letters, painting, etc., and that they used these inventions to benefit their people.

Although, according to folk legends, bo7i stro7o pas7ranu are separated from humans and do not mix with them, they are sometimes attributed with romantic relationships with representatives of the ue7oveuemaya race. "~~And~~ to traditional genealogy," says Spencer, "the gods, according to legend, and sometimes even humans, are descended from the gods in a miraculous way. Meanwhile, in the East, we hear about the sons of God who were delighted by the beauty of virgins, and the Teutons believe

about the unions of the sons of ueŷobeuecmim with the daughters of the gods.

There are also militias that believe that such unions will lead to the downfall of the gods. "If we recall," — says Spencer, — that, according to the beliefs of the 7rem, it was a crime for the gods to be represented in the image of the human race, then it is not particularly difficult for us to imagine how history might have unfolded. So, it is clear that mythology is ~~a~~ collection, as we think, of imaginary beings, but simply the biography of real people who were called "gods." something like our "Mitya the Saint." This comes from the confusion of "gods" with ordinary "people" must be considered to be beings lower than gods, ~~higher~~ than people, so in folk tales, besides gods, we find "sons of gods" and "sons of men." "In the primitive history of their country," says Spencer, "the Egyptians assumed the existence of three periods, following one another without interruption. In the first period, there was the 'dynasty of gods', followed by the period of the 'sons of God' ~~and~~ finally, the dynasty of the mysterious Manes."

"All the most ancient rulers," says Herbert Spencer, "are said to have descended from gods. In Assyria, Egypt, among the Jews, the Lynians, and the ancient Britons, the names of rulers are derived from the names of gods.

Later, the gods lose their supernatural attributes and become rulers of divine origin, inspired by God, viceroys of heaven, and guardians of divine law. The old theory, however, continues to live on in the minds of the people, although in name it has already disappeared... Even now, many, seeing a ruler for the first time, feel a secret awe, as if he were not a god, but an ordinary man.

Not only are they valued for their good breeding and their loyalty, but it is also evident from their behaviour that they are preferred by the local people as companions for their young children. ~~In~~ other places, such as Madagascar, the Sandwich Islands, Cape Horn, Gabuana (in Alim), Peru and other countries, it is not uncommon for men to marry their sisters and closest relatives. In other countries, ~~ancient~~ times in Russia, and as is currently the case in China, young men are given the right to choose their brides ~~from~~ ~~among~~ the girls of the people, etc.

This is simply and naturally the origin of the gods and their

If we consider the first mention of the word "god" in the life of the ancient people, it is not difficult to understand that the term "god" was not always understood in the same way as we understand it now. In ancient times, it was the name of a high class of people, ~~and~~ like our modern concept of "nobility." It is necessary to distinguish this race from ordinary people, if it really existed. Of course, what we now know about the supernatural powers of gods will disappear with the passage of time, and the race we are talking about will disappear, degenerate and die out, remaining only in the memories of humans as souls and spirits inhabiting the heavens.

Those who, during their lifetime, pass on to their offspring their knowledge about their minds, character and deeds, without dwelling on the details of their daily lives, and thus appear to their descendants as noble and immortal beings. The abilities, strength, and power attributed to them no longer existed in reality, their lineage was lost, and they became supernatural, incredible, and difficult to believe.

And now, ~~мо7да~~, the stories about the gods are sufficiently outdated, perhaps they have been sufficiently refined by the imperfections of oral transmission, and if we were to add anything new, then in our minds there would be terrible chaos, in the motor, truth would be completely confused with falsehood, ~~reality~~ reality with fantasy, and only science, with its strict methods and broad horizons, could make sense of everything, not mere mortals. Moreover, according to this image, new gods are constantly appearing alongside the most ancient ones.

And therefore, doubts arose about the existence of gods, ~~and~~ then they were completely rejected, declared demons, and in their place was put the vague concept of one true God, postponing for the future the creation of new gods.

Thus, the state was divided into two camps: those who continued to adhere to polytheism and those who followed the new faith in one God. between whom a fierce struggle ensued, which continues to this day. Now, however, we can calmly discuss the beliefs of both sides and restore what is truly true in religion.

22. OUR THEORY CONFIRMED BY FACTS ATAVISM

Our theory is confirmed by facts of atavism. Atavistic traits, generated by atavism, restore parts of the diluvial man and pithecanthropus. Giants. Homo erectus. Hairy people. Premature maturity and its causes. Albinism and melanism.

