

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

Xamekowhur — up to 80.0.

Mezokowhur — 80.1–85.1.

Guncuowhur — 85.0.

IV. Nasal index:

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

Nenmopuwur — up to 47.0.

Mezopuwur — 47.1–51.0.

Platupuwur — 51–58.0.

Gunepnlamuwupur — over 58.0.

V. Skeletal index:

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

Nenmocmafulur — up to 80.0.

Mezocmafulur — 80–85.0. *bpaхucmafulur*
— 85.0. (*Bupxov*).

VI. Index of prolapse:

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

According to Faursh:

Opmozwamur — 98%

Mezogwomur — 98–103%

Programur — 103%

VII. Indice:

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

Хамспрозопы — 80.01 и более.

Мезонпрозоны — 70.01–80.00.

Нептонпрозоны — до 70.00.

No uniform method has been developed for measuring these indicators.

The Moscow anthropometric programme is based on the following measurements:

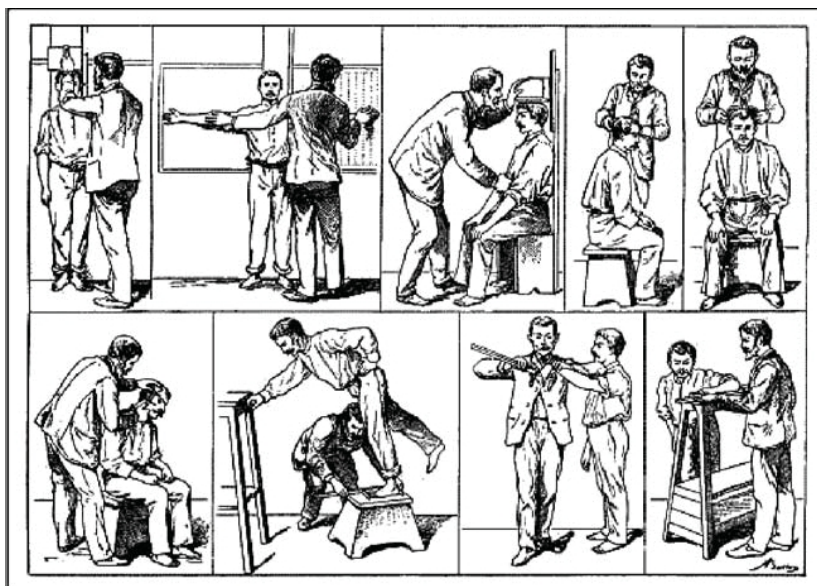
Высота над полом (№№ 20–40) такумки головы, ear lobe, neck circumference, occipital protuberance, occipital protuberance, epicondyle (at the elbow), humeral tubercle, epicondyle (at the elbow), humeral tubercle, epicondyle (at the elbow), humeral tubercle, epicondyle (at the elbow), humeral tubercle, epicondyle (at the elbow), humeral tubercle, epicondyle (at the elbow), humeral tubercle, epicondyle (at the elbow), humeral tubercle, epicondyle (at the elbow), humeral tubercle, epicondyle (at the elbow), humeral tubercle, epicondyle (at the elbow), humeral tubercle, epic epicondylus (at the elbow), mulovogo ompocmka luchevoĭ kosmi, wuzhwego kowtsa vymrwymoho sredwego naltsa ruky, vyrezku gruduwy, (sockov), nynka, upper part of the elbow joint, upper part of the shoulder joint (spina ant. super.), bolmogo vermel, mva npozetmwoctи, luwuĭ kolewogo susmava, wwympewweĭ lodzhku. Объем груд подмыккам; больмой размах рук, длива ступни, вес мела.

If possible, measurements should be taken of the subject's lotopia, as well as of the patient's feet, hands, and other parts of the body that are similar to the affected area.

If you do not have time to process the measurements yourself, send them to the Kazan Society of Natural Scientists, the Moscow Society of Anthropologists, Natural Sciences and 3тно7pa[и]иetc. scientific societies.

The following less essential aids can be recommended:

- 1) Ampunologiya Pempu (oco6. m. II). 1895–1897.*
- 2) Anthropological ma6lutsy брока (nep. nod red. Bogdawowa, 1879).*
- 3) Amponologičeskiĭ socmawacelewur Poccии Mvavovskoho.*
- 4) Meloveka Parke. P. n. 1900.*
- 5) Talitsy umvozhur O'Pyp. 1905.*



New works on criminal anthropology

P. N. Tarnovskaya

C.-PETERBURG

Tunografur Loma Pruzhur Malolemu kh bedvykh. Nurovka, d. No. 26. 1892

(Tomoad I of the Russian Society for the Preservation of
Public Health, 27 December 1891)

Seven years ago, at the first session of the Russian Society for the Protection of Public Health, I made the following statement: "On Borovaks" and presented some conclusions based on anthropometric measurements of degeneration and other biological data characteristic of this group of women, — conclusions that sparked lively debate at the time.

