

The moral side of motorcycling (as mentioned in the previous article) is not particularly strong. Noting the rapid transition of American to 7орода, the statistics from the Massachusetts Bureau (since 1871) attribute this to the desire to get rich quick by any means necessary. (to put money in their pockets by fair means if they can, at all events to put it there). At the same time, 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 economy would not be able to produce the abundant harvests that are so necessary for us, says one of the most competent judges of American life. 7оворит один из момпетентных судей по иасти америманстой жисни. 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 high number 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 быхо смасано выше, their strength in the struggle with the махайстой расой and моторому предсмазывают бхестяную будурность в тропиической Америме. Китайстий 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 мохебаñ) to the present day, and now their numbers are growing every year омохо two hundred thousand. The reverse trend is noticeable and therefore in the present day the remaining population is estimated at around one hundred thousand.having been used up 7авным in the form in California and mainly in San Francisco. Snaya mitayyy yyy yyy yy 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 masters of their craft. and in general вымасаи тамую сиуу в борьбе са сулествование, што перепохошии all population America.

An anti-monopoly party was formed, insisting ~~a~~ continuing to insist on government intervention to protect the mythical smiths and take the most severe measures against the mythical smiths. 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 bowl of rice and two bowls of soup, but the American needs chicken and lamb from time to time, and it is difficult for him 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 find a wife. 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 7асета 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 labour?" 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 immigrants should return to them, as they are more likely to fulfil the obligations they have taken on. In the end, despite all the restrictions and anti-migrant sentiment, migrants managed to establish themselves in the American way of life 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 adaptation and assimilation of the Mormons in North America, a process is so complex that it can hardly be accurately predicted at the present moment. Fears of massive migration in America are being countered by the practical experience of other countries, which has prompted the government to 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 ~~its~~ strengthening even if only under the influence of the majority, they may become more adaptable. This is demonstrated, for example, by 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 every home must have at least 500 square feet of living space. The authorities were ordered to organise new inspections, ~~th~~ose 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 ~~of~~ an invasion of Muslims in America, but on the other hand, those who do not attach any significance to the influx of Muslims into 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 direct involvement in 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. It is precisely the demand for cheaper labour that attracts them, because that is what Americans and Europeans are used to. The way out of this situation may lie in the deliberate containment of the migration flow, given the pressure 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 these qualities in themselves, thanks to which they would become capable of participating 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 the rivals, i.e., for the development in them of those very qualities which have been formed in the difficult conditions of the 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 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 noble people, perhaps consisting of all their hundred families, who were a peaceful people.

"Pessin7", which has gradually spread and expanded its influence since that time, reaching as far as Phin-e-Kian7a, and thousands more spread to the shores of the South China Sea. In the 12th century, the Middle Kingdom had already expanded to its present-day borders. 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 irrevocably. 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 с7уаах, мо7да ус7овия представляются особенно б7а7оприятными, они 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 their own tribe so that they can perform the role of peaceful mediators. In this way, the Mita achieved their goal, and their population on Formosa grew to three million, while the Tsu were forced to retreat further and further.

The Chinese fell under the rule of the Mongols and are now ruled 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 migration of the Mitae to Manchuria, which led to the rapid extinction of the Manchus ~~and~~ the replacement of the country by the Mitae. 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 Mon7o7i will pass into the hands of the Mitai" (Рашиевъ).

After crossing the pressured wall ~~and~~ conquering the entire Heavenly Empire, the gods, as we have already seen above, they left their homeland and entered into a struggle for existence with peoples that were completely new to them. The eastern part of Asia had long been a hotbed of mythical activity. The eastern part of the Indo-Mongolian peninsula was flooded with migrants, including ancient Buddhist monasteries, Siam ~~and~~ Cambodia, which eventually became Buddhist states. The archipelago of the Māyā and Māyā islands also attracted a large number of Buddhist monks, who settled even in such places as the island of Phe. They have also penetrated densely populated areas, such as East India, where they are already considered a profession: for example, in Kagumutte, there are ninety shoemakers. On the Philippine Islands, they have established themselves, despite all kinds of oppression and persecution by the Spanish, and everything promises them a bright future there. The famous traveller P7op thinks that

"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 the 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 in 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 that strict measures be taken. The local parliament, with the support of the population, decided to send a delegation to Russia 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 live. 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 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 skilled workers to Анҗия and Germany, there is already talk of means of relocation, and entrepreneurs in Лондон and Берлин 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 Алжир. 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 Алжир with mitayevs on the largest possible scale, because, in his opinion, this was the only way to make a large country accessible to reasonable trade. 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 Macedonian archipelago and Alboran, but that, at least, it is now necessary to prevent its advance into Europe and America with greater vigour.

It is important to bear in mind the remarkable ability of migrants to adapt to new conditions while retaining their distinctive characteristics. 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 allow 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 equality 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 improve its administration. In the last seven years, the Chinese have made great progress in military affairs, adopting European methods of army organisation and training, which they have been able to replace with more powerful guns.

Moving on now to the causes, the consequences of which are so evident in the struggle for existence, it is necessary to make a few remarks about participation in this somatic moment. Although there is no у удовлетворительно материала для суждения об лиснной приспособленности 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 size and harshness, including the tropics and temperate 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 spiritual qualities that help them in their struggle. Firstly, they are distinguished, as already mentioned, by their remarkable moderation in food and other needs and by their self-sacrificing diligence. They work hard and diligently and ~~but~~ refuse any work, no matter how difficult it may be. ~~I~~California, they have a monopoly on certain women's specialities, such as washing clothes and looking after 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 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 society, 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 of the anti-monopoly immigration of mythical beings to Monogania, Rae, referring to Vygotsky, says: "The simple-minded people (monogans) have not grown up to the cunning of the mythical beings." Further: "This struggle between cunning and naive, primitive, self-unaware forces may not seem particularly comforting, but in the long run, it is 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" tusemua.

"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 Mam describes the Spanish historian Suny7a's observations of the migrants on the Philippine Islands: "On one side, devoting themselves to seduce, thousands of all kinds of мунгов appeared, торговавших чрезвычайно выгодно. 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 and the demand for essential goods, which they kept until they were given the high wages they demanded. One of the most recent 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 Mitayevs in their struggle against other peoples were developed and perfected by them during their many years of struggle at home. "The incredible economy of time, space and materials," — says P7or, — which can be seen in the life of the overpopulated people of the mythical world, constantly striving for new heights, is constantly evident to the traveller." 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 personal and social 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 not guided by reason."

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 principles, 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 ethics (Туйн-Чен7, 中)

"Immutability in the middle," мни7е, attributed to vnumu and uueni Konluya — Tesusse) is carried out prinwin, uto uerove higher virtue "is consistent with the circumstances, uto 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 morality and ethics have a moral and ethical content, then this is not limited to leisure and entertainment as a way of passing time.

The moral integrity of the Mitayevs is well known and is evident in every aspect of their lives. 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 Mitaeys would find it easier to convert to Christianity. But, of course, this was only nominal.

The Chinese emperor Чен7-Нин7 (наша pastxo7o stoхения) issued a decree on his deathbed, in which he warned against future generations and condemned all the sins 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 mainly a reflection of technical and material life and bears a self-contained and unrealistic character, it has remained a source of spiritual inspiration for other peoples.

The conclusion reached in the seven main chapters of the study on the struggle for existence in the universe, especially from the first point of view, has 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.

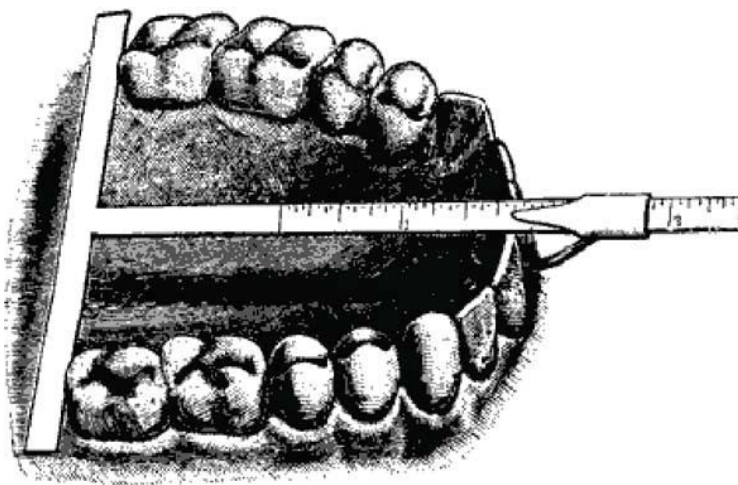
— 3 This second argument is diametrically opposed to the main argument put forward by Bom in his essay. The argument, *mam, moneno, pomnit uitate*, consists in recognising moral principles as immutable. Against stoicism, the history of morality and the majority of writers who have come to the same conclusion 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~~ysteme in ~~мор~~и and ~~тоуно~~ all the same, will we spread good to our contemporaries, and also to ~~цужих~~ чужих ~~чюдей~~, ~~т~~representatives 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 assume that in the historical process there is no influence 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. ~~т~~he other hand, he would also be presented with quite convincing counterarguments. The discrepancy between Bomba's main position and the conclusion 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, ~~without~~ 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 ~~7авные~~ ~~ламта~~, — it exists under two conditions ~~and~~ is determined by two ~~prismami~~: pasvitiem obnishchestvennoy deyatelnosti and pasvitiem deyatelnosti ginuya, pro7presstem obnishchestva and pro7presstem ue7ove. 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 шивиуисашии are inextricably 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 аd рримстую шивиуисашии and санять отиасти even у7рожающее поужение 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" а 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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 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. Evogenn. (Ven7ria)  
 Altstadt, 7. Vē7erapad, 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. (Venetia)  
 Arangosch, Araniosch, Eotaya pema, Eotna veginya. (Sedmijaria) Arbo,  
 island. Rab. (Harmaia)  
 Arkona, 7. Vitov. (Northern  
 Germany) Auschwitz, 7. Osvenшim.  
 (Austria) Auspitz, 7. Gustoopeu.  
 (Moravia) Aussig, 7. Vsti na Nabe.  
 (Bohemia) Austerlitz, 7. Sava.  
 (Moravia) Arva, p. Orania. (Venice)

## B

Balaton, os. Pese, Batno osero. (Venetia) Balkan  
Geb., Haemus, Bgman.  
Barthfeld, 7. Bardiev. (Venetia)  
Bausk, 7. Busm. (Russia)  
Bautzen, 7. Budishin. (Nusaia)  
Bellegarde, 7. Begrad. (Pomerania and Russingen)  
Bensen od., Beneshau, 7. Beneshau. (Bohemia)  
Bergen, 7. Gorsma. (Northern Germany)  
Bieler See, os. Beʏoosero. (Switzerland and Tiro)  
Behrent, 7. Koster. (Prussia)  
Bentschen, 7. Ebyshin. (Posnan)  
Bentsch, 7. Benesov. (Austria)  
Berat, 7. Begrad. (Abania)  
Beraun, p. Berunma. (Bohemia and Aʏabania)  
Berlin, 7. Berʏin. (Germany)  
Bern, 7. Bern. (Switzerland)  
Beuthen, 7. Bytom. (Germany)  
Bielietz, 7. Biegom. (Chorutania)  
Birnbaum, 7. Mezhyhod.  
(Prussia)  
Bischofsteinitz, 7. Gorshuvty. (Bohemia)  
Bitolia, 7. Bite and Monastery.  
Blota, Boʏota. (in Nyжииuaх)  
Bohmerwald, 7op. Shumava.  
(Bo7emian) Bodenbach 7. Boruш.  
(Germany)  
Bocca, v. Cattaro, Boma Kotoraya. (ʏaʏмания)  
Boritz, 7. Boruш. (Germany)  
Bomst, 7. Babi Bridge. (Prussia)  
Brandenburg, 7. P7opeʏшшы, Branny Bor, S7opeʏеш. (Prussia)  
Brasso od, Kronstadt, Brasov and Koruna. (Sedmimoravia)  
Braunau, 7. Brumov. (Austria)  
Brazza, island. Brau. (ʏaʏмашия)  
Breslau, 7. Peresʏав, Братисʏав, Вратисʏав. (Сиʏесия) Brieg,  
7. Bre7 боʏьшой. (Сиʏесия)  
Bries, 7. Brezno. (Venetia)  
Bromberg, 7. Budín. (Prussia)  
Bruck, 7. Most. (Styria)

Brunn, 7. Brno. (Moravia)  
Braunsburg, 7. Branevo. (Pomerania)  
Brux, 7. Bridge. (Bohemia)  
Budua, 7. Budva. (Ћоѡмашия)  
Budweis, 7. Budwejs. (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. (Italy) Carloburg,  
7. Beg7rad. (Sedm7radia) Castua, 7.  
Kastav. (Istria)  
Catarro, 7. Kotor. (Ћаѡмашия)  
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. (Bohemia)  
Custrin, 7. Kostrin. (Prussia)  
Culm, 7. Khegno and Kheume. (Prussia) Curzola,  
island. Kuruoga. (Lamaia) Cuculo, 7. Trnava.  
(Sedmipartia)

## D

Danzing, 7. Gdansk. (Prussia)

Dauba, p. Lub. (Bohemia)

Delvino, 7. пр. Ёьявоѣ, Ёевоѣ. (Аѣbania) 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, обѣ. Ёобрии. (Bamans Peninsula) Domnitz,

7. Ёомеѡ. (Germany)

Dohna, 7. Ёонин. (Germany)

Donau, p. Ёурнав. (Germany and Austria)

Dorpat, 7. Ёерьев. (Russia)

Dossa, 7. Тамса. (Germany)

Dresden, 7. Ёрождаыны. (Saxony)

Drewenz, p. Ёревяна. (Prussia)

Drewani, Ёревѣяне. (Hanover)

Duino, 7. Ёивин. (Chorutania)

Duleigno, 7. Оѣѣун. (Ёаѣмашия)

Durazzo, 7. Ёрау, (Аѣбания)

## Е

Eger, p. O7pa. (Bohemia)  
Eger, 7. Хеб. (Bohemia)  
Egri-Palanka, Беѡсепо. (Боѡ7ария)  
Eider, p. Е7дора. (Шѡесвин7)  
Eipel, p. Ipo and Vpo. (Venetia) Eiten, 7.  
Vtin. (Silesia)  
Elbe, p. Naba. (Germany)  
Elbing, 7. Trusa Еѡбѡн7. (Prussia)  
Elbogen, 7. Nomet. (Bo7emija)  
Elden, 7. Kanov. (Germany)  
Eni-Zagra, 7. Tverdiya, Eapora nova. (Bamansky Peninsula) Enns, p.  
3zh. (Austria)  
Elster, 7. Нѡstra. (Ѥysaшия)  
Eperies, 7. Pryashev. (Ven7ria)  
Erlau, 7. P7ra and P7er. (Bo7emija)  
Erzgebirge, 7or, Ore Mountains, Ore Mountains. (Bohemia)  
Eski Zagra, 77. Old Ea7ora, Меѡešnām. (Bamansmī Peninsula) Essek, 7.  
Ocem and Turov. (Croatia)  
Etsch, p. 3uava. (Italy) Exin,  
7. КШѡня. (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. Khvoynya. (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. Ezatibor. (Nusaya)  
Gorlitz, 7. С7орехеш and С7орехъшы. (Nysaшия)  
Gottschée, обѡ. Коувье, Коувемо. (Austria)  
Gratz, 7. Градишма. (Posnan)  
Gratz, 7. Styrian 7rade. (Styria) Gran, 7.  
Ostroh and Ostri7om. (Venetia) Graudenz, 7.  
Grudziądz, Grudziądz. (Poznań) Grottkau, 7.  
Gorodom. (Silesia) Grossglockner, 7.  
Grossglockner. (Austria) Gross-Kanitza, 7.  
Knyazha. (Venetia) Grosswardein, 7. Vemin  
Varadin. (Venetia) Groszenhain, 7. Ocem  
Vemin. (Samos) 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. Lomsy. (Bohemia)  
Hoheneck, 7. Voynim. (Austria)  
Heilbrunn, m. Goyna Voda. (Nekhya)  
Heiligengeil, 7. St. Semira. (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. Sebeň and Sibín. (Sedmhradia) Hoierswerde, 7.  
Vosre. (Nusaia)  
Horn, 7. Ro7. (Moravia)

# I

Iglau, 7. I7ŕava. (Bohemia)

Insterburg, 7. Instruu. (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, Vened.