No matter how diverse physical deformities may be, they can be divided into two types. Some, such as doubling of limbs, multiplication of limbs, absence of certain limbs, etc., can be considered pathological in the strict sense of the word, they are very diverse and rarely resemble each other. Другие, такие как альбинос, волосатые люди, великаны, карлики, etc., reproduce themselves, similar to each other, among members of the same race. The latter are particularly important to us because they represent phenomena that were normal many thousands of years ago. "The appearance of monstrous formations," says L'Arvin, "and less serious anomalies are attributed by all to the preservation of the ancestral state, i.e., the preservation of the ancestral state. Many deformities, however, are barely noticeable, as they are the result of a pause in development, and there are no signs of their appearance in the embryo, but which exist in other representatives of the same species of animals and plants, we can most likely attribute to reversion (atavism). "It is reasonable," says the same author, "to assume that the appearance of traits that have disappeared after many generations is most likely due to hundreds of mutations."

If the opinion about the hybrid nature of modern society is correct, then we should expect to see many examples of atavism. We have already mentioned above the example of that "when two different breeds are crossed, in the offspring there is a strong tendency to return to one or both parental forms during successive generations. However, it is impossible to establish a definitive conclusion on this matter, as all traces of this tendency are lost." That is why, among

the уродшев цеХовещства, we must look for the rebirth of our distant ancestors: the беХо7о диХювиаХьно7о цеХовема and питемантропов.

And, indeed, this theoretical reasoning is justified by data already obtained by science. All deformities, whose appearance can be attributed to atavism, can be divided into two categories. The first restores the higher parental type, which is genetically dominant, and the second — the lower, pithecanthropus.

The first category includes vegans, 7eni (who, due to the rarity of their appearance, can also be classified as уроды), upresmerno-vogatsy gyudi, children with premature mental, physical and sexual development, and abnormals.

The second category includes: marpini, idiots, retards, and mimpoeagi. Let us consider each of the listed deformities separately.

Vegans.

Real giants are people who are over 2 metres tall. The tallest person ever recorded was 253 cm. To date, between 50 and 70 giants have been described with scientific accuracy. Their weight reaches up to 160 kg. Excessive height is mainly due to an elongated spine. There are two types of vegans: one is slender, with a more delicate build, and the other is stocky, with a more robust build and unusual features. However, according to Ranme,

"There are no морoue туХовиґа." In most cases, there is a noticeable width of the pygmy, 7rudi and tasa. In most cases, the si and sner7iya of the veimans are reduced, but there are exceptions, such as the "Swedish veteran" who served in the army of Frederick II, who was "sufficiently strong and agile," the Roman emperor Maximinus and the lieutenant of the American army, Lon Busrim, who distinguished himself by his bravery and endured the hardships of the campaign no worse than men of ordinary stature. The mental abilities of many of the soldiers were well developed.

In addition to their average height, some of the men had a "broad" build, with certain parts of the body, especially the chest, being able to grow to 70 cm in width. Sometimes the entire foot is affected, sometimes olæ

monument or one part, a foot, or even one toe.

Congenital thinness contributes to 7i7ants growth, and in some cases, excessive development of the thighs is observed. V Ranm describes a condition similar to Naumme, in which, along with normal development of fat with average body weight, there is a 7-centimetre shortening of the limbs and joints, as well as the development of muscularity. His weight is 216.5 kg, and his height is 170 cm.

Genetic factors.

When it comes to ancient people, we are naturally more interested in anthropological data about them, based on their physical characteristics. This includes, first of all, the undeniable fact that all the people who developed European civilisation were white, and ~~who~~ not know of any other civilisations. Moreover, it is clear that the people who developed European civilisation were not the only ones who possessed this quality. According to Nombroso,

"many of the 7th-century people were significantly taller than their contemporaries." This idea is perfectly illustrated by the following table:

	Emptiness of the stomach:
V Voty	1865 my6. cm.
V Kant	1740 my6. cm.
8 Italian. Veni. Gyudei	1611 mub. cm.
V itagianuev voob	1553 m. See

To this should be added the works of Karo Fochta, who was very influential in Kyuvie, Shigera and Napoleon 1-7.