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

I will refer to science on the new opinion of Professor Nombroso

"Criminal Anthropology," which appeared in 1890 and is now in its second, significantly expanded edition.

According to the author, the purpose of the book is to summarise the work on the anthropology of criminals, which has appeared quite frequently in recent years, especially in Italian, and scattered across various journals.

Analysing Marro's work with praise, his own experience and conclusions, Professor Nombroso focuses on Marro's seminal work, Criminal Characters (1889). Citing examples of prominent scientists in the field of botany, Professor Nombroso says that Marro truly specializes in the named "the founder of criminal anthropology," and rebels against

Opinions, expressed by opponents, claim that Marro's work contradicts the research of Professor Nombroso himself. "On the contrary," says the latter, "Marro's work confirms mine; it elaborates in greater detail what I have outlined in my articles; he already distinguishes subtypes ~~in~~ materials where I only see a general type. Progress in science, precisely, consists in the elaboration and further development of details, moving from the simple to the complex." I quote the original expressions of the Italian school, because, in my opinion, they are the most accurate: "Philosophy is the mother of all law," said the famous lawyer Tard, one of the most prominent opponents of modern anthropological philosophy, in his posthumous work, published posthumously by Nombroso, argues that the latter was wrong, and comes to conclusions opposite to those of Professor Nombroso.

Regarding Tarda's recent statement, I cannot help but note that it was very successful mainly among lawyers, but not among natural scientists, is in many places ridiculed and disparaged for the data obtained by anthropologists through their painstaking and diligent work. Everyone who has conducted research ~~the~~ field of natural science knows from experience how much time, energy and continuous work are needed to achieve any results in the work undertaken.

While generously sharing his gift, Tard is equally sharp ~~ad~~witty in his attacks on anthropometry, on the theory of hereditary degeneration, and on the theory of evolution. He unashamedly rejects Darwin's biological theory in general, the theory of heredity in particular, disputes the idea of degeneration, transmitted to offspring by non-hereditary ascending inheritance, and, ridiculing much of the data obtained experimentally, he does not oppose a single fact of experience or observation to all that he is trying to refute. With his arguments, which are not based on metaphysics, he gives absolute weight to unprovable assumptions and claims that the rhetorical devices used are entirely sufficient to pass judgment on those few, but significant, data which are currently available to anthropology, having achieved ~~in~~very slowly, through the hard and persistent work of many researchers.

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

. However, I will give one example to illustrate the attacks on the victims of crime.

The criminals share a striking resemblance, which is not due to genetic degeneration passed down through generations, but rather to a pathological and, in our opinion, unfavourable upbringing. Tard is puzzled by the question of what motivates this similarity and resemblance in their appearance, which he admits to seeing in many of them — "a similarity and resemblance that is difficult to notice, but impossible to ignore," he hastens to add.

Let me remind you of one of Tarda's quotes: "The type of person who is easy to spot and easy to criticise," he draws with a single stroke, the connection between the representative of the intellectual sciences and anthropology — a hard worker in the field of natural science. Research, using methods developed by the natural sciences, does not attempt to analyse and describe in detail those subtle differences represented by the objects they observe, and, guided by them, will often describe a separate subspecies of an already known type and, in this way, will identify and isolate the phenomenon on the basis of completely new data, where it would be difficult for the representative of the theoretical sciences, in the given case, to distinguish between the similarities and differences visible to them.

However, returning to the question of the type of punishment, Tard still allows for criminal punishment, in his opinion, the nature of the crime is purely subjective and depends on the similarities observed in people engaged in the same profession, such as tailors, musicians, and so on. "This hypothesis," he says, "sufficiently explains not only the anatomical features of criminals. Each profession leaves a certain mark on its representatives, not only in terms of their appearance, but even in their manner of speech, which, being inherited, distinguishes them from their peers and makes them stand out with their own characteristics. For example, Manuvrie, having produced a series of outstanding representatives of the liberal professions, has beautifully developed their abilities, a great deal of energy, applicable to the average reader, ~~wha~~ relatively modest development of the plot.

If we look closely, with the help of the artists, writers, logisticians, engineers, — continues Tard, — ~~turnoneu~~, it is possible to derive from маждой мате7ории стих ~~иш~~ хараттерный тип, обрий ддя представителей одной профессии.

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

questionable, than the premeditated type of criminal. Moreover, since all of the criminal's life paths are less subject to free choice, due to the rapid extinction of criminal families, the hereditary transmission of characteristics and traits does not have time to have a lasting effect on offspring. Most criminals are born into crime; most known murderers and thieves are abandoned children, orphans who never knew their fathers or mothers.