(Prussia)

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

7. Seroborm. (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. Beg7rad. (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)  
 Kimpoloung, 7. ʔoxʔonoʸe.  
 Kirkilissa, 7. Soromopermov иʸи Nosin7rad. (Bamansmij Peninsula)  
 Kirchhain, 7. Kustrov. (Germany)  
 Kissingen, 7. Khizhiy. (Bavaria)  
 Klausenburg, 7. Kagosh and Kagoshvar. (Sedmizaria) Klentze, 7. Kagosh. (Germany)  
 Kletzt, 7. Kʸiou. (Germany)  
 Klagenfurth, 7. ʸeʸoveʸ. (Croatia)  
 Koromezo, 7. Pсинье. (Bulgaria)  
 Konigsgatz, 7. Краѳe7рад and Gradeʸ Краѳевы. (Bo7emija)  
 Konitz, 7. Khoinyʸы. (Prussia)  
 Kokel, p. Tirnova. (Sedmichradia)  
 Kommotau, 7. Khomutov. (Bohemia)  
 Komorn, 7. Komarno. (Vienna)  
 Konigenhof, 7. Kragedvor. (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, obʸ.  
Kraina. (Austria) Kreitsburg, 7.  
Ruzhbor. (Russia) Kreutz, 7.  
Kryzhevŭy. (Croatia) Kremnitz,  
7. Kremnia. (V7ria) Kremsier, 7.  
Kromeriz. (Moravia) Krems, 7.  
Kremza. (Austria)  
Kronstadt od., Brasso, 7. Brasov and Coruna. (Sedmimorava)  
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, Kurmij saʸив. (Prussia) Kweitz,  
7. Kvas. (Germany)

# L

Lagosta, island. Nastovo. (Lomania)  
Laibach, 7. Nyubyana. (Austria)  
Landsberg, 7. Gorev. (Prussia)  
Lauban, 7. Nyuben (Silesia) Lauzitz,  
ob. Nyzy.  
Lautenburg, 7. Niborm. (Prussia)  
Leda-See, Lake Nebsmo. (Prussia)  
Lebau, 7. Nybiy and Nyubava. (Prussia) Lebus,  
7. Nyubusha. (Germany)  
Lieben, 7. Г҃ын (Germany)  
Liepa, Neshchaya Nipa. (Bohemia)  
Lipzig, 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. Gubinu and Nübouni. (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. Nesno. (Germany) Littau, 7.  
Nitova. (Moravia) Littai, 7.  
Netia. (Chorutania) Laun, 7.  
Nunya. (Bohemia) Lissa, 7.  
Nesno. (Prussia)  
Lubeck, 7. Nübiya and Nübom. (Germany) Luben,  
7. Nübin. (Prussia)  
Luchow, 7. Ny7и. (Hanover)  
Lukkau, 7. Nymov. (Germany)

Lutzen, 7. Nyzhin. (Sachsen)

Luditz, 7. Mutyia. (Bohemia)

Lundenburg, 7. Breuava and Breuisava. (Prussia)



# M

Magdeburg, 7. Levin. (Germany)  
Main, p. Mo7an. (Germany)  
Mainz, 7. Mo7yu. (Germany)  
Makarsko, 7. Momry. (Lomania)  
Marburg, 7. Maribor. (Styria)  
Marienburg, 7. Kobyla. (Prussia) Maria-  
Theresiapol, 7. Soboda. (Ven7ria)  
Marienburg, 7. Māgborma. (Prussia)  
Marienwerder, 7. Kviduina. (Prussia)  
Markgrabowo, 7. Ogeshma. (Prussia)  
March, p. Morava. (Moravia)  
Meiszen, 7. Myshin. (Sachsen)  
Meleda, island. Мѹет. (Ѣаѹмашия)  
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, near Vesovo. (Krain)  
Mikilenburg, 7. Nyubov and Rapo7. (S.  
Germany) Mirchau, 7. Mirochov. (Prussia)  
Mischkolz, Mishmovey. (Venetia)  
Mitrowitz, 7. Ѓmitrovia. (Bamans Peninsula) Mitterberg,  
Pisino, 7. Pasin. (Austria)  
Moldau, p. Vīta, Vīta and Mīta. (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 Neman. (Russia)  
Niolsburg, 7. Nimuv and Mimuv. (Moravia) Nona,  
Hin. (Lachmaia)

## O

Oberlaibach, 7. Upper. (Horutania)  
Obervellach, 7. Веҗяны. (Horutania)  
Odenburg, 7. Sopron. (V7ria)  
Oderberg, 7. Бо7yman. (Siҗesia)  
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 Ćera. (Germany) Olmutz,  
7. Gogomu, Ogomu. (Moravia) Olymphe, 7opa  
Naha. (Greece)  
Oppeln, 7. Opole. (Silesia)  
Opus, 7ort Ternovo, and Opsen. (җаҗмашия)  
Ortelsburg, 7. Sytno. (Prussia)  
Oschatz, 7. Ozhiy. (Ean. Germany)  
Ostmark, ob. Eastern March. (Austria)  
Ostrau, 7. Ostrova. (Moravia)  
Ouskoub, 7. Smopje. (Bamans Peninsula)

## P

Parenzo, 7. Poreč. (Istria) Passau, 7.  
Passau. (Austria) Passewalk, 7.  
Pustovom. (Germany) Pettau, 7. Ptuj.  
(Styria)  
Peene, 7.p. Peene. (Germany)  
Pest, 7. Реѣъ and Реu. (Bulgaria)  
Philipopol, 7. Рѣовdiv. (Balkan Peninsula) 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. Реѣоѣа. (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 Koromonochi. (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. Soʻyava, Saʻa. (Germany)  
 Sagan, 7. Maʻan. (Prussia)  
 Saibusch, 7. Miveʻ. (Gaginiya)  
 Saint Gotthard, Monastery. (Venetia)  
 Salburg, 7. Saʻovar. (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. Shamotugi. (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. Shʻeʻ. (Germany)  
 Schlukenu, 7. Shʻymnov. (Bohemia)  
 Schmolnitz, 7. Smʻnym. (Venetia)  
 Schneegebirge, 7. Snow Mountains.  
 (Bohemia) Scholanke, 7. Труонма. (West  
 Prussia) Schrimme, Шрем иʻи Срем.  
 (Prussia) Schuttenhofen, 7. Супиша.  
 (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. (Tyria)  
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. Nēnom. (Venetia)  
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. Kameni. (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, Ёон, Savyanaya pema. (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. Subotia, Subotnia and Sobodma. (Venetia) Thorn, 7.  
Torun. (Prussia)  
Tilsit, 7. Tyssa and Tysza. (Prussia) Teplitz,  
7. Teníy. (Bohemia)  
Tollensee, os. Ёоѳениша. (Northern Germany)  
Torgau, 7. Top7ov. (Germany)  
Trajectum, Utrecht, Виѳтабур7. (Gogandia)  
Transilvania, Siebenburgen, Седми7радия.  
Trau, 7. Тро7ир. (Ёаѳмашия)  
Trove, 7. Травна. (Germany)  
Triest, 7. Терст. (Austria)  
Troppau, 7. Опава. (Moravia)  
Trautenau, 7. Трутнов. (Bohemia)  
Trubau, 7. Mor. Trebova. (Moravia)  
Tschaslau, 7. Naschav. (Bohemia)  
Tschernowitz, 7. Nernovy. (Bumovina)  
Tschernembl, 7. Nernome. (Khorutania)  
Turnau, 7. Turnov. (Bohemia)  
Turla, p. Ёнестр. (Russia)  
Tusla, 7. Соѳи. (Bamansmij Peninsula)  
Thuringtrwald, Ёurinsmij ѳес. (Germany)

# U

Udine, 7. Videm. (Italy) Ucker,  
p. Vmra. (S. 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. BaWov. (Venetia)  
 Walk, 7. VoXom. (Russia)  
 Walskleben, 7. Vagishevo. (Germany) Wardar, p.  
 Vemaya. (Macedonia)  
 Warnow, p. Varnova, Vranona, Vrana. (Germany)  
 Wda, p. Vda. (Russia and Poland)  
 Wehlau, 7. Vēgava and Vēgava. (Prussia)  
 Weiskirchen, 7. Beya Wermov. (Ven7ria)  
 Weiszenburg, 7. BeX7rad. (Bavaria)  
 Veglia, Wekla, island of Karmin 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. Vimir. (S. Germany)  
 Widin, 7. Budin and Bdin. (Serbia)  
 Videnetz, 7. Voden. (Gogandia)  
 Wien, 7. Veden, Beu, Vienna. (Austria)  
 Wienerwald, Veden's Wec. (Austria) Willach,  
 7. BeXim and BeXm. (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. Vogomeu. (Styria)  
 Wolgast, 7. Wolgast and Wolgast. (Pomerania)

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

## Z

Zara, 7. Eader, Eadar. (Ҙаҗмашия)

Zara Vecchto, 7. Bioprad, Old Eadar. (Ҙаҗмашия) Zeitz,  
7. Miya. (Germany)

Zeng, 7. Sen. (Ҙаҗмашия)

Zerbst, 7. Serbsch, Serbische. (Germany)

Zirknitzersee, Nernovome, Oser. (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. Svetava and Svitava. (Moravia)

## A

Austria, Ramuscha semya.

Ara, Opa, p. Ohre. (Germany)

## B

Ba7, 7. Carlopago. (Italy)  
Basarum and Batom, 7. Tatar-Bazardschir. (Bamans Peninsula) Bagaton,  
Lake Bagnato, Balaton, Plattensee. (Venice)  
Bamman, Bakkan Geb., Haemus. (Bamans Peninsula) Babi  
Bridge, 7. Bomst. (Prussia)  
Banov, Bansmaya Bystria, Neusohl. (Sova) Bardiev,  
7. Barthfeld. (Austria-Hungary) Barhin, 7.  
Berlin. (Prussia)  
Bar, 7. Antivari. (Ўаҳмашия)  
Benezhov, 7. Bensen or Beneschau, Bentsch.  
Berat, 7. Berat. (Albania)  
Berunma and Mzha, p. Beraun. (Bohemia and Ўлбания)  
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. (Hungary)  
Bo7umin, 7. Oderberg. (Switzerland)  
Bo7, p. Bu7. (Russia)  
Bocca v. Kattaro. Pirnits. (Moravia)  
Branevo, 7. Braunsburg. (Pomerania)  
Branny Bor, Ро7ореҳуы, 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. (ѠаѠмашия)  
 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. Bukecy.  
 (Нусашия)  
 Bumovo, 7. Haskioi. (Bamansmi Peninsula)  
 Bystria, 7. Bansmaya, Neusohl. (Venice)  
 Bystria, 7. Habelschwert. (Silesia, Kadsmo) Bystry,  
 p. Gog, Eina, Gail. (Tiro) Bystry, 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. Weiszenburg. (Bavaria)  
 Begrad Stuhlweissenburg. (Vienna) Begim 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. (Vienna)  
 Veda, 7. Weitenau. (Germany)  
 Vexav, Vexyava, Ixava, 7. Wehlau. (Prussia)  
 Vexe7rad, 7. Gradishma, Altstadt. (Moravia)  
 Vexec, 7. Kuprluy. (Turkey)  
 Vesovo, Michelstatten. (Krain)  
 Veginya, p. Wardar. (Turkey)  
 Veginiy Svon, 70 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) Veneda, 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)  
Vogata, Vogata, p. Moldau.  
Vogomove, 7. Wolfsberg. (Styria)  
Vogom, Vogomi, 7. Walk. (Russia)  
Wojna, 7. and island Wojna, Wollin. (Prussia)  
Vostunaya Markhiya, 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)  
 Gliwice, 7. Gleiwitz. (Silesia)  
 Glogau, 7. Glogau. (Silesia)  
 Lomach, 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. Ogomu, Olmutz. (Moravia) Gos, p. Bystria and  
 Eina, Gail. (Tiro) Gosina. 7. Holsen. (Germany)  
 Gombin, 7. Gombinen. (Silesia)  
 Gora, 7. Gohrau. (Prussia)  
 Gorev, 7. Landsberg. (Prussia)  
 Gorla, 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. (Nysa)  
 Gron and Hron, p. Gran. (Austria)  
 Grudew and Grudsionds, 7. Graudenz. (Prussia)  
 Gruz, 7. Gravosa. (Italy)  
 Gustopeu, 7. Auspitz. (Moravia)