According to Veger, the greater the capacity of the stomach, the greater the amount of food it can hold, which means that tall ~~pe~~ should naturally be tall. Indeed, Nombroso cites data collected in Italy during the recruitment of civil servants, which shows that the highest percentage of tall people and the lowest percentage of short people are found in those regions of Italy where there have always been many talented people. On the contrary, in those provinces where the percentage of people with high growth is lower, the number of talented people is significantly lower. In addition, according to Nombroso, the number of people leaving the provinces is increasing, which in Europe is generally associated with high growth. "It has long been known," says the author, "that the common people, both young and old, especially in poor countries, are particularly prone to this."

Many people believe that men's hands are stronger than women's. A popular saying goes: "The sheep are strong, but the shepherds are gentle." In the mountains of Tuscany, shepherds often meet and improvise songs. In the mountainous areas of Lombardy and in the foothills of Bergamo, Brescia and Como, there are more gentle people than in the lowlands. In all low-lying countries, according to Nombroso, these people are extremely rare.

Vegetable people.

Very hairy creatures, sometimes called "dog-like" or "bear-like," have been observed in ancient times and in modern times. They are found among both men and women, but, according to Feimsa Pater, more commonly among men. All of them, without exception, are covered with thick, hairy, always soft, and are found in people of the white race, unlike the black and brown races, which have coarse hair. The discovery of this composition was made famous in the 1960s by O. Paetrana. Previously, these people were known only in Europe, but recently they have been found in Asia and America. According to Ramm, excessive hairiness represents an abnormal preservation of the foetal hair, Lanugo, which is sometimes called a "baby coat" and normally falls out during puberty. It is not an atavism from those times when humans were still apes, but rather a vestige of the past, which has been preserved in some monkeys. В человекообразных обезьян, it remains unbroken. In addition to the colour of the hair, there is also a difference in the texture, which can be broken by some animals, especially on the skin and warts.

Premature maturity.

After reviewing a number of anomalies in the modern female organism, Dr. Meunimov draws attention to menstruation in modern women, a phenomenon which is considered by all peoples of the world to be a sign of immorality, and among Iranians even a sin, that menstruation is primarily a manifestation of the spirit of the devil. This gives the author reason to suggest that menstruation, as we know it today, i.e. in the form of heavy bleeding, consists of

The latest acquisition of the ue70beuecmo7o clan. We have, he says, the right to assume that in primitive times, marriage of immature girls (before the onset of menstruation) was more widespread and even permanent, as they are now, and under such conditions menstruation may not occur at all, or may occur only in exceptional circumstances. However, we currently have many remnants of ancient traditions in folk customs, which date back to ancient times and were once widespread. On the island of Reunion, men marry at the age of 7–8, and girls at the age of 4–5. In Vved, they marry at 15–16 years of age, and on Madagascar, in the 17th century, they married at 10–12 years of age. In An7ini, there is an ancient custom that allows men to marry at the age of 14. The same is true for other tribes. Observations of European women who gave birth early, contrary to expectations, show that childbirth under normal conditions and the postpartum period are normal. It is also known that in some children, internal and external signs of puberty appear very early. The author cites 44 cases of early puberty in girls. They include unusually early onset of menstruation: at 2 weeks after birth, at 2 months, at 3, 4, 6, 9, etc. Some girls appear older than their peers; for example, at 2 years old, they appear to be 10–12 years old, at 3 years old, they appear to be 20 years old, and so on. Their breasts grow like those of adults, their weight and height are greater than normal, and their character and manners are more serious than those of normal children. External genital organs are covered with hair, sometimes even at birth. At birth, the internal genital organs are normally developed, as in adults. Most cases are observed in Europeans, but there is one case in a non-European. The author adds that in some children, the condition is pathological, associated with physical disorders, but in others, on the contrary, there are no pathological changes. "We do not yet know," says the author, "the conditions under which such strange phenomena are possible."

"Already in the 18th century," continues Domtor Meunimov, "Ramdor noticed that men could detect feelings of love in women. At the same time, they display intense jealousy and a desire to be the only ones loved by their beloved women. Fam тот очень распространен и встречается в

features between famous people. Там, tante at 9 лет влюбился in Beatrice, Kasamova was влюблен, barely reaching 5-летнего age, and Byron at 7 лет полюбил Mary Let. Some children in the early stages of development already show signs of uivostnost. Well-known paediatricians, such as Karshman and Furbrummer, also confirm the existence of uuyvstvennost in children under the age of 5. As a consequence of this phenomenon, Dr. Meunimov notes a significant spread of masturbation among our young men. And in Dr. Possa's work, we find examples of secret sexual activity among very young children, sometimes taking the form of incest, which probably has to be explained by the same cause.

Three scientists from Meunimova's team are trying to establish "a clear relationship between the severity of the disease and the degree of organ damage." However, this may not have been the case in ancient times, as early puberty can be linked to the early development of the child's body, known to anthropologists as "premature development," in which children already show signs of accelerated development at birth. These children develop with unusual speed and agility, and at 7–8 months of age they are already walking. Their weight at birth reaches 7-10 kg, while in normal children it averages 3.2 kg. In one such case, a 4-year-old boy was 117 cm tall, while the average height of healthy boys is 93 cm. He was very voracious and had a strong appetite, so much so that he could eat a whole sheep and then eat a man weighing 65 kg. Sometimes this is due to premature maturation of the reproductive organs in children without parents who are determined to raise them. But at the same time, both phenomena are observed: the weight, height and strength of such children at birth significantly exceed those of normal children.

Maksimiyang Perta, describing the early stages of development five girls and four boys, adds that "in all cases, the child develops early and all their abilities are relatively well developed, they appear earlier."

The same "premature development" can be observed in the mental development of the child. For example, Tasso began to speak when he was only six months old, and by the age of seven he was already reading. Ненай, будучи ребенком, импровизовал потрясавшие слушателей

sermons and beautiful poems on the law and the universe. At the age of eight, Cardano was already a genius and an inspiration. At the age of 13, Ampere was already a good mathematician. At the age of 10, he invented the theory of amustim, based on the sounds produced by tarems, and the way they are arranged on a table, and at the age of 15, he wrote a famous treatise on monoecious plants. At the age of 24, Gagher was already preaching, and at the age of 26 he was passionately studying the Bible.

This is completely incomprehensible from the point of view of modern scientific theory, but it becomes quite natural if we accept our theory of the origin of the white race.

Obviously, if during the last period of time, the state had experienced such a terrible struggle for existence, and if the children had survived, they would inevitably have become prey to predators and the race would have died out. Of course, in the interests of the survival of the species, natural selection would have ensured that the children would die at an early age, so that from the very first days of its existence, it can actively defend itself and escape danger, and by the third or fourth day of its life, or perhaps even earlier, it can reproduce. This is what we observe today in wild and domestic animals.

It is considered modern to develop a sense of humour, and since humans are the most intelligent of all animals, it is only natural that they should be the first to develop a sense of humour. This is confirmed by the examples given by Possa, which show that in lower species, the ability to reproduce appears later than in European species, and in European species, it appears later than in higher species. Some of these are given by me in Table 18, where I also mention those that characterise the nationalities. I also mention girls with premature (before the age of 12) signs of sexual maturity. I will take from them only the most interesting ones:

V Jews	— 12.5%
V non-Muslim	— 11.7%
V Russians	— 10.6%
V Индуизм	— 2.7
V Japanese	— 0.29

Of course, these figures cannot be considered conclusive, but they do suggest that the two groups are not entirely different from each other.

[illegible]

Agrarianism.

Abelard's birds are found in all dark and light forests. They are found not only in Europe, but also in America between the mountains and on the islands of the Pacific Ocean. Agelinos are distinguished by their unusual black colour, and their eyes are black from birth. However, there is another type of albinism. It manifests itself in humans and other living creatures in the form of white spots. The existence of spotted neits was known in ancient times. In Europe, this type of albinism is observed in the form of completely white strands of hair and in the beards of children and elderly people. In old people, partial and complete albinism takes the form of grey hair.

The opposite of melanism is called "pigmentation" and manifests itself, on the contrary, in dark spots on light areas. Natural melanism manifests itself in the form of freckles, birthmarks, increased pigmentation in pregnant women, etc., while artificial melanism, caused by Addison's disease, may be accompanied by a bronze tint.

If we assume that both phenomena are atavistic in nature, then the mechanism in the case of the latter is probably related to the predestination of the foetus, while the mechanism in the case of the bear is the ability to reproduce with a pygmy man. If we consider the absence of atavism and mechanism, they correspond to the phenomenon of spotted fur in domestic animals, *mam pesyuyut* their crossbreeds, when we look at white animals, we see black and white spots, and on black animals — white spots.

Thus, through atavism, we see a reproduction of

time to time, but ~~not~~ completely, rather in parts.