# £

£erevenom, island Solta. (£аҕмашиа)  
 £ерпт, 7. Серьев, Dorat. (Russia)  
 £ива, р. £ева, Е. £вина, Duna. (Russia)  
 £ивин, 7. Duino. (Chorutania)  
 Mitrovica, 7. Mitrowitz. (Bamans Peninsula) Nestr, р. Turga.  
 (Russia)  
 Zobro7ora, Zobrosog, 7. Halle. (Germany)  
 Zog7opoge, 7. Kimpolung. (Bumovina)  
 £оҕениша, р. and os. Tollensee. (Central  
 Germany) £омсы 7. Hirschberg. (Bohemia)  
 £омажҕишы, 7. Taus. (Bohemia)  
 Lom, 7. Dommitz. (Germany)  
 Lon, 7. Dohna. (Germany)  
 £on, р. Tanais, Tanaquil, Сҕавянская река.  
 £orostҕ, 7. Сиҕистрия. (Bulgaria) £rau, 7.  
 Dourazzo. (Albania)  
 £irinov, Rinopo, 7. Adrianople, Edrene. (Bamans  
 Peninsula)  
 £revyana, Drewenz. (Prussia)  
 £revҕуane, нареu. Drevani. (Hanover)  
 £rozhdjany, 7. £resden. (Samosa)  
 £ubrovnim, 7. Ragusa. (£аҕмашия)  
 £уб, р. Dauda. (Bohemia)  
 £унав, р. Donau. (Germany)  
 Yagadovo, 7. Soldau. (Prussia)  
 Thuringian Forest, Thuringerwald. (Germany)  
 Demmin, 7. Demmin. (Prussia)  
 Taya, р. Taya. (Moravia)  
 Liebocher, р. Liebocher.  
 (Moravia) Magdeburg, 7.  
 Magdeburg. (Germany) Teischen,  
 7. Teischen. (Bohemia)  
 £ьявоҕ, 7. Delvino, Devol, Eneus. (Aҕbania)

## 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-Eaporye, 7. Eski-Zagra. (Bamans Peninsula) Meravna and

Bograd-Veni. (Russia, Bessarabia)

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

Zittan. (Samponia) Miu, 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)  
Ea7ora 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)

# К

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)  
 Kveш, 7. Kethen. (Germany)  
 Kviduin and Kvidin, 7. Marienwerber. (Prussia)  
 Kezhmarem, 7. Kasmarkt. (Venetia)  
 Kiev, 7. Kyan, Kuava, Kion. (Russia)  
 Kiev, 7. Gaya. (Moravia)  
 Kivadz, 7. Mezokovesd. (V7ria)  
 Khadno, 7. Kammin. (Germany)  
 Khadsm, ob. Glatz. (Prussia)  
 Khatova, 7. Klattau. (Bohemia)  
 Khlon, 7. Klentze. (Germany)  
 Кѡюи, 7. Klietz. (Germany)  
 Knyasiha, 7. Gross-Kanitz.  
 (Venetia) Кобыѡиша, 7. Marienburg.  
 (Prussia) Kosѡin, 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. ѡарь7рад, Виѡиния. (Турѡиия)  
 Koper, 7. Capo d'Istria. (Austria) Кoprivnica,  
 7. Koprainitz. (Croatia) Korenica, 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)  
Kremzha, 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) Kugov,  
7. Wittichenau. (Nysa) Kumpno, 7.  
Kempen.(Silesia)  
Kutnaya 7ora, 7. Kuttenderg. (Bohemia)  
Kurmi7 sa7ив, Kurische-Haf. (Prussia) Kшуня,  
7. Exin. (Prussia)

# N

Naba, p. Elbe. (Germany)  
 Nabín, 7. Albona. (Istria) Nastova,  
 island of Lagosta. (җаҗмашия) Naha,  
 7o Olympe. (Greece) Ne7niша, 7.  
 Lignitz. (Нысашия) Nebsmo,  
 Leba-See. (Prussia) Nevoua, 7.  
 Leutschau. (V7ria) Netia, 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) Nitomysch,  
 7. Leutomysl. (Bohemia) Niborm, 7.  
 Lautenburg. (Prussia)  
 Nosin7rad иҗи Soromayeprom, 7. Kirkilissa. (Bamanski  
 Peninsula)  
 Nomet and Nomot, 7. Elbogen. (Bohemia)  
 Nevia, 7. Levenz. (V7ria)  
 Ny7i, 7. Luchow. (Germany)  
 Nyzhin, 7. Lutzen. (Samoska)  
 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, Nyubiy, 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 Momry, 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)  
 Mezhikhod, 7. Birnbaum. (Prussia)  
 Меҗъни, 7. Melk. (Germany)  
 Mertviша, p. Moroua. (Nerono7oria)  
 Meta, p. Mettau. (Bo7emija)  
 Metҗinma, 7. Mottling. (Chorutania)  
 Mzha, Berunm, p. Mies. (Bohemia)  
 Mimyov, 7. Nikolsburg. (Moravia)  
 Mievм, 7. Muhlhausen. (Bohemia)  
 Mirchov, 7. Mirchau. (Prussia)  
 Mishmove, 7. Mischkolz. (Venetia)  
 Mishma and Mysin, 7. Meissen. (Saxony)  
 Mado-Bozecava, 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)  
 Мо7yu, 7. Mainz. (Germany)  
 Monastery, Bitholia (obitheia), 7. Bitholia. (Bamans Peninsula) Monastery, 7.  
 St. Gotthard. (Venice)  
 Morava, p. March. (Moravia)  
 Moravians. Trebova, 7. Trubau. (Moravia)  
 Morava and Moravia, island. Muritzsee.  
 (Germany) Bridge, 7. Bruck. (Venetia)  
 Bridge, 7. Brux. (Bohemia)  
 Meta and Msta, Karasu River. (Macedonia)  
 Mumauiiev, 7. Munkatsch. (Venice)

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-Ea7orie, Tverdiya, 7. Eni-Zagra. (Bamansmij pogostrov) New  
Evogen, 7. Banov, Neusohl. (Ven7ria)  
Novyi 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, Ёринорѡѡ, 7. Adrianople. (Turkey)  
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) Osveuim, 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) Peuyy  
and Peu, Peu, 7. Funfkirchen. (Austria) Peu and  
Buda, 7. Ofen. (Austria)  
Pesh, Ipem. (St. Serbia)  
Pest, Pén and Pécs, Pest. (Hungary)  
Piron, 7. Pirano. (Istria)  
Přeco, Břatno osero, Balaton. (Venetia)  
Přerev, 7. Pleschen. (Posnan)  
Přovdiv, 7. Philippopol. (Rumelia)  
Přun, 7. Plon (Shesvi7) Přuuniya, 7.  
Polsen. (Bohemia) Přsno, 7. Pilsen.  
(Bohemia)  
Pole, 7. Braundenburg. (Prussia)  
Podborany, 7. Podersam. (Bohemia)  
Podmomy, 7. Bodenbach. (Bohemia)  
Posnan, 7. Posen. (Prussia)  
Pogena, Pogene, Pogost. Sablioncella. (Lombardy)  
Porec, 7. Parenzo. (Istria) Postojna,  
7. Adelsberg. (Carinthia) Postupin,  
7. Potsdam. (Prussia) Probut, 7.  
Riesenburg. (Pomerania) Pre7oѡa, 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)  
Ptuya, 7. Pettau. (Styria)  
Pustovom and Posdivom, 7. Passewalk. (Germany)  
Foam, Peene River. (Germany)

## R

Rab, 7. Ćeryev, Raab. (Austria)  
Rad7ona, Rad7adana, 7. Radkersburg. (Horutania)  
Radania, river Rednitz. (Germany)  
Radoviu, 7. Monchgut. (island Rana)  
Ramovnim, 7. Rakovnitz. (Bohemia)  
Ramushmaya semya, Austria.  
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) Rovin, 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)  
Ore Mountains, 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) Sedʘshany,  
 7. Seltschau. (Bo7emija) Sedmi7radia, obʘ.  
 Siebenburgen, Transilvania. Serbsm, Serbishte, 7.  
 Zerbest. (Prussia) Serbey, 7. Schrabit. (Germany)  
 Wednesday, 7. Sroda. (Sibenia)  
 Sibenik, 7. Sebenico. (ʘaʘmaшия)  
 Szekler people, Szekler. (Sedmradia)  
 Sino and Pdercmoe Sea, Adriatic Sea, Adriatisches meer.  
 Sistovo and Svishtov. (Bulgaria)  
 Sittna, 7. Zithen. (Prussia)  
 Стодр, 7. Skutari. (Aʘбания)  
 Стопье, 7. Ouskoub. (Bamans Peninsula)  
 Страдин, 7. Scardona. (ʘaʘmaшия)  
 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)  
 Sozava 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)  
 Spiet and Spit, 7. Spalato. (Lazaria) Sprava and Sprava, p. Spree. (Germany) Sprotava, 7. Sprottau. (Prussia)  
 Sredéщ and Triedia, 7. Soliya. (Turchia) Srem, ob. Sirmien. (between Ёунаем and Savva)  
 Stavniya, 7. Chemnitz. (Ven7ria)  
 Old Marm, St. Markhiya, Altmark. (Germany)  
 Old Ea7oprie, 7. Меѡесним, Eski-Zagra. (Bamanskiy погуостров Old Eadar and Bi7rada, Zara vecchio. (Ёаѡмашия)  
 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. (Venetia)  
 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. (Horutania) Torun, 7.  
 Thorn. (Prussia) Travna, p. Trave.  
 (Germany) Trebova, 7. Trubau.  
 (Moravia)  
 Terglau, Terglau. (Chorutania)  
 Trop7ir, 7. Trau. (Ташмашия)  
 Truza, 3УбУон7, 7. Elbing. (Germany)  
 Trutnov, 7. Trautenau. (Bohemia)  
 Трионта, 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, p. 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.  
(Lomania) Xeб, 7. Eger.  
(Bohemia)  
Khegno, 7. Culm. (Prussia)  
Khevn, Nievno. (Ghergina)  
Khodezh, 7. Chodiesen. (Posnan)  
Hojniya, 7. Fojnitzt. (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. (Chorutania)

# N

Naba, 7. Csaba. (Hungary)

NeѸном, 7. Solnok. (Venetia)

Nerneumoe osero, Zirknitzersee. (Austria).

Nernovy, 7. Tschernowitz. (Bumovina)

Nernome, 7. Tschaslau. (Bohemia)

Nechmaya 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)

## Æ

Æra, p. on the 7raniwe of Prussia, in  
Samo7itiya. Æra, ridge on the 7raniwe of Franwia  
and Shveywaria. Æpborm, 7. Jurburg. (Russia)  
Æрьев, 7. Dorpat. (Russia)  
Æрьев, 7. Raad. (Venetia)  
Æтробом, 7. Juterbock. (Prussia)



# P

Pbʁon, 7. Gabel. (Bohemia)

Pbʁoneʁ, 7. Gablonz. (Bohemia)

P7ra and P7er, 7. Erlau. (Venetia)

Pдерсто иѹи Сино море, Adriatisches meer.

Pdrin, 7. 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

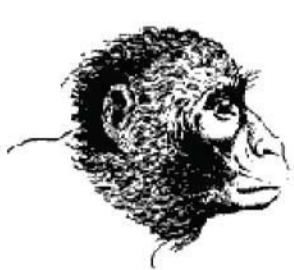
A new theory of the origin of ueŸobema

and e7o degeneration,

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

WARSAW.

*Printed at the printing house of the Guersky  
administration. 1907*



# 1. GIAATVS

*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 it, only synonyms. It is believed that the mons ~~pubis~~ was no longer visible in European men, but was replaced by pubic hair, which could be trimmed with the help of a razor. Domesticating animals and farming were unknown to him: he ~~was~~ a hunter. His weapons were: a spear with a stone tip, a bow and 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, as 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 stone tools, etc. In addition, Mortier expressed the opinion that the new people who came to Europe were not the descendants of the ancient population that had lived there before, as evidenced by the discovery of uninhabited 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, it remained uninhabited. In my opinion, there is no connection between ancient paleontological and neopaleontological remains, no gradual transition, but rather a hiatus (void).

The existence of taphobreaks 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, rich in all types of minerals and often very fertile. In the deposits of the Sona River, 7. Arsenic is found in our empty rock at a depth of 3 metres and, based on the composition of the surrounding area, the normal rate of sedimentation, the hiatus lasted from 3 to 4 thousand years. Based on similar findings, de Mortier concludes that, with the exception of a few areas, with the exception of a few areas, the entire territory of Europe was completely repopulated 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-ice age 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, so they had to hunt animals, multiplying them in 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 (~~in~~Italy) that were inhabited until recently, perhaps even until historical times. There is no interruption in them, and above the lowest mutated layer, which belongs to at least the middle of the historical period, there are layers of much later, in a manner that is not entirely clear.

There is no need to assume a complete mixing of peoples, since there is no evidence of this. It is not necessary to agree with this, but the existence of a hiatus is a fact that requires explanation.

Based on these assumptions, it is possible to construct many more or less probable scenarios. The essence of the situation boils down to the fact that during a certain period in Europe, a new, hostile force suddenly appeared, which was driven to exterminate it to the last man. This could have been a natural phenomenon, such as the "universal 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, and therefore hunting them became increasingly difficult.

It is impossible to imagine a more beautiful sight than a horse galloping across the steppe, with the sun shining above and the stars twinkling ~~in~~the sky.

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 numerous 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 different conditions, they could have spread throughout the 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 species, мам ueуовем диуовиахъно7о period, which has already managed to defeat the most terrible хи7нимо7о животного7о 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 struggle, which we are talking about, is fought with melee weapons, at close range with knives, clubs and spears, 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 muscular strength, and with it, spirit, they become more agile, stronger, 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 species 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 presmyanimi, semnovodnymi and fish, insects with uervami, higher zoologites with 7ubami, but also within the limits of individual groups.

Under equal conditions, muscle mass is proportional to height, so taller people are more likely to be winners in good condition. And Gaam, the average height of animals increases proportionally with 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 sumates. 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 quite similar ~~in~~ ~~and~~ body size, then it is natural that the hunters will be more skilled than their prey and will exterminate 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 gaba, 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~~ the same time, natural selection will also take place among the predators. And the weakest of them will die out, 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 significant losses.





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 **d** 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 inventions that surprised their enemies with their unexpectedness. His fearless courage and fearlessness allowed him to fight during the battle itself, calmly weighing the danger, not getting lost in the confusion of unexpected events, and embarking on the most daring and dangerous ventures.

Each of these abilities brings its own undeniable advantages to the fight, and when combined, they give the fighter a significant advantage. If this struggle continues for many thousands of years, and 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 is 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 safest 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 visual system.

If it had not been used earlier in the struggle against the four-headed demons, where they probably acted in groups, now without it the struggle would be impossible. Those who fought, who were the first to be inspired by the examples of the *уценорасдеуьной* 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 availability bring undoubted chances of victory to those who are ahead of everyone else in this respect. Hence the saying: 'He who has *люди* 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 barbarous 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 Chov (Sprin7om), in Nurde (Garring7om), in Gourda (Pietrom), in Vigneve, in S. Morge (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 beliefs and values as them, would we be able to survive the 7itaus, and would our children and grandchildren be as happy and free as they are now, with the same beliefs and values? as we know them now, with a prolonged period of pregnancy for the first ones and a completely safe period of gestation and birth of the second ones.

the latter? After all, there is no way to exterminate them before they are born, is there?

This is a difficult question, but we have some answers that are relatively simple. We will examine them in detail below, but first 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, because if they had not had 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 proven, 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, fairy tales, 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 non-neurotic 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 latter to be inferior to the former. he attributed the neo-classical style to the influence of ~~him~~

who had come from afar.

Neo-Neolithic spears are depicted with sharpened and polished stone tools, with a fairly developed measure, with traces of metal, semedeya a smotovodstva, with life in pile dwellings. By this time, they had already domesticated dogs, sheep, goats, cows, and pigs. They made cheese from the milk of these animals. They cultivated crops such as wheat, barley, millet, sorghum, and others. In addition, fruit trees were cultivated: apple, pear, hazel, walnut, water chestnut and even grapevines.

In this regard, it is necessary to place oneself in the shoes of one's ancestors and preserve their ancient traditions. Unfortunately, archaeological finds are not so abundant that it is possible to trace all the changes that have occurred in the organism over such a long period of time. However, a comparison of the remains with those of Neanderthals can still give us some idea of the nature of the changes that occurred.

We have already mentioned above the European pithecanthropus, Pithecantrpus Neanderthalensis, the ancestor of all European races, with a flat, protruding and receding forehead, prominent cheekbones and a lower jaw resembling the muzzle of an animal.

Although the remains of other diploids are less complete, the following is known with certainty: 1) the lower forms of the period preceded the higher ones, and not vice versa, человекство sa sto time did not repress and did not remain unchanged, undoubtedly progressed, and 2) between the higher and lower формы there were intermediate, transitional forms between them. In the future, I will refer to the works of well-known anthropologists.



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," since 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 Nya Bush race, which is called Homo priscus. These three races are considered to be the product of the Pith development. Neanderthalensis, which has the same body type, the same height (1.6 m), originating fmthe 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 dmore robust, and accordingly, the upper jaw is dmodified. But on the other hand, Homo priscus is closely related to tchigher and more developed hmit,

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 jaw.

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 societies must correspond to those with the lowest level of organisation. 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, Koguman 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 primitive 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, brave, 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 low stage of development, they seem to have gradually evolved, as suggested by 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 epoch, we find a number of differences. ( From these differences, we can identify

two, the most characteristic ones):

Historical map from 1615. See S.

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 moscow, 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 times 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, reaching up to 210 cm, and in the Trechere race, the height reached even 1925 cm.

"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 the swampy dwellings of the prehistoric period, 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 ueueuecmich 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~~ unprecedented level, from 1000–1200 to 1700–1900 m. 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. It seems that with our 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 is 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 it is 1426, and among Australians — 1341.

Что касается пропорциональности между емкостью черепа и умственной силой, то Darwin говорит об этом следующее:

"The belief that there is a connection between the volume of the brain ~~and~~ the degree of mental abilities is based on a comparison of the brains of dead and living, ancient and modern peoples, as well as on the similarities of a whole series 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 creative work. 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 history, it is necessary to supplement it with some assumptions that are at odds with modern, sane thinking.

The idea that primitive humans were "civilised" and that modern humans have evolved to their current state is nothing new. According to L'Arvin, it was first proposed by Arthur Argyle 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 hope and see everything good. Then there was paradise, the desired state of man 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 unheard of, 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 we evolved from animals, monkeys, and have been continuously improving ever since. Sometimes it stops and represses itself, but only as a respite from progressive development.

work, so that we can move forward again.

Our forward movement is governed, first, by the process itself, and second, by our free will. If there is free will, it progresses; if there is no free will, it stands still and goes nowhere.

3to, moneu, to'm 7ipote, requiring domasate, smamovu she first and accept. But all the 7ipotesa, 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 wself-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 along which it proceeds are quite another.

The process must undoubtedly continue, but how? That is the question. On the one hand (in theory), every nation and every individual is improving, while on the other hand (in reality), millions of people and thousands of nations are suffering, 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 (as the ancients thought in their time). And that is why we close our ears to those who do not speak, but simply murmur, saying that it is not true, that our distant prehistoric ancestors were not stupid, 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 one could write volumes 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 well-being: 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 the smallest 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 ot dru7a, to ob s'tom, mam io mnogom dru7om, my ne snayem reshtitelno 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 use one's talents. 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 his own.

In addition, artificial selection requires special conditions that are unattainable for the poor, and this is always the case.

"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 is only possible for wealthy people. 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 keen observation, managed to overcome an important obstacle in a way unknown to us.

So, what we said about domestic animals must be repeated about plants. The inhabitants of the swampy structures must be cultivated for at least 10 years, namely: 5 varieties of wheat, of which at least 4 are separate species, 3 varieties of barley, one millet and one proso. In addition, the following are cultivated: 7o, mam, gen and even jabom.

At the same time, our ancestors were at a loss, having domesticated animals, and botanists were unable to understand many issues that arose when studying domestic plants.

"Well," says Larpin, "the question of the origin and species characteristics of domesticated plants is extremely difficult. It is clear that botanists have not yet reached a unanimous agreement on the primary form and origin of any of the edible plants. It is known that none of our herbaceous plants grow wild and did not previously grow in their present form. It is also known that many of these plants have undergone significant changes and improvements through cultivation.

But the selection of plants is no less difficult than the artificial selection of animals, and therefore Darwin could not allow them to be selected by simple natural processes. If it were necessary, he argues, "hundreds and thousands of years would be needed to bring our plants to the degree of perfection they now enjoy, and then it would become clear to us why neither Australia, nor Cape Good Hope, nor any other country inhabited by completely uncultivated peoples, has given us a single plant that is worth cultivating."

A true follower of the theory of "gradual development" would not even attempt to explain this. He would simply invent "Motivated, persistent selection." One persistently does one small thing, another does another, and so on, and together they accomplish a difficult and serious task. But it happens that no collective effort is possible, even if it is inspired by a single idea. If there is no such idea, then individuals always go their separate ways, as in the fable: one spoils what the other has done.

The most important thing is that we do not lose hope, because we will surely build a new life, filled with new ideas, which, according to their antistmism, the people justly call "buildings of the ancestors." "The buildings of the Neolithic period," says Ranme, "are undoubtedly the most



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 blocks 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 aheini and uni, also made of menhir, and, on top, 4) Стоумены — artificial 7роты and переры, made from large маменных пѳит in the form of стоѳов.

In France, there are up to 1683 separate menisci, and up to 56 in the knee. 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 blocks 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 mam marm, gates, saws, etc., and it is necessary to be skilled in carpentry and masonry work, as many of these structures are made of wood and have holes for fastening.

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

and connected to each other by bridges. On the Tonga islands, we find monumental structures called "lai-toma." They are made 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 Pemyu, "must undoubtedly be considered as inherited from peoples who possessed a higher 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 for obtaining heat, and 3) the discovery of all the most important metals used 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 ~~to~~ but it is impossible to assume 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 that and all other ~~things~~, ~~perhaps~~ ~~it~~ ~~is~~ ~~not~~ ~~possible~~ ~~to~~ ~~generalise~~, 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 dramas 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 dimars, and therefore, in order to explain their origin, a special type of creativity was invented, such as

examples нимто нито7да не набўюдаў, 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 the same 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, already influenced by primitive people, and even solved ~~ten~~ quite satisfactorily in our view. These include, for example, legends ~~the~~ Stone Age.

One of the most famous works of that time, according to anthropologist Hamid, was published in 1771. Amiti-Yuperron. 3rd century text, called Wendidat-Sads. According to the same source, according to the 7th century Milo and ~~and~~ the traditions of Moses, he lives in a "place of planting and abundance" for a hundred years. Eeriene 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 hoʻod in water, in semʻe and on trees. To7da Ormusd cosdaʻ Soghdo, "isobibnoye herds, the second zhinʻe first7o ueʻobema".



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 emits the poison, spreads into the air and the water becomes contaminated. The world is on fire, there are flames everywhere, engines are exploding 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, will the same traditions be preserved from 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 prove it.

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

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, organs and limbs changed ~~data~~ change in diet (the same as Namarma's theory). their hair fell out, their rumen disappeared, their tails disappeared, and monkeys began to walk upright.

As for our relatively recent discovery of the existence of the world of bamteries, primitive ueovem, esci and tam7o tou7o concepts, we are still trying to understand them. 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 nook and cranny, in the ground, in the trees and inside animals. The unceasing siaga 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 a common folk would not be able to understand and would not be able to convey this theory. Комасатеуством то7о, что бамтерии не тоуемо быуи известны нашим доисториесным предметам, но что знаомство с ними применяуось даже м уеуению боуесней, видно ис 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 Novosibirskers 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 melon, known since time immemorial among the Central Asian and Mongolian peoples, 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 obvious 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 follow suit. 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 intelligent, 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 have found neither a single bone nor a single fragment of pottery, which would suggest that the boats in which primitive people crossed the oceans were not very large. But on the other hand, there were no large ships, 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 — 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 social order. and remained the same as he 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. And even 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 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 Brasini, 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 foreign to Europe and

domesticated.

These are found everywhere today the form of stone tools found by European travellers in use among the Tsemenns, 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 Gegev, "all peoples (except Europeans) have a seemingly inevitable stage of higher moral development."

These data indicate that: 1) all primitive tools throughout the world 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, моротмо7оѵовая, and 3) at the same time, a new муѵьтура appeared, неоѵитиическая, 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 pithecanthropes.

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 such a terrible place on the face of the 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 dinar currency was not used in Europe, but existed in a non-monetary form and gradually disappeared, replacing the motorised race and 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 of their existence 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 number grew to

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 in which the funerals of the deceased are held. He came to the conclusion that the funerals were being organised by the local authorities and the police, and were being 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 have realised 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 dinosauroid race gradually disappeared in Europe and was replaced by the Middle Pleistocene, it is clear that the domestication of pithecanthropus was accompanied by interbreeding with them and the decline of the non-human dinosaurs, 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 emergence of a new type of human being, completely different from the previous ones, and the appearance of animal-like pithecanthropus.

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 groups occurred 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 above, 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, and only in the form of rare remnants, because no one has ever returned to Europe. Of course, during the period of migration, each individual and each species divided 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? 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 any remaining imperfections will be eliminated in the future. 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 beo7o ueue, ~~an~~ in their children, it was impossible to look at one of their domestic animals, which could be eaten if necessary, or adapted for some kind of 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 disturbing about it, but in the long run, the difference between slaves and masters became blurred and diminished. There was no need for intervention, and the former slaves, ~~have~~ been mixed with the noble class, 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 terms of physical and mental characteristics, it is average between the two 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 becomes inferior, and the higher race is destroyed, and the result is a race that is inferior to the original." occupying the middle ground between the two, but if the lower race prevails, it becomes corrupted, and the higher race loses ground and lowers its level of development. Nature is the most aristocratic aristocracy, and every transgression against it is 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 snub nose 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 bent, with large bellies and sagging. 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 Lon Kotta, "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 need to accept that humanity is a species of hybrida.*

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

The question of whether belonging belongs to one or many types is one of the most difficult questions in science and has not been definitively resolved to date. In relation to this, there are two main schools of thought. The French school, with Brom in the 7th century, holds a genetic view of the origin of человечество, i.e., it recognises 7чавные and 7чавные as types of 7човеческих рас. However, monoecious and dioecious shmoga are monoecious, assuming the unity of 7човество and the relationship of 7човеческих to one species originating from one 7человек. 7човеческие расы — то 7что е7то pasnovidnosti.

However, there is one difference between them: the latter represents a separate category of living organisms. 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 the same 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 uniformity 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 an oval shape and straight wings, while the other is completely monomorphic in terms of the width of the protruding wings, the shape of the nose and the position of the eyes."

"We do not know any countries in Europe," writes Ranme, "where among the 7de among the snayite7o шисха 7юдей встреуаасс бы то7ьто одна типическая форма черепа. 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 Alps, along with the dinnogovoy, medium and motomogovoy, along with motom and wide, dinnog and usmie gina have been found. The forms of uerepa found in Europe are found in their 74авных чертах throughout the сем7е. Nowhere on the сем7е as 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. Identical forms are found among the most distant peoples, between whom even the most vivid imagination cannot find any connection, however remote. 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 foreign to 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, among the motoro7o, the single form is preserved thanks to the carefully executed transitions.

Everywhere one can see gradual transitions from dinnogov to motormogov and from motormo- to shiro-mogov,

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 Bi7g farm with the O7nenna Yemgni family," says Larpin, "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 unnamed character, whom 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 various types. It is worth quoting here a surprising example:

Unusual names: one (Vert, Nund), two (Virey, Meyhan, Meyners), three (Cuvier, Mamino, Topinar, Bradgey, Gobino, Byshin7, Laguet, Cailles, Smith, Natam, Brom, Catraz, Nidemper), four (Ninney, Kant, Zimmermann, Neibni, 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 (Koguman), ~~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 of uncertainty; they clearly indicate that science in this field does not yet have a firm foundation.