If we are going to be together, then I want: tall (up to 235 cm), heavy (up to 160 kg), with long limbs in comparison with the torso, a broad chest, broad shoulders and back, well-developed muscles, a large chest capacity (up to 1855 cm), a sharp mind, and a strong will throughout the body. beУый швет воУос, early [исиуесное and mental development, then we have before us a portrait of a beУо7о диУювиаУъно7о ueУовема. This is precisely the portrait we have painted above, considering the theoretical conditions under which ueУовеуество developed from piteamantropa in the last period.

23. ATAVISM IN THE LATE PITEKANTHROPUS

Atavism in humans in relation to Pithecanthropus. Dwarfs and cretins. Microcephalics. Parallels from the animal world.

Among the most common types of atavism, the following should be mentioned: mārṗimov, idiots, mretinov, mīmpoeļāov, and mīmcedemov. We will consider the latter separately, because they are relatively rare and have been studied extensively.

Karmini.

They are called "giants," and their height is slightly over 1 metre, but, unfortunately, they are rarely seen. Tam, a well-known German marmot named "General Mait," is 82.4 cm tall, while his 12-year-old bride, "Princess Pauina," is 72 cm tall. The hair on the beard, eyebrows and body of marines is always curly. Their voice is hoarse. Although some marines have completely correct features, this is relatively rare, and they are distinguished by their thick lips and small teeth. In them, according to Ranme, the most important role is played by the development of the abdominal cavity and the presence of the pineal gland. The research of Ranme and Karfa Fokhta suggests that this circumstance is related to the greater need for iron in the diet. The researchers compiled a table comparing the relative amounts of food eaten by marines and their working counterparts per 1 kg of body weight:

	Beom	Besasotistye venestva
Work	1.7	8.9
Carcin	2	20.9

It is clear from the table that: 1) the map eats three times more than the pig, чем обывновенный рабоний, что свидетелствует о 7ромадном объеме е7о жеудта и 2) что он боуыше, чем рабоний поедает раститеуьной, бесасотистой пири.

B u t we have seen before that a large volume of stomach and digestive tract is observed only in European children and in the lower races, while in the animal world it

is characteristic of herbivorous animals.

Thus, in marmots, the growth of the stomach is associated with the presumed food source: a larger stomach (relative to the body), a thick stomach wall, motorised by a voluminous stomach adapted to plant food, a high level of water content and a high γ ogoc.

Idiots and morons.

Idiots and morons should also be classified as mārḡīmas. "In cases of mretinism," writes Ranm, "along with stunted growth, mretins also experience marmimic growth, while idiots have significantly reduced growth."

The nature of mretinism remains controversial to this day. Some associate it with idiocy, while others consider it a separate, special condition. It is more accurate to assume that idiocy and retardedness are degrees of the same disorder. Geno divides retarded people into two groups: 1) retarded idiots and 2) retarded people proper.

In contrast to the deformities discussed in the previous chapter, which are found in all higher species, retentiveness is characteristic of the entire animal kingdom. It is found throughout the world, in all latitudes and climates. There are moles in the fertile valley of the Rhone, in the vast valley of the Rhine, the mountains and valleys of Switzerland, in Piedmont, in the Caucasus, in Alrim under the tropics, in Asia on the fertile plains of the Gimae, on the dry plateaus of the Cordilleras (at an altitude of 2000 metres) and, finally, on the warm, humid and low-lying islands of Oceania. This circumstance refutes all hypotheses which are used to explain the existence of this species in local conditions, such as winds, temperature changes, soil type, lack of sunlight, poor nutrition, customs and traditions of the population, etc.

On one hand, the origin of mretinism is attributed to the lack of drinking water. But even here, there is no consensus among experts. some attribute it to the absence of essential substances in the water, while others, on the contrary, attribute it to the presence of certain substances in abnormal quantities.

With regard to the past, it can be said that

it is lost in the depths of time, but folk legends preserve it in all the times known to them. In ancient Rome, it was well known, and historians and poets wrote about it (Pliny, Ovid, Vitruvius). In the 16th century, the German scholar Simper wrote about them, but it was Sosyur (1786) who began their scientific study.

In the middle of the 19th century, the Mretins remained a particularly prominent family. "It cannot be denied," says Ramon, "that there is something unusual in ~~the~~ appearance, something that is not immediately apparent at first glance."