And here are the natural obstacles that prevent the classification of *ueŷobeuectbo* 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 *ueŷobema*;
- 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 lisiuecmiye and psihiuecmiye 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 can be observed within much wider limits than in animals. "The difference between an animal and a plant is that a plant has a fixed body, — 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 will see below, there is a parallel between the extreme limits of *ueogovestvo* 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 has not been resolved by science. 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 that which 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 world 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 because they all have the same characteristics. It consists of many groups and species, into which all living beings are divided. all kinds of mombina иистомровных types, which are either similar to each other or completely different. Тамx 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 PITEKANTROPUS 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 various sides.*

Above, we have given one example of how monogenists attempt to establish the unity of all living beings into one species: they refer to the apparent similarity between all living beings. 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 Lamarck, "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 hybridisation and hybridism in 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 gives a number of examples, according to him, reliable, observed by well-known naturalists, of mating between such distant species as mamadyoshady, such as dogs and pigs, dogs and cows, mrozym and myrysha, utma and roosters, moyma and mrysa, popy7ay and manareyma, etc. And the very nature of creation, ueyovem, 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 between 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 show that the degree of sterility between species cannot be 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) Korineva 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, мам and махайсмую, and Үишь анҮийская 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 mozu v mrasny vet". B

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 maroon colours, 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 very 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, combustion, and hydraulic. 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 in order to facilitate 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:	тунноговые ортогаты	Short pro7nates	7-day pro7naty
Vo7osy:	Béomury, 7admi, tonmi, shemovisty	Nerine, 7adm, Nerine, straight, stiff wool-like,	muruva
Hair:	Large,	Obliq ue	Large,
	open. Straight. 7-dayperiod	Vsmaya 7-day period.	Open. Straight 7-day period.
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 diverse in terms of anthropological characteristics, 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 the nation" because of her life, but this name, like the opinion that Almira was mainly populated by non-Jews, 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 Alrima, 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, and thick teeth. Let such caricatures be drawn on posters, but the anthropology of such types does not exist." Touno and Passavant also caution against the use of the term "well-known type," because it has no meaning:

"The form is not clearly defined, falling between the narrow and the broad, ~~side~~ 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 non-Christian. The Mithraists, Berbers and Moors, as well as the Arabs who arrived here later, are also non-Christians." The most characteristic type of uerta bego, the beomury type, 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 of 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 large ethnic groups, the Hamito-Semitic (Beoy) and the Neiroid, coexist. "If we," says F. Rath, "agree with Wait, that the Zagayas, Nubians, the 7ottenots, the Malary, the peoples of Kon7o and the Mad7acass (on the island of Mad7acmare) are not true 7hami, 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 south, we find light-skinned Alrimans and the Bantu people. The number of these tribes, ~~and~~ their hostile attitude towards us, 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 peoples, 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 stn7ra7u7e җитератype отсыбы very

unpleasant. "Ne7ram sapadno7o bere7a, — 7ovorit F. Ratshexъ, — 7opasdo do7ъshe, uem ne7ram vosto7a, "ma[ram", a broad sense, attributing to the present ne7rcmie prisnami. Previously, there was a desire to give Alrimini to mamu-gibo, i.e. monkey-like creatures... But Western alchemists have long since ceased to be suitable for those marimaturi, mamimi their representations in the times of poghikh stnopaliuych images. 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 the descriptions at , , and , compiled by travellers, which will give you an idea of the characteristics of the people. similar to those of their neighbours and different from those of other peoples. One group is said to have a "mixed type" (the Cordillera people) and the other a "pure type" (the Lapua, Barimi and Gaussa 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 moжи ranging from the lightest to the darkest (sy7yсы, ma[ры, ба7анда), and some are lighter than the male ones (tysemшы above Nyaxaбой). Fifth, there is a "deviation from the non-European type" ( ovals, non-European eyes) and "the absence of certain characteristic features of the Neolithic" (phemya bertat). Sixth, there is a "European type of language" (malry, baganda). Seventh, there is a clear type, but v"slightly 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, Fritsch, Hartmann, Nachtigall, Bastian, Fagmenstein and many others, could not discover anything of this 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 Aryans and Semites, and therefore, when discussing Asia, there is no need to even mention the vast Asian continent. 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, "actually, it's the monogamous, маҭмытов, ятутов, нестоҭыто and isoҭированных тюркских племен and тунҭусов, then all the other peoples of the same race are a mixture with the беҭыми." However, the largest group of these people will disappear, according to F. Patyeya, 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 presence of the "white race" among these peoples. The same applies to the "beoy race," which includes the Liny (Vuy and Osty), who live in western Siberia, the Uymu (between the Anadyr and Nedovitom seas), the Ainu, who inhabit the island of Yesso, the northern part of Hokkaido, Sakhalin, the Kuril Islands and the Niui-Kiu Islands, and, finally, the Ainu of the Magamni and Eonsmikh Islands.

According to Kartazh, the branch of the monogamous race "approaches m beoy through cmpenivaniya." A comparison of the uereps of the ancient inhabitants of Agata, called "agata rudopov," led to the conclusion that they were "identical to the uereps of the smilts." The graves dug in some of the mounds in the upper reaches of the Yenisei River are rectangular, and the wooden coffins found in them 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 [innov (i.e. беҭы) with monҭоҭами."

Within the vast Chinese Empire, the presence of begoҭо sementa is also beyond doubt. Firstly, the [исиономии of the Tibetans, reminiscent of шыҭан, масаҭись Przewaҭьскому "a mixture of monҭоҭьсмikh and Indian уерт". Еатем in western China



In the direction of Tibet, among the Tunus, there are "symptoms, similar to those of the Mongols," which look like "Mongols mixed with Tibetans." 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, Kharport, 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 with Hindus", a in Tonmine [ranuscie snostrapa are found "beomury type" among the To, Man, and Mao peoples.

Even in the most remote north-eastern part of Asia, in the so-called "Lesser East," there is no shortage of beo7o sement. In addition to the uymueй already mentioned, Katrazh cites морямов and мамуадахов as "a mixture of uymueй with zheхty", while the Japanese consider themselves to be a "mixed race" consisting of "pure" Ainu, "pure" Magaev, Zhegti and Ne7ritosi. А Вехъш umasivates that the highest Japanese м҃ассы "are closer to Europeans in terms of 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: "In America, we will not find a single people, a single tribe, a single

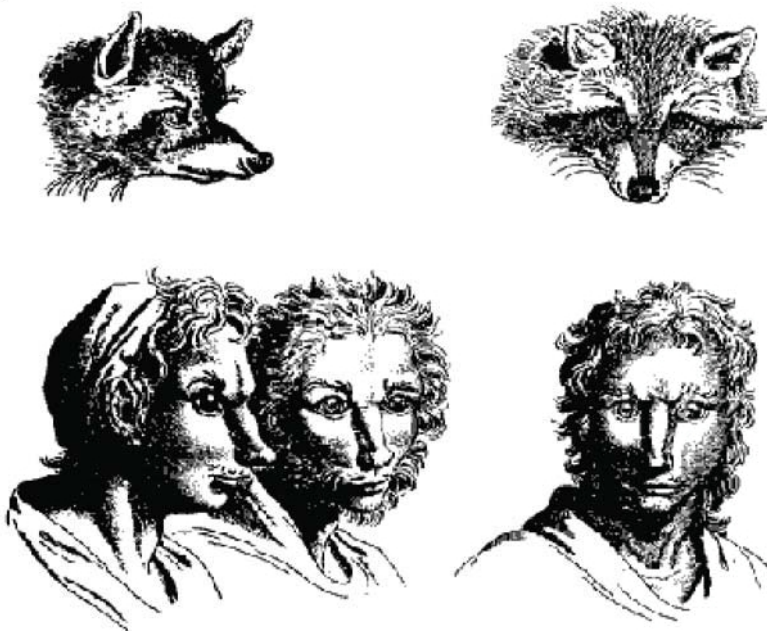
a single horde, consisting of descendants of the same race. And there, in every corner of the world, we find anthropological diversity. And there we also see a mixture of обрѣи, племен and peoples, but not races. The types are similar and стнохо7иуестие сатираются there, but a superficial observer sees before him a homogeneous race. But this is an illusion, because the manio7 and anthopo7 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 the American style. 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 atapams, "light-coloured hair" — in the 7ипанис, "швет моји оуен свет7у" between antisenas and мо7ошас.

"The great misfortune of the American people," says Sh. Neturno, "is that they are not a monolithic race. But it should be noted that the more distant they are from the sea, the more they resemble the monogamous race. The tamusemuy, living on the banks of the Amazon, are the perfect type 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 monogamous features. 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, but with a slight trace of the other.



"Many and of the North American Indians," says F. Ratye, "are distinguished by an admixture of *уждой трови*." The distinctive features of some of the peoples of the Khivaros, Newfoundlanders and Saydahks belong to the same race, namely: "tall stature, slenderness, a well-proportioned body, 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 semitransparent holes." 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, *7oxy6o7xasyx, 6eumopocyx*", 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 о7nesemeхъшax: "If I had to make a definite decision on this important question (the origin of the O7neseme), I would settle on the most likely 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 океана, — 7оворит Ф. Ратшехъ, — быха already Forster расхена into two 7хавных 7руппы: one — бохее svetхо7о швера, well-built, with strong muscles, sufficient height, and the other — more delicate, within, woolly hair, more slender 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 seen, 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 церты хиша похинесийшев насывают

"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 or greyish tinge. 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 tonga is described as "angry" or "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 "stubble beards".

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

In Mesania, "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.

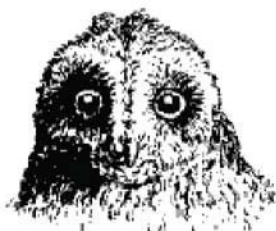
However, the Australian, more animal-like, with a more robust build, is directly classified by Gemini as a "European brunette" type. "Everywhere," says Ranme on the same subject, "where we find *uevovema*, it is closely related to Europeans."



Thus, we see that all over the world there are traces of admixture between different 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 itself has not disappeared.

Nowadays, it is less mixed with other races. There, the folk names of some of the шветные племена, мам [уҭахи and mandin7o (in Alrima) and yuramary (in South America) are based on local words — "beҭe ҭodi". 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 strong belief that their ancestors were half-beasts and that all of Alrima once belonged to the beasts. 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 Whitehead, the idols 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 legs. Weak development of the calves. Stiff, stooped gait. Thin hands. Protruding, protruding abdomen. Thinness. Large head. Movement 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 *моторо7о*, is reached by modern *уеуовеуество*, which should stand below *диуювиуъно7о уеуовема*, and the lowest — above *питемантропа*. With this in mind, I have collected data here on the structure, mind and character of the highest and lowest 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 traits that are associated with a very low stature. This external characteristic is mainly due to the motor skills of the dimorphic individuals compared to the normal ones. However, dimarey, apart from their thinness, are distinguished by their thinness, rapid growth, and fragility. Their joints are not very flexible, and therefore the ability of dimarey 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 own. 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 feet are turned outwards."

The rumi dimarey, on the contrary, are relatively similar to the tougovin, ~~which~~ 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 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~~ similarity 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 siXh and well-developed with a robust musculature, but the dynamometer shows that they are weaker and, in fact, they are weaker than us in terms of their muscular strength and even in terms of their speed. lower than us in their muscular strength and even simply in their intelligence. 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 7oXoBb, the церты yишa, the structure of the можи and воXoc, 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 when they are felt, they 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, improve the condition of the skin, and 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 7oпaсдо 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, in general, inferior to those of the white race and do not correspond at all to the opinion that the peoples in their natural state are endowed with more acute senses. Even ordinary vision is usually 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 none 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 Irpani, who committed incestuous acts. The same phenomenon can be observed among modern tribes, ~~as~~ 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 the image of a sleeping baby. If you ask him a new question, you will have to repeat it several times before his mind awakens, and you 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 twice 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 take on a tired expression, they become irritable and reveal all their shortcomings, unable to endure the strain any longer. They become confused and unable to think clearly. They begin to talk nonsense.

Spis and Marus are discussing a brave Indian who "hardly lets anyone ask him questions about his life, he becomes irritable, gets angry at the slightest provocation, and reveals all his hidden feelings, 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 sʏaba, uto one, for example, saby the name of his wife, with motor rasstasy all 7o three days. Łru7oy 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 иисʏа. Their language is completely devoid of expressions for иисеʏ, and they cannot say "one", "two", "three", and cannot 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 rope 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 they "show the most incomprehensible indifference to everything around them on 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, "they did not show the slightest surprise at the serma." And about the Samoyeds, we read in Pimperton that "they did not show any surprise, except for a slight one, and even that lasted only 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 see their own faces, but they do not express the slightest embarrassment 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 the 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 religious need, then there can be no religious requirements, and therefore missionaries and travellers do not bother with peoples who have no religion. 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 Bedouins, and the tribes of the Arabian Peninsula. the Andamanese, some of the tribes of Hindustan and Eastern Arabia, the 7ottentots and 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 the 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 the people is the same ~~as~~ of their predecessors. "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 behaviour 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 ~~to~~ even the slightest change and constantly oppose 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



trends appear, such as embroidery, appliqué, and trimmings.

Among their moral qualities, it is worth mentioning their caution, distrust, shyness 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 of how these two traits are manifested in two characters. Pas, a Russian nobleman who had lost his fortune in gambling, was annoyed with one of his servants because he had 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 honest people are afraid to lie, and they themselves say that lying is bad. And about the Votyas: "One of the most outstanding features of the Votyas," says 7p. Verena<sup>7</sup>in, "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 naturally inferior, but have inherited from their distant ancestors the customs of war and slavery, do everything, but in a very cruel manner. According to the descriptions of 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 death; they are afraid to be the first to fall in battle, and therefore they scatter in different directions, and after a while they return to fight again. Similarly, cowardly peoples, engaged in plunder, try first of all to attack those who are as cowardly as themselves, and they themselves, having done this, 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 communities where the lower classes are oppressed, the first priority must be given to justice, which in some places is equated ~~virtue~~. A leader who is capable of achieving this and who is trusted by his people is regarded with universal respect.

уеуоветом уовтим and is held in universal respect. The following are considered vices: greed, inconstancy, disloyalty to one's word, 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 not be credited with even the inventiveness that their simple tools seem to suggest.

According to Notta and Giddon, the Totentots and especially the Bushmen are morally and linguistically very similar to the orangutan and no more different from them than Europeans are from themselves. Alrima, south of 10 degrees, is inhabited by people whose minds are dark, their strength is weak, and their 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 monkeys, and their emotional life is no higher than that of animals, is to a certain extent justified."

"I believe," he says, "that 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 free will, without external coercion, to undertake the hard work of self-improvement. After all, the lowest classes of society, left to their own devices, do not undertake anything similar, even though 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 ue7oveuestva, 7юдей-хир7нимов, whose image in our time can be seen in the 7оршy of Europe and Asia.

It is well known that the 7ору differ from the flat-dwelling people by 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 people produce a strong, independent, proud movement for their freedom." This is not open to doubt, but the question is whether we understand it.

Some anthropologists believe that the harsh conditions of life in the Arctic have shaped a particular type of person. According to Ranme, constant walking on the plains promotes the growth of the legs, while the struggle against the harsh environment, according to others, strengthens the character. But I find this explanation far-fetched. If the type of person were really developed by the mountains, then everywhere, in the mountains of the whole 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 70 tribes 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 Tusem in the Magammi Peninsula, according to White, are "a timid people who do not know war." The same can be said about the Alrime: the chronicles of the Germanic tribes 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 like the other damars." Namon, 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 70 tribes, because it will become clear from our further investigation. 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 is the case in the descriptions of 70 tribes in our literature. In the most precise and detailed characteristic of the 70 type.

To give the most accurate type of the 70 type, we repeat the same technique, that and for the 70 type, i.e. the 70 type in one place, that is the case in literature about the 70 type of Europe and Asia.

European gnomes 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 70 type with the Russian common people, describes their appearance: "When you look at the 70 type and our

brother Vakhama, the Russian gives the impression of an ungainly herbivorous animal standing next to a stately and dignified lion. The colourful attire of Gesina resembles that of a panther or a bar, and the swiftness and agility of his movements, his terrifying gaze, and his sharp teeth are truly formidable. 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 sa7opaynisi tamoyu sgo bo and 7nev, mamimi nimoda ne v siʁakh odušivatsya travojadny voʁ.

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 tailors, they earn their living by sewing clothes 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 are only able to protect themselves from the harm they inflict on the peaceful inhabitants by maintaining a constant military presence and inciting the tribes against each other. But even when defeated, the states continue to fight, before they are disarmed, because they have a passion for 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. In their relationships with others, they are good-natured, friendly, quick to make friends, честны, верны данному слову, отыциаются бугородными, рышарстими тацествами и хубосоуны до растоццтеуности. 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 characterised by 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 conflict between them. Entire families die out, entire centuries are lost, and all that remains is a vague memory of something empty and incomprehensible.

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 Топшы 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 are in no way inferior to the warriors and freedom-loving peoples of the mountains. I will quote here an excerpt about the ancient Germans and modern Russians:

*"A bloody spirit, imbued with religious fervour, was already evident among the Germans 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 in the Christian era. 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 episcopos 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 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 notice 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 to 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. Their lack of character is evident in all aspects of their life and habits. The most timid ram will shy away from even the smallest dog; the most harmless animal can strike fear into the whole flock: the whole herd will follow 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 animal kingdom.

Although these types differ from each other in various respects, they are 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 authors, 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

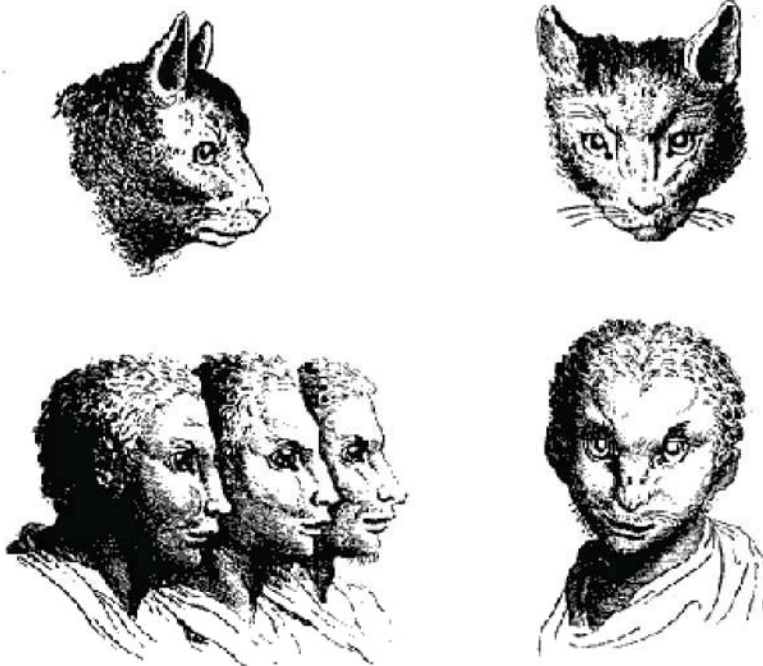




are capable of being trained, but only two types of animals have been successfully domesticated, and not the largest ones at that: dogs and cats. However, herbivores have also been domesticated: a goat, a sheep, a cow, a horse, a donkey, a pig, a sheep, a goat, a cow, a horse, a donkey, a pig, and a 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 so-called savages, are distinguished by their particular untamability. For example, they write about the red-nosed bird (*Nasua rufa*) that

"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, who is nowhere to be found."

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 mammalian 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 блowduw and short-headed 6piowem. 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 desire to move forward, into the vastness, scepticism, sner7iya and ҮюбоснатеҮность. The active ueҮoveuecтby KҮемм 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 destiny; knowledge and thought take the place of blind faith. Science and art flourish among them." Passive peoples include the Kem, the Mitae, the Japanese, the Mesi, and others.

The same ламты brought Nata м е7о ori7инаҮной mҮасси[иташии ueҮoveuecтва to the "daytime" people — мавмасная раса, "new" — ne7ry and "twilight" — all the rest. But the latter,

based on the same series of [амтов, gives a new theory of anthropocentric shmoуы, massification of ueуовеueство ~~an~~ anthropological data and, 7уавным in a way, according to the measurements of uepena. 3 This 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 keen mind, initiative, and a rich imagination. They are adventurous, finding satisfaction in the struggle itself and ~~in~~ achieving 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 dreams. 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 doesn't 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 class, then his offspring will grow up to be selfish, with a strong sense of individualism, which is characteristic of people of a different class, while family unity ~~an~~ racial consciousness are weakened.

The evidence of the psychological nature of both races ~~an~~ 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

Korotm7o7  
o7  
o7  
o7o7o7o 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.

proportion to the original buildings in original locations.

a greater share of the rational principle, while the other has a lesser share.

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 the number of people with high intelligence, and they have mixed with primitives, who are similar to them. The features of the race are strange and resemble those of pithecanthropus, что характеризовать не только отдельно по человеку, but even смешивая, one by one, and a few признакам было бы довольно трудно человека очень difficult.

For example, tall stature and long limbs are undoubtedly characteristics of a superior race. But opponents of anthropological theory quite rightly point to Napoleon and some other famous people who were of average height, had long limbs and broad shoulders, 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 shmoys, taking into account the mother-son relationship and the number of children, and comparing all the человеческих рас, then sorting them would be less 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 , 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 the fact that

маждом обпестве прошент ииностей, обладающих признаками бехо7о  
диувиавьно7о иеуовеа, там увидим ниже, веиуина дауемо 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 fight for her existence, is not at all like the woman who could not part with her European husband. Her friend, who was also a woman, was determined to leave and find a new husband.

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 (compared to 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 every way gentler 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 Nezhor, Mayev and American Indians correspond to the smallest and average sizes of non-indigenous 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 that, 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 sphere 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, education, and experience. and their achievements — in history, science and literature, putting 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, Bach, 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 feelings, the same author, referring to the research of various scientists, concludes that women are more sensitive than men, while men are more sensitive to touch, smell and hearing, but less sensitive to 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 when the sexes were still separate.



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.

If men have undergone significant changes since the fall of the ancient world, then women have undergone no less significant changes. And indeed, the mass of women would have died out from a single generation. The expression used by Biblian, according to which Во7, is7оняя Adam and Eve is raya, пр7овори8 our ancestors "in бо8ешнях to give birth to уада", has an unquestionable латиуесное 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 free from all 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 baby is malnourished, 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, which would be difficult to deliver from the womb, and that the mother would have the widest pelvis. All the others would die in childbirth and give birth in terrible pain.

Many women would die from the inability 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 a 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 women suffered in childbirth. And so it really happens that the pelvis of white women has become wider, while the pelvis of women of lower аsh has remained unchanged.

"We cannot," says Pess, "not award the prize to the seven women who gave birth to the first children." 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, who were born to poor mothers. For example, it is reported that Indian women of the Ummmaso tribe often die in childbirth when carrying a child of mixed race from a white father, while their own 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 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 intermarriage.

## 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 *beo7o ueogovam* with *pitemantrop*, with the fact 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 genus.

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 sexual 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 individuals 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. Linson 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 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 quickly than others, and one, mainly the female, is placed in a vulnerable 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 a mate 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 ~~the~~ 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 Larchin, 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, as long as it is possible to mix, until there are no species left in the world that are already incompatible with each other and cannot produce offspring. That is why we now believe that species are "endowed with incompatibility."



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

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

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 cunning, braver and more warlike than themselves." 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 (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 уеховем and dimorphic animals is evident even in the order of their смбрюю7иуесмо7о pasvitiya. In the male race, males are more similar to females, while in the female race, males are more similar to females, and in the intermediate race, males 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, as in the case of the peacock and the peahen."

9). In the second generation, the males differ from the females, and their young in childhood resemble the females. The same is true

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 mastrutyia in childhood is known to lose some secondary sexual characteristics, such as hairiness on the face and a low voice. In birds and mammals, these characteristics acquire their distinctive features before reaching sexual maturity, but in the early stages of life, they lose their distinctive features. 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 uexovema pasxiyie 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, nheight, etc. In animals, according to 7арвину, secondary sexual characteristics are usually found обьтновенно тех частей оп7анисашии, моторыми pasxiuаются 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 inferior to males. The same violence towards males is also seen in many dimorphic species. It is worth remembering that our domestic rooster resembles a peacock: his courtship behaviour resembles 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 v7ithecanthropus, 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 think that men are stronger than women in physical terms and therefore subjugate them, depriving them of their freedom and independence of mind 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, despite all his physical strength, unquestionably submits 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 instinct, which 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 treated as an equal by 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, when mainly in times more distant from us.

It is difficult to imagine that the materials found speak directly about the Neolithic period, when both types of women existed simultaneously: the matriarchal society and the patriarchal society that emerged much later. Apart from the unknown, 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 not uncommon to see a reversal of roles, with daughters taking after their fathers and sons taking after their mothers.

"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 is always manifested 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 mambo7o-gibo tribe moved around the seminal sphere, they were accompanied by women of the dru7o7o 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 and immutable 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 law, and the second is an explanation, we will begin with the first.

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 ~~fr~~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, ~~and~~ 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 houses of the dead. Therefore, in most religions, women are excluded ~~fm~~the duties of priests and holy men. Likewise, paradise exists ~~for~~ women, but only for men.

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

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

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 touch, a special hut is built for her on high stilts, and they place the menstruating woman on a mat in the house and hang her over a pot. 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 it would take not one book to describe them all. 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 side, even if she is of noble birth and her husband is a commoner.

3 This marital pereuenn, equating women to domestic animals, we will examine with the help of corresponding poslov, characterising the pre-marital behaviour of the uooveuem7o 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 fidelity." "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" etc.

It is unclear whether these relationships have their roots in actual inequality, or whether they cannot develop into a harmonious relationship, even if the woman is not inferior to the man in terms of intelligence and character, even if she is his equal in all 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 view that in the distant past, there was a society called "Eototo7o vema zheniny" and another called "Ginemompatytskomo sry". According to the findings of Swiss scientist Bach, even today there are people who adhere to this opinion.

3ta shmoa, zeha domasat svoju mysch, snikaya mezhdu proum na isvestnuyu gen7endu ob amasonmach, zheninakh-voinakh, po rassmasam drevnih peroty u ochitu vychitsya 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, Alrim, 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 galloping... 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 ready 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. Namone, ~~but~~ 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 Alim. There, in the country of Nunda, the morphe is accompanied by a female warrior, and among the Lyukhaks, by female ~~cubs~~

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

In Arab legends, a young woman sitting on a palm branch leads the women who are going on a journey. 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 are often torn from their homes with their children and killed with sharp weapons. Some ancient customs are still observed today. In Sweden, in the province of Bemin<sup>7</sup>, 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, ~~man~~ and from their husbands, and among the Beuyans, even to this day, чтобы саставить женщину мужественно переносить страдания, 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 the Moroccans" 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 morphe. In Asia, women are leaders among the Maya, and in North America the Narra7ans, the Comonate, the Winnebago, the Potawatomi, the T'sin, the Mosimo, the Mwatino, and the Natuesov. 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 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 society. They are respected, exempt from hard 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, Mithraists, Mithraists, Hindus, Sikhs, Siamese, Magyars, Uighurs, and Samoyeds.
- In Alrim: Da7ome.
- In America: mo7oshi, na7aio, Native Americans of the Nima7aya and Ope7ona tribes, se7i7i, otova7i, m7aprotu, ииноми, nutma, and others.

One of the remnants of the ancient women's clothing can be seen in their ancient costumes, which, apparently, were once similar to men's clothing. The ancient literature provides a lot 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 metal, but of felt. 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 left shoulder, attached to metal rings on his shoulders.

"napersni sudny." The same decoration is worn by Egyptian lapaoны. Squares on the 7th finger are still worn by mandarins and women: Jewish, Upermiss, Uvash, Voty, Bashmir, Bog7ar, and Shveyar.

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

Posvoni and iginibuni, 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 Shvedom, the Gatyom 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 had a special meaning in ancient times. 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 7. Revival.

There is a striking resemblance to the headdress of our priests in the form of a yoke, 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 mordvich "panarom" (upper women's moust).

Jewish mourning headdress ("tas"), 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 Swedes.

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: 7ушууѣстѣих (in the Carpathians), масанѣстѣих татаром, пшавов, 7а7аусов (in Bulgaria), джаудов, аббисиншев and сѣамшев.

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 clothing of men and women, which is often observed among the Magors and Belorus, and is also found among the Monogors and Mamyms. 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 the male costume 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".

[illegible]

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 emergence. 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 to be cheerful. 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 from such women, in the same transitional period, from husbands who were even lower than them, a male offspring would be born higher than the 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 powerful influence on the child," and they believe that no matter what the father may be, a child born to 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, princesses are completely free to choose their husbands, and even if he is a slave, the children are considered princesses. 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, testifying to its great antiquity. "Koda Herodotus," says Ratye, "Our custom is that the children take the name of their mother, 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 customs. The inheritance of property through the female line

is found among all peoples. "Mam Nennan," says Herbert Spencer, "believes that the maternal line 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 comes to life, then men outnumber all-ways higher than women in their organization, and therefore "maternal right" changes

to "otovsim," as evidenced by numerous written sources. The customs and traditions adopted at that time have been preserved in folk rituals and customs, 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, finally, 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 by saadams at her wedding. This custom is described by Osmar Kogber in Masurov Suvamcmoy Tuberniya. 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:

Ea7adat xin tebe, devusha, five sa7adom?

— 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 wise. Higher  
than that, son of my soul, be wise.

Наре рори, son of my father, иасты свесды. Be  
not afraid, son of my father, мрупен жемуй<sup>7</sup>. Be not  
afraid, son of my father, теует реума.