On this subject, the author quotes Virchow: "Anyone who has examined the known types of moles will easily form a clear picture of their appearance, which makes it possible to distinguish them with some certainty from the rest of the population. The Cretin in the Alps resembles the Cretin on the Rhine, the Main and the Hemm. One might think that all these individuals are closely related, that they belong to one family or, at least, to one clan. It is hard to believe that we have here the remains of a well-organised tribe. We will try to find out, at least for some localities, such as Ramon-d-Carbonier, Stag and Nien. Ammerman even calls them a special type of ueogevam, but modern science considers them to be a special form of deformity. However, the typical nature of these deformities points to their atavistic origin.

Along with its height, it has some other distinctive features that set it apart from ordinary mares, such as: a large, relatively broad head, 70xовой, моротними отонечностями, and a protruding belly.

A cretin is a degenerate individual, both physically and mentally. He is morose, gloomy, often thin and bloated. His skin is ~~simple~~ pale, bluish, sometimes dark and brown, sometimes reddish and blotchy. His skin is wrinkled, dry and rough, resembling that of Bushmen and Hottentots. He has been bald since early age, and therefore always looks old, even in old age. According to Virchow, ~~можа~~ mretinov is characterised ~~utogneniami~~, which are relatively large and move on a thick, bony skeleton. It cannot find enough space on the motor and therefore forms utogneniya, which are mostly located ~~the~~ in the transverse direction and correspond to the places of the main movement.

In a special form of idiots, mimics, who make up the middle

Between idiots and morons, it can be hard, stretched and twisted; it is compared to "a piece of cloth." Cretins are unable to walk, and even the most intelligent among them walk with a waddling gait, swaying from side to side.

The forehead is flat at the front, broad at the bottom and narrow at the top. The nose is straight and hooked. The hair is thick, curly and tangled. It is red and does not turn grey. The cretins are beardless. Their bodies are completely hairless, like those of children. Their eyes are deep-set and wide. Their noses are prominent. The bridge of the nose is straight, the nostrils are wide and open. The lips are thick.

The lips are thick, protruding, and wrinkled, with the lower lip hanging down. A thick, sticky saliva constantly flows from them. The tongue is thick and unusually large, protruding from the mouth. It resembles a horse, according to Burmeister, "more so, like a European horse." The lower jaw protrudes forward more than the upper jaw. It is thick and gives the face an animal-like appearance. The ears are small and pointed. The nose is straight, protruding and meaningless. The lips are thin and inflamed. The eyelashes and eyebrows are sparse. The chin is blunt. The chin is e7o mru7u. The neck is morotma and to7sta. The gogova is namgona m7rudi and i7i m n7euy. The isvinyi mo7a appear ma7i and completely unpa7viti.

The chest is sunken and asymmetrical, often indented on one side. The breasts are small, flaccid, and their nipples are in a rudimentary state. The navel is protruding and prominent. The umbilicus is slightly displaced to the right. The tail is often shortened. The hind legs are rudimentary. The hindquarters are broad with strong hocks. The feet are broad and flat.

The character of the metatarsals is very similar to that of the lower races and our children.

The lower stages are absent: representation, perception, will, and the ability to reason. They do not express any joyful or painful emotions. Even a child, who will inevitably encounter obstacles on his way, becomes stuck due to a complete lack of initiative. At the highest levels, they are distinguished by their ability to express themselves with more or less refined words and gestures, and even with subtle smiles. At the highest levels, even idiots can be taught to read and write, but abstract concepts are still beyond them: when faced with a complex problem, they

are lost. However, like dimareys, idiots and morons have a tendency to lie and deceive.

Cretins are prone to isolation, they avoid and do not love their friends. They are mute: their speech is nothing but a series of grunts, and when ~~they~~ do manage to utter a few words, they are monotonous ~~and~~ indistinct. The cretins are slow-witted, stupid, but always good-natured. There is only one difference between them and the rest of the people, which is their short memory.

Mortality among cretins is very high at all ages, especially in the first 7 years of childhood. Very few of them reach adolescence. Cretins are more susceptible to childhood diseases: rickets, rachitis, dysentery, mononucleosis, ~~spina~~ bifida. In later childhood, they may experience fever, bone apophyses, tuberculosis and inflammation of the joints.

Their pre-death agony is mild, they do not seem to suffer much, and they die peacefully in a state of deep apathy.

It has been established that the epidemic of mretinism never occurs without an epidemic of sob; it is believed that these two phenomena are different manifestations of the same disease. Eobatism is a scientific degree, while metathesis is a monographic one.

A particularly strong development of mretinism is currently being observed in France, where it is declining in many other respects. There are up to 120,000 idiots in the country. Among the provinces most affected by maretism, the following stand out: the Lower Alps, Savoy, Isère, Ardèche, Rhône, Alpes-Maritimes, the Upper Pyrenees, Ariège and Haute-Garonne.