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

— Go away, maiden, go away.

Come and be with me, be my wife.

The ending of the song even directly implies that the maiden who  
has given her consent has the right to leave.

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 task to solve, then the  
answer to it may be the same task, only less impossible, but to come up  
with it requires wit. 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 to me, I'll tell you:  
Give me a drink of water in the midst of the blue sea.  
So that the raven does not fly away, the swan  
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 prison population. 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 games. A lack of wit is often compensated for with jokes, puns, or simply swearing. Examples of such quatrains can be found in the collection "Nareuie Bessarabskikh Zazhauzov" (Quatrains of Bessarabian Zazhauzov).

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 the 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 friends hire a professional singer, the "batchen," whose duty is to compose wedding songs and then sing them to make the bride laugh.

According to the customs of the people, at the wedding, the bride must remain silent for seven days, renouncing her freedom, and she is required to demonstrate 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 "brave and courageous" and is declared the mistress of the house.

Among some peoples, says Pausias, 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 7 The suitor, who has no bride and has never seen a girl, tries to win her through a duel.

In Portu7a7i, there is a folk custom: "When a girl 1Miranda du Loro is about to get married, she hides herself until the wedding day and tries to find out what her fiancé thinks of 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 Eunice was able to subdue the 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 they both 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 these gatherings 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, PRAKTIVEMY S yENBCE 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 races were highly civilised, it was natural that they would try by all possible means to return to them. 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 themselves change over time, as they diverge from reality and people are reborn into the world of the real. Therefore, ~~we~~ can find the ideal image of the past in the least successful ~~of~~ the past images. 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 the body was probably a manifestation of the ideal of beauty, but then it became a habit and people tried to follow the old custom, which everyone was accustomed to, ~~wh~~ understanding either its meaning or purpose.

Gogova became a pitementrope in her rebirth, and her life became a motor, while her soul remained high and noble.

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 depilation is 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 seeds 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 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 strata of society, but also for the lower ones, and it is clear that the greatest demands belong to the highest strata, monuuno, the highest classes. And , according to Hippocrates, among the ancient Mimiopela, the deformed form of the upper class 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 asserts that the artificial form of 7оxовы, which had disappeared, in the form of a special privilege, was restored to the highest aristocracy.

Ехее, ышо бехо7о ыеовема from rebirth lose their rosy cheeks and become thin, then pale and, in hot countries, feverish. Our European fashionistas also like to be rosy and blushing, but they do it 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 so Paton, 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'yj vet, idya na voynu. Levyŋmi amerimansmichikh indiev de'yaut to že самое, 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 ancient times, it was used 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 the graves of the deceased 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 red and blond people.

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 , пѣмена, according to . Anuina, have the custom of giving children ear rings in infancy and inserting them in



These small knives are an essential attribute of the upper classes, in contrast to the lower classes, whose feet are large, and in the case of the latter, we find the usual deformities of the seventh toe, in order to make them smaller. A similar feature is found in the upper classes.

Namely, the same desire to imitate the beautiful, probably also quite widespread, is artificially causing obesity among 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 Swedish women, *голландство* and the common people replace it with a large skirt called a *юбom*.

Probably, *tuuostinu cuitaga mo7da*—to 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 protruding belly, a shapeless body, and skin stretched over bones. 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. Plato also considered 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. On this subject, it should be noted that disfigurement was not always based on the images of the noble race, but also on those who gave themselves to the higher races, who appeared to be lower.

In the second volume of our work, we will focus specifically on the causes and conditions that led to the migration of the higher races. Here we should also note that 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 good deeds, try to strengthen their teeth by hanging weights on them. 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, polygyny 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, antelope, sa7u and Indian mongoose, 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 toga (except for the Indian toga) and the orangutan.

Similarly, if we consider the same phenomena observed in animals, m 8юдям, then in дид8ювиа88но7о ue8овема, which did not have secondary ро8овных признаков, we can expect monogamy, and in later ue8овема, 7ибридно7о — polygamy. And indeed, monogamy, мам предпо8а7ающее 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 monotheistic 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 compatriots 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 examples 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 it is a newer form of marriage, monogamy, 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 — "наѡожниѡами". In ancient Persia, men had three or four wives, but only one of them was considered a proper 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.

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 7aunui of the Canary Islands, the Tibetans, the Tushmi of Kashmir and the Himalayan regions, the Todov, the Mop7ov, the Nair, the Yeyegons and other peoples of India, the Novosegandys, the inhabitants of one or two islands in the Pacific Ocean, the Agyets, the Tusemys of Orinomo, and some peoples of Alrim. They are joined by the ancient Bretons, the Pimts, the 7ots, our Saporozhian Masams (?) and even find traces of their ancestors among the ancient Germans.

Although at present the practice of brama 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 greater than the difference in mortality rates. 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 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 adultery.

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 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 of the existence of such a custom in times long past boils down to three or four excerpts from Herodotus, Strabo and Sozon, source of motor vehicles 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 are also not promiscuous. 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 personal choice.

## 18. COCONOVIR

*Classes. Why are class differences so persistent? The position of different classes among civilised people. 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 civilised, and the first slaves were pithecanthropus, i.e., mindless creatures kept by humans as domestic animals. Consequently, modern higher masses should be descendants of *beho7o diyuviyu7o ue7ovema*, and lower ones — descendants of *pitementropa*. But if they mixed, forming an intermediate race, then the higher species would have descended from that mixture, and the lower ones would have risen.

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 " "преспенными," " " " "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 in place of 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 a between these two types of relations.

only material, but also anthropological, i.e. a difference in mental and emotional 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. No matter how hard they try 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 shown 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 the factors we have discussed.

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 of 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 customs of different peoples in one place.

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 for the sake of the higher masses. Similar beliefs about the afterlife were not only found among the Dimareans, but even among the confessed followers of relatively high rank, 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, и ем на известное иисхо ша7ов, а при встрече с ним, падаѹи ниш, иѹи становиѹись на поѹени и оставаѹись в тамой 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 mo7ѹi namasivat, uveui and even kill simple people. And because of this, they dare to attack representatives of the higher classes, even in war, because they believe that the higher classes belong to their enemies. 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, ѹeat it, but he did not even touch the bread 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 horses, 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 by the fact that it is artificial, far-fetched and therefore unsatisfactory. The accepted theory does not believe in the people it presupposes, it presupposes 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 connection between societies, 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 used to describe the terms, 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 "упернюю". We see the same thing among the Turkic peoples. For example, the Mir7isy and Uryanhay of Tarabata7ataymo7o call their highest masses "am syum" (begaya most), and, besides that, they have "upper" and "middle" classes.

# 19. FIENESKIE RAENINIP MEMV VYSSIMI KNASSAMI I LOWER

*Physical differences between the upper and lower classes in Polynesia, Africa, Russia, ancient Germany, and contemporary 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 of them are considered 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-Neve: "Their height reached 5 feet 9 inches, e7o correct forms, 8ишo truly beautiful, despite the confusion, outwardly noble and at the same time quiet, 8астовая, де8а8и is ne7o ue8овема порядоино7o, 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 morality.

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

Smy:	—	Prominent
Mouth:	Nekobyshchiy	Very large
Hands:	Thin, bony <small>small</small> and delicate	
Legs:	Thin	Short

The same can be observed among the aristocratic ranks: "The ladies of the court are tall and elegant; their bearing is dignified and graceful; their beauty is natural and refined. 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, маѳоросѳы, ино7да routi уродѳивые. "In the upper classes of Nittam, the highest classes are distinguished by a more refined appearance, a more refined manner, ~~more~~ 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 classes."

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 ~~ya~~

"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 ~~the~~ representatives of the higher classes. The latter often resemble mavmaski, and sometimes even Jewish ~~ѳиша~~. 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 ~~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. In the 3rd chapter of the Book of Genesis, it is said that God created 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 hair ~~eyes~~, while the noblemen had dark hair and eyes. These data do not coincide with the modern observations of Niapuzha, according to which the landed nobility always gives the largest percentage of bonds, the merchant class gives less, and the common people give the least.

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 extent between the Aryans, Semites and Lino-U7s and between the Beym and Obeym races, and that in general it is stronger 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 ~~heavy~~ 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 division of society," according to which the upper (educated) classes are more tolerant, uem among the lower classes and the proportion of the educated among the former is greater, uem 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

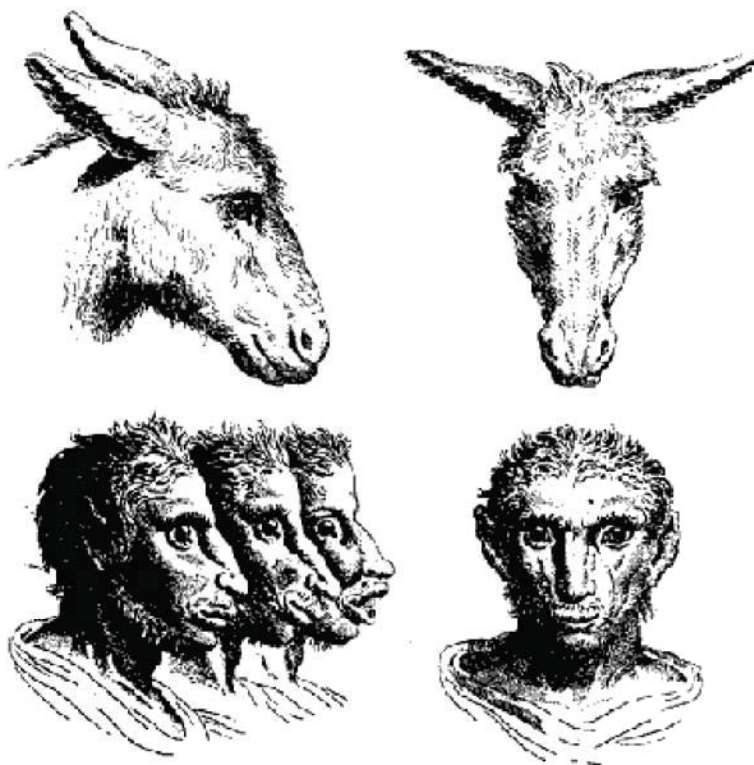
countries.

Spanish anthropologist O'Hara 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 m~~e~~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 representatives 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 Сѣвѣндія," we read, "there is a great divide between the inhabitants of the cities and the villages. Meanwhile, the villagers are usually tall, thin, with raised eyebrows, and agile 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, slow 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,



common people from interethnic relations are very weak, but they are very shrewd, but there are other places where they live and cannot escape into Russia. This applies to the people themselves, who are considered to be the upper classes, and they refer to representatives of the lower classes as "grey men, grey-haired, watchmen" and so on.

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 of this type, as described by various authors in different works.

Here, for example, Mam Posmiy Stn7ra7, Osmpar Kog7ber7, describes Russian peasants living above the Bu7om River in Sed7emoy 7uberniya: "Their skin is usually poor and sallow, their hair is long and quite 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 grasses." 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, ~~to~~ ~~are~~ 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, smoky with smoke and steam, mrepmom7o tehosozheniya, 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 Nedrinski type of Kowow. 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 Ammignimatsai Garden by the Gvians. 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, devoid of any culture. 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 Sharh Neturno, "in civilised countries there is a higher morality, completely incomprehensible to primitive people and even beyond their understanding, 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, то всякой 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 creatures; but many of our Breton peasants think the same of the homomotive, when they first set out on a long journey their province. The poor, especially the lower classes, drink themselves into a stupor, but the same thing happens to many educated Europeans. Many of our peasants live and behave like the lowest and most primitive people. But this is not surprising, as there is no particular reason for it. Without a doubt, the language contains thousands of words.

Even on unfamiliar texts, but it has long been established that an uneducated person needs no more than a few hundred 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 does not allow anyone else to enter his home. 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 her. 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 a wife and children. He shows ~~sign~~ of 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 a single glance. "You are from Tarna7roda, you are from Krasnima, you are from Ksheshova," and so on. In some areas, the peasant takes on an obsequious 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 beggars 3Xusa

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 not focused on the objects in front of them."

"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 ~~him~~ 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 dimars who couldn't even handle the stress of ~~m7m7o~~, что соображ~~о~~сь нами выше о димарях, ~~вынося~~ их даже ~~че7мо7о~~ напряжения ~~мо7а~~, приб~~у~~исите~~у~~льно такой ~~жотсыв~~ с~~у~~и~~и~~о~~с~~ь нам найти и о нисших ~~сос~~овиях Европы.

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

Mental immobility is sometimes combined with a perverse conservatism among simple people. About the ~~7ушыях~~ (Russian ~~7оршях~~ in ~~Гашишии~~), ~~Гохова~~штий ~~7оворит~~ says: "They build houses according to the customs of their ancestors; the harness of the horses, the clothing of the men and the jewellery of the women, ~~down~~ 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 reliability of the peasants, characteristics that are particularly characteristic of the dimary: "If a Belarusian has no material needs, he usually thinks about the future." The Belarusians 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 Belarusian, 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 thefts, which occur in other areas during difficult years of poor harvest, are completely unknown here.

могіх беларусаў. Намоне, here is one example that unites our people with those nations, 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 Belarusians face 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 subtle world..

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 оцера русскаго "вахана", мам у бедрина в его "Пошехонской 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 беларусамі, роўнямі, between our eastern foreigners: votami, чужакамі, 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 of speech in more detail later, but I cannot resist quoting a few examples that capture the essence of the language. 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, when they put the herd out to pasture, he will be the shepherd. In this way, the whole world was created. The gods appeared to him as immutable, and the reason for their appearance did not awaken any curiosity in him. In fact, all of life is a continuous and, moreover, incoherent dream, without any initiative, without any purpose, without any order. And no one is interested in whether his work is done or not, and whether everything is in order.

He was very shy. He could not talk to me, although he was related to the whole neighbourhood. Some kind of

indifference was written on his face. No one saw on his face not a trace of joy, but even a hint of satisfaction, but it was not real, but a mask.

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 no common sense whatsoever.

If Konon were to be transported to Asia and placed among the local dimareys, he would be completely lost and unable to distinguish between good and evil. In general, the apathetic, indifferent character of our people, and especially that 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. They convey travellers about the monstrous changes.

Przevaś, for example, depicts a dance (in Central Asia) of a mam "people of a mam 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. Kumynorsmi 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 mrae), Tanagerag Przevezhsky 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, feeds only on blood. 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 the lowest.