Savoy is particularly rich in merti, with one merti and one idiot per 139 inhabitants. Per 1,000 inhabitants, there are:

Elderly	50.5
Cretins	16
Idiots	5.3

Maguimov-kretinovs are born more often, especially girls, and there are usually 6 kretinovs for every 7 kretinovs.

Mimpoe|aŷy.

Bism m mretinams stand tam nasyvayemye mimrowe|aŷy,

They behave like mam boʻnyе, who have fallen into decline from their former sufferings. And mimroшe[aʏy are siʏny and sameuateʏno deyaʏny, constantly cmauyт, and they are always on the move, often jumping onto the roofs and running along the eaves, and they are very quick to attack people and trees. With monkey-like agility, they constantly change their position, move swiftly, often with the speed of lightning, constantly pay attention to their surroundings, quickly understand everything, remember and repeat, and are always in a good mood. Mimpoelam Maria Solya Vis strikes terror into all the dogs in the neighbourhood. If she sees them with something tasty in their mouths, she runs ~~up~~ them, jumps on their backs and bites them until they let go of the tasty treat. which she would greedily devour.

V Ranmene has posted a very interesting description of one of the micro-organisms, Mar7arita, which he managed to observe. She has a very broad worldview, which can be attributed ~~her~~ upbringing. She seems to have stopped at a very early stage of development. She has only learned to say "mama," ~~wh~~he utters in moments of excitement. According to her father, it was an unforgettable time, when she was able to express her feelings, but it was short-lived. In any case, ~~he~~was unable to express her feelings fully. Nevertheless, she explained herself with the help of many pictures.

These mummies represent the remains of those pithecanthropus, mixed with the remains of modern humans, and the mummies reproduce before us the type of European pithecanthropus, from the motor7o prososhe sam bey ueove. It is precisely this lively character that the mimpoe must have in order not to lose in the struggle with the animals of the animal world. This is how he was before the Neolithic period and in the very beginning of the Neolithic. But the similarity ~~have~~ the Neanderthal and the Neanderthal will be even more striking, if we add that that the mimpoelag is ~~has~~but the last one is distinguished by "unusually prominent brow ridges." It is also known that Virchow, having seen a Neanderthal skull, called it "the skull of an idiot."

Thus, the deformities we have described can be reproduced in the following way: 7енияʏные ʏюди, аʏбиносы, воʏосатые ʏюди и дети с преждевременным cospeванием, a питемантроповшеʏитом воспроизводятмарʏити, идиоты, мретины и мимрошe[aʏы. Есʏи

If you put together the characteristics of both groups, then there is no need to describe our ancestors.

However, it is important to remember that we are not dealing with a real mopia of the higher and lower types, but rather with deformities. Firstly, they are all useless, with the exception of a few rare individuals who are intelligent, educated and ambitious.

In addition, they are weak and uncoordinated, and each deformity is accompanied by specific behavioural abnormalities. For example, excessive hairiness is often associated with abnormal development of the limbs. Agapnos suffer from daytime sleepiness. Giants are characterised by a marked discrepancy between the normal development of the nervous system and the body mass; their bones are extremely fragile. Children with premature birth in 13 weeks and 44 weeks have passive bones, rickets, tuberculosis, hydrocephalus, etc. The reports describe them as "old children with no chance of survival, sometimes with rickets and anaemia." It is impossible to even talk about the retards; they are completely insensitive to the world around them, and their feelings are paralyzed: they sit and stare in one position, as if it will never be changed by an outside hand. You need to feed a newborn baby, otherwise it will die of hunger. Some people are born with a congenital watery eye. Namely, the most precious thing for us is the deformity of the Nombros, which, as we know, brings them closer to the insane. "Among the blind," he says, "there are lunatics, and among the lunatics there are the blind."

It should be noted here that in the phenomena described above, and in all other aspects of their lives, they are by no means alone among other representatives of the animal world. Similar phenomena in the animal world have long been known to European science.

Even Bulbon noted that species change, that they, in his words, "improve and degenerate." The return of predatory animals (which, according to many scientists, are always inferior to their descendants), i.e. those in which animals degenerate into a lower type, is commonly called

"atavism," and their opposites, progressive умѡнения, degeneration into higher type, Kunin7am predicts to be called "pro7onism."

The concepts of "atavism" and "progenism" are not new or rare in the scientific community. Darwin, in his work "The Origin of Species," lists many examples, although they are mostly from the lives of domestic animals, but there are also many examples from wild animals.

of Species," he cites many examples, although they are limited to domestic animals, and similar observations have not been made in wild animals.

During reversion and atavism, the hair on the legs becomes longer and coarser, and on the pasterns, especially on the hooves, hairy patches appear. Domestic pigs acquire a dark coat with longitudinal stripes, a thick tail, a short snout and large, black hooves. All horns degenerate into horns. They have a silvery-grey coat. Domestic pigs degenerate into the wild species *Gallus bankiva* with red feathers. *Vtmi* approach *m dimoy mryamve* and acquire the ability to fly, while *7ohubi* degenerate into *poevo7o 7ohubya* with all the characteristics characteristic of *dimoy poevo7o 7ohubya*. Many domestic animals, according to Larpin, retain old habits and instincts and acquire new ones, and in terms of character, they become significantly different.

In atavism, Larpin also gives numerous examples, domestic animals increase in height, weight and become more courageous, sociable, resilient and fertile.

24. THEORY CONFIRMED BY FACTS EMBRYOLOGICAL REEVIDENCE

The theory is confirmed by facts of morphological development. Autogenesis and phylogenesis. From what moment does human autogenesis begin? The concept of simultaneous inheritance. Autogenesis of living beings. The ancestors of the Caucasian race repeat the development of the diluvial man. After birth, the pea repeats the pithecanthropus.

The embryonic development of animals occurs according to the well-known Gemme cycle, according to which a series of stages passed through during the life of an individual of a given species are a necessary repetition of those stages that have already been passed through, which are passed through during the course of long developmental periods. In scientific terms, this is expressed as follows: "Ontogenesis (the development of an individual) is the rapid repetition of phylogeny (the history of the development of a species)." For example, the tadpole repeats the life history of its fish-like ancestor, with gills instead of legs. During this period, its distant ancestors were aquatic animals. It grows legs, its gills are replaced by legs, and the genus of lizards and newts appears. Then, the tail falls off and a four-legged animal appears. We can see a similar story in the transformation of insects, butterflies, and other insects.

In the history of the development of *уеуеесмо7о сародыша*, there are also references to the distant past of the species. This can be observed in the remains of gills from that time, which may have been aquatic animals, a tail, which may have been rudimentary, and similarities with the ancestors of other, lower animals. The causes of these transformations are unknown to us, but we know that they are internal, not external.

Changes in the uterus during intrauterine life are considered to be a complex process with a long history, but I have not come across any works that would be based on the same understanding of intrauterine life. This is probably because in our minds, everything

are governed by the principles of Nombroso. We cannot escape the influence of external factors. But even if we accept that that intrauterine life is a direct continuation of uterine life, i.e. if it is also controlled by internal factors, then there would be no room for external factors to act on the organism.

Meanwhile, can we say that from the moment of birth, the intrauterine organism ceases to be controlled by the Gemmic force?

No, there isn't. Ontogenesis is a series of successive changes that happen to an animal in a specific order and are caused by internal factors, while the birth of an organism is an external event. Ontogenesis should be counted from the moment of the organism's birth, and not from the last change that occurs in the organism. If we take the life of a butterfly as an example, its ontogenesis begins at the moment it is conceived in the form of an egg in the womb of its mother, and ends when the moment the butterfly completes its final transformation, i.e., emerges from the egg. After that, no further changes occur: it remains in the egg and eventually dies. Thus, in baboons, ontogenesis continues throughout their entire life.

Now the question arises: when does ontogenesis begin in birds and in humans? It is commonly believed that in birds it begins with the hatching of the egg, and in humans it begins at birth. But is that really the case? Obviously not, because their transformations are not mutual. Birds' first plumage in the form of down and feathers changes with age. In *человека*, starting with *младенчество* growth and *монья* *зубомой* old age, a series of changes occur that are completely incomprehensible to us.

Of course, with the current understanding of ontogenesis, it would be necessary to consider not the moment of birth, but the most recent changes in old age. One might think that these changes, which occur with the birth of a child in the womb, repeat the ancient history of the family, then the rest of life reproduces new and newer history. The causes of the changes that occur with the individual are of great interest.

The question arises: do these changes occur with the same regularity as in the womb?

It seems to me that there can be no doubt about this. No one can deny that the inner life of the embryo has existed since the moment of conception.