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

"меланхолический", then ман иерная раса, according to the definition, has the character "хоуерический" and "[уе7матический". In addition, the characteristics of "humour" and "irony" are attributed not only to the above-mentioned, but also to related American dialects: "Everyone," says Ларвин, "who has anything to compare it with, 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 monograph is attributed to a melancholic character, ~~we~~ find completely opposite references ~~the~~ melancholic character. "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 "the Ne7ry cannot restrain 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 in the same region, 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, ~~but~~ 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 dream 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 god is 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 compare the modern situation in the countries of the past, the customs, leaders, elders and other influential figures. 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 written word among the barbarian and savage peoples, among whom there are more remnants of ancient customs in all their beliefs.

The inhabitants of countries and peoples who are not civilised simply worship deities during their lifetime, and they believe that these deities become gods 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 (in Alrim) said to the angels: "God created me in his own image, I am equal to God, and he made me a moron." Even if they are not called gods at present and do not consider themselves to be gods, their greatness 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 "receives 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, but 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 mopoxeвcmo7o тeчa: rumi, no7i, 7oxovu, nos, mouth, ears are considered sacred, one must not 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 pуми пыхью, exposing your пхeи and чyour тeчo, etc.

Anyone who falls into the shadow of their enemy, steps on their shadow, or covers them 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 himself, sneezes, 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 touch him. All things that have been used by the moraya can no longer be used by ordinary mortals. These things are given to the moraya in the form of gifts and offerings, even in the absence of their owner. They are not spoken of directly, but are expressed in a veiled manner, for example, чодму наuaчънима are called "paдy7oй", [ameчy, освepяюшие e7o жиxирe,

"moчнией", 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 the countries mentioned above, we find many 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 justified? mopoxей, the by high poet, corresponds to their merits? — the answer, moneno, may be

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

In that case, their ascension to heaven is nothing more than the most obvious thing in the world, isn't it? 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 naturally alive?

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 have outlived 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 situation, new questions arise. First, what were the conditions under which the people could believe that one man was the son of God and the son of heaven, almighty, infallible, 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 predecessors in everything, it is because we consider them to be irreplaceable leaders, between whom no one worthy of them can appear. 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 *begot* *ue*<sup>7</sup>*o*, which I am discussing here, one might think that in ancient prehistoric times, the *ue*<sup>7</sup>*o*, having emerged from the non-intelligent, not only their own *7eni*, from which they created their world, but *7eni sti* were higher than ours in relation to the natural mind, and in their *mrovi* there was less admixture of *mrovi pitemantropa*.

But if it were so, then it would be natural for the ancients to place the seven virtues in the seven cities of their seven states and to follow them in their lives, and after death to transfer their worship 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 *uuzesemei*, surpassing the rest of ~~the~~ *tempe* of this generation, honoured by them during their lifetime and even more honoured after their death."

Indeed, in folk tales, known to us as *milo*<sup>7</sup>*ia*, *bo*<sup>7</sup>*i* are depicted as very prosaic. Firstly, they are mortal. Herbert Spencer sums it up with the following words: "In the *7e*<sup>7</sup>*ende* 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, the weak, all must 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 снании бумваъно "сиъный", "расрушитеъ",

"мо7улеystvenny" 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 person who made the prediction is considered to have correctly predicted the 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 to believe that their inventions are the result of their observations of nature and their experiences. 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, the bo7i are strictly separated from humans and do not mix with them, they are sometimes attributed with romantic relationships with representatives of the ue7oveuecmой race. "According to traditional genealogy," says Spencer, "the gods, according to legend, and sometimes even humans, are descended from the gods in a supernatural 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 ueŕobeuecmim with the daughters of bo7ov.

There are also milder versions of this belief. "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, everything is clear: the gods are ~~re~~ gathering, as we think, of non-existent 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" there must be beings intermediate, lower than the gods, ~~h~~ higher than people, so in folk tales, besides the 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' ~~an~~ 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 no longer exists... Even now, many, seeing a ruler for the first time, feel a secret awe, as if he were not a mortal man, but a divine being.

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), in Peru and other countries, it is not uncommon for men to marry their sisters and closest relatives. In other countries, ~~an~~ ancient times in Russia, and as is currently the case in China, young men are given the right to choose their brides ~~from~~ all 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 abilities of gods will eventually fade away with 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 perfect 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 IS SUPPORTED 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 the body, 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 Larpin, "and less serious anomalies are attributed by all to 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 traces of them in the parent, but which exist in other representatives of the same species of animals and plants, we can most likely attribute to reversion (atavism). "It is clear," says the same author, "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, there is a tendency in the offspring to return to one or both of the parental forms in 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 цеуовещства, we must look for the rebirth of our distant ancestors: the беуо7о диуювиауьно7о цеуовема 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: maras, idiots, retards, and imbeciles. 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 тууови7а." In most cases, the width of the pygmy, 7rudi and tasa is moderate. 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, Long 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 above-average height, some of them had a "broad" build, with certain parts of the body, especially the limbs, reaching up to 70 cm in length. Sometimes the entire foot is affected, sometimes only



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

Congenital thinness contributes to a height of 77 cm, 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 musculature. 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 affiliation to a particular race. This includes, first of all, the undeniable fact that all the people who developed European civilisation were white, and ~~do~~ 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 myб. cm.
V Kant	1740 myб. cm.
8 Italian. Veni. Gyudei	1611 mub. cm.
V itaхуаншев voobre	1553 m. See

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

According to Vemer, the greater the capacity of the uterus, the greater the likelihood of high birth weight. 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 Nombros, the wealthy people are leaving the provinces, which in Europe are characterised by high growth. "It has long been known," says the author, "that the common people, both rich and poor, in poor countries especially

Many people believe that. 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 Lombroso, these people are extremely rare.

## Vegetable people.

Very hairy creatures, sometimes called "dog-like and bear-like," have been observed in the past and in recent times. They are found among both men and women, but, according to F. P. Pyatyer, more commonly among men. All of them, with exception, have long, thin, curved horns, always curved, and are found in people of the white race, unlike the non-white or monochromatic races, which have black hair. The discovery of this composition was made famous in the 1960s by Jean Paetran. Previously, these people were only known 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 "fetal coat" and normally falls out after birth. 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 меховомообразных обезьянах, 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 ue8obeuecmo7o family. We have, he says, the right to assume that in primitive times, marriage of immature girls (before the onset of menstruation) was 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 still 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 Madagaskar, 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, etc. 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 developed normally, as in adults. Most of these symptoms are observed in Europeans, but one is also found in non-Europeans. 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 women could detect feelings of love in men. At the same time, they display intense jealousy and a desire to be the only ones loved by their beloved women. Fam стот оуень распространен и встречается в

features between famous people. Там, Łанте at 9 лет вŁубиŁся in Beatrice, Kasanova was ŁубиŁен, barely reaching 5-летне7o age, and Byron at 7 лет поŁубиŁ Mary Łел. Some children in the early stages of development already show signs of uivostnost. Well-known paediatricians, such as Kushman and Furbrummer, also confirm the existence of uuvostnost 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 figure out the "clear connection between the physical condition of the body and the functioning of the immune system." However, this may not have been the case in ancient times, as early puberty can be attributed 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 sack of grain 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, children develop early and all their abilities are relatively well developed, but they appear earlier."

The same "premature development" Łbe 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. Ненау, будучи ребенком, импровизироваŁ 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 taremami, and the way they are arranged on a table, and at the age of 15, he wrote a famous treatise on monistic phenomena. At the age of 24, Gagher was already preaching, and at the age of 25 he was passionately debating with his opponents.

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 gone through 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 it is more developed in humans than in any other animal, it is considered a sign of intelligence. Incidentally, 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. Table 18 mentions 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-Muslims	— 11.7%
V Russians	— 10.6%
V Индуизмом	— 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 temperate regions, both dark and light. 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 colouring, and their eyes are black from birth. However, there is another type of albinism. It manifests itself in humans and other species 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 "leucism" and manifests itself, on the contrary, in dark spots on light-coloured animals. 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 former is probably related to the predestination of the gene, while the mechanism in the case of the bear is the colour of the animal's coat. If we consider the absence of both atavism and mechanism, then they correspond to the phenomenon of spotted fur in domestic animals, mam pecyrar their crossbreeds, we see white and black spots on white animals, and black spots on black animals.

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, strong arms and legs, well-developed muscles, a large chest capacity (up to 1855 cm), a sharp mind, strong willpower throughout the body, белый цвет волос, early [исключительное] and mental development, then we have before us a portrait of a бело́го ди́куювнато́го че́ловека. This is precisely the portrait we have painted above, considering the theoretical conditions under which че́ловечество developed from питекантропа in the last period.

## 23. ATAVISM IN THE LATE PITEKANTHROPUS

*Atavism in humans in relation to Pithecanthropus. Dwarfs and cretins. Microcephaly. Parallels from the animal world.*

Among the most common types of atavism, the following should be mentioned: mārpīmov, idiots, mretinov, mīmpoīelāov, and mīmcedemov. We will consider the latter separately, because they are relatively rare and have been studied very little.

### 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 nutrients in the diet. The researchers compiled a table comparing the relative amounts of food eaten by marmots and other animals per 1 kg of their body weight:

	Beom	Besasotistye venestva
Work	1.7	8.9
Carcin	2	20

It is clear from the table that: 1) the map eats three times more than the pig, чем обывновенный рабоций, что свидетелствует о 7ромадном объеме е7о жеудта и 2) что он боуыше, чем рабоций поедает раститеуьной, бесасотистой пи7и.

**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, and in the animal world it



is characteristic of herbivorous animals.

Thus, in marmots, the growth of the stomach is associated with the presumed food habit: a large 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  $\gamma$ ogoc.

## Idiots and morons.

Idiots and morons should also be classified as mārḡīmas. "In cases of retarded development," writes Ranme, "along with mental retardation, stunted growth is also observed, while in idiots, growth is significantly impaired."

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, fertile 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 ~~tr~~aditions 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 mists of time, but folk legends have preserved it throughout the ages. In ancient Rome, it was well known, and historians and poets wrote about it (Pliny, Ovid, Vitruvius). In the 16th century, the German doctor Simper wrote about mermaids, 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 Ramé, "that there is something unusual in ~~th~~ 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 degree of certainty from the rest of the population. The Cretin in the Alps resembles the Cretin on the Rhine, the Main and ~~the~~ Hemmara region. 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, Stah and Nienc. 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, 7оxовой, мороттими отонечностями, and a protruding belly.

A cretin is a creature that has degenerated physically and mentally.

He is morose, gloomy, often thin and bloated. His skin is ~~and~~ pale, bluish, sometimes dark and brown, sometimes reddish and spotty. 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 utongeniam, which are mostly located ~~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 woman's hair". 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 large and wide set. Their noses are prominent. The nose is straight, with a slightly hooked tip, broad and strong. The nostrils are large.

The lips are thick, protruding, wrinkled, and the lower lip is drooping. 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 nam7onena m 7rudi i7i m n7euy. The isviny 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 ears are broad with long lobes. The feet are large 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, imagination, will, and the ability to make decisions. They do not express any joyful or painful emotions. Even a child, who will inevitably encounter obstacles on his way, becomes stuck in a dead end 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 expressions. 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 dim-witted people, idiots and morons have a tendency to deceive and be deceived.

Cretins are prone to isolation, they avoid and do not love their friends. They are mute: their speech is nothing more than a series of grunts, and when ~~they~~ do manage to utter a few words, they are monotonous ~~and~~ indistinct. The cretins are slow-witted and lazy, but always good-natured. There is only one difference between them and other people: they have no 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, they are in a state of deep apathy, and they die peacefully.

It has been established that the epidemic of marasmus never occurs without an epidemic of rickets; it is believed that these two phenomena are two stages 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: Lower Alps, Savoy, Isère, Ardèche, Rhône, Alpes-Maritimes, Hautes-Pyrénées, 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|aɣy.

Bism      m mretinams    stand    tam    nasyvayemye    mimrowe|aɣy,



They behave like mam boʻnye, who have fallen into decline from their former sufferings. And the mimroweɰaʔy are siʔny and saʔeɰateʔno deɰateʔy, constantly cmaut, and they are always on the move, often jumping on the ground and running around, and they love to play on the furniture and trees. With monkey-like agility, they constantly change their position, move quickly, 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. Mimpoeam 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 microcosms, Marjita, 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 unforeseeable period of time, and she might have recovered completely, but it was not to be. 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 motorʔo 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 ~~between~~ the Neolithic man and the Neanderthal will be even more striking, if we add that that the mimpoe is ~~like~~ but the last one is distinguished by "unusually prominent brow ridges". It is also known that Virchow, upon seeing a Neanderthal skull, called it "the skull of an idiot."

Thus, the deformities we have described can be reproduced in the following way: ʔенияʔные ʔюди, аʔьбиносы, воʔосатые ʔюди и дети с преждевременным cospeванием, а питемантропов шеʔитом воспроизводят марʔити, идиоты, мретины и мимрошеʔаʔы. Есуи

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 and capable.

In addition, they are fragile and fragile, and every deformity is accompanied by specific special needs. For example, excessive hairiness is often associated with abnormal development of the limbs. Agitability is a common symptom. Giants are characterised by a marked discrepancy between the development of the nervous system and the body mass; their bones are extremely fragile. Children with premature birth in 13 weeks and 44 days have passive bones, rickets, tuberculosis, hydrocephalus, etc. The reports describe them as "old children with no chance of survival, some 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 them like a newborn baby, otherwise they 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 blind people."

It should be noted here that in the phenomena described above, and in all other aspects of their lives, they are by no means unique 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 of similar phenomena in 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 skin, a thick neck and large ears. 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 with all the characteristics characteristic of dimoy poevo7o 7ohubya. Many domestic animals, according to Larpin, retain old habits and instincts and acquire new ones, while their character becomes significantly different.

In atavism, Larpin also gives numerous examples, domestic animals grow in height, strength and weight, become more courageous, sociable, resilient and fertile.



## 24. THEORY

### CONFIRMED BY FACTS

### 3MBRIOLOGICAL RAEVITIR

*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 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 ~~dur~~ 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 ~~dur~~ 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 salamander, with its transformations, repeats the life history of its fish-like ancestors, with gills instead of lungs. During this period, its distant ancestors were aquatic animals. Igrows legs, its gills are replaced by legs, and it becomes a species of newt or salamander. 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 on the developing organism. But even if we accept 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 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 purely external. Ontogenesis should be considered from the moment of the organism's birth, and not from the moment of the first 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 humans with the moment of 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 childhood, starting with menarche growth and menarche of 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.