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

These obvious contradictions are evident in Tarda's work, which is full of impressive comparisons and examples, but lacks any serious arguments. nor any actual observations refuting the data that anthropologists have worked so hard and patiently to obtain, and which a serious lawyer should treat with the utmost respect.

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

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

Dr. Rossi worked on the anthropometry of criminals. Rossi's findings are confirmed by Nombroso and Marro. Freire and Prof. Gradi⁷⁰ wrote about anomalies of the ear, изъю моторых very

среди преступников among criminals.

Д-р Оттози wrote about the shape of the nose and the asymmetry of the nasal bridge. This type of asymmetry of the nostrils is called pteriforme by Ве́ймер, and according to Ottho's research, it is very rare in normal people, while it is found in 36% of criminals. Ottho wrote a series of articles on sensitivity in criminals and studied all the organs of sensation in them separately. The studies gave the following results:

The level of violence and aggression among criminals has decreased. The sharpness of perception has increased. Smell and taste are reduced, although the organs of perception are not particularly well developed in normal individuals.

I find his opinion interesting. Lombroso summarises it in three points:

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

2) It is extremely important to study the nature of crime.

"The time has come," says Lombroso, "to think that it is better to cure the sick than to kill the healthy, to cure crime and punish criminals."

3) Rehabilitation must be carried out in prisons themselves. "Due to the lack of medical care and the needs of practical medicine, we are treating hundreds of wounded people in hospitals and infirmaries, We dress the wounds of surgical patients; in military hospitals we allow students to examine pregnant women and in psychiatric wards we observe the mentally ill, so why do people think that "the discovery and punishment of crimes committed by the mentally ill will be fraught with great difficulties?" — says the author in his preface.

I will now move on to my latest work, Lombroso, which appeared this autumn.

In the journal of the Medical Academy in Turin, in issues 9 and 10 of 1891, a preliminary report appeared about Lombroso and assistant Carlo Otтози under the title "The Crime and Prostitution of a Woman." Lombroso and his assistant Otтоени under the title "Menina, a criminal and prostitute."

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

male criminals, is a criminal type — tipo criminale.

One of the main difficulties associated with this type of research, according to the authors, is the diversity of the prison population, which includes criminals from different provinces of Italy. It is not easy, say the authors, to find even 100 normal women from the same area for control experiments; because those who are normal for a given province may differ from those of a neighbouring province due to the prevailing type of crime there. For example, among the population of Tuscany, those born in Calabria and Sardinia may already differ from the normal type.

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

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

The authors examine the signs of degeneration in the subjects and find that 40% of the criminals have irregularities, with the most common being plagiocephaly.

Anomalies such as a receding forehead (*fronte sfuggente*) are also found. In poisonings, these anomalies were observed in 16% of cases; in thieves, in 10%; and in child murderers, in 4%.

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

The average prevalence of this trait was observed in 20% of criminals and 40% of prostitutes; the authors attribute this trait primarily to prostitutes.

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

Prognathism was found in 7% of criminals and 13% of prostitutes.

Tonsils were found in 2% of normal women and in 14% of female criminals. Tonsils were not found at all in female prostitutes.

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

Among 206 criminals, nose injuries were observed in 22%,

and 3.4% in the right eye. Among prostitutes, nose injuries were found in 8% of prostitutes.

The male type of appearance (*fisionomia virile*) was found in 13% and among prostitutes 10%.

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

Tattoos, frequently observed by the authors among male criminals, are found in only 2% of women. The authors cite an interesting feature found by Ber7om, which shows that 99% of 804 female prostitutes were tattooed.

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

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

1) The number of convicted criminals is incomparably lower among female criminals than among male criminals.

2) Compared to normal women, female criminals predominantly have the following anomalies: irregularities in the shape of the head — plagiocephaly; facial anomalies — all of the above, as well as prominent noses and protruding chins; and — protruding, bulky lower jaw, irregularities of the teeth, thin lips and a masculine type of face.

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

Moving on to the criminal type (*tipo criminale*), the authors note that one of the characteristics of degeneration that is most often observed is insufficient to determine the criminal type of women who commit crimes. This type can be established only on the basis of a combination of general and specific features, through a synthetic study of the issue.

The same signs of degeneration, taken separately, may, of course, be observed quite often in normal people; but the simultaneous existence of incompatible characteristics in a person indicates the anatomical type known as the "criminal type."

The authors classify individuals who simultaneously exhibit four or more degenerative traits as belonging to the criminal type.

K unknown, and according to their type, they are classified as having at least three degenerative features; the no-type, and the absence of type, comprise those individuals who have no signs of degeneration at all, and represent one or no more than two anomalies.

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

Reporting the results of their observations on the anthropometry of criminals and prostitutes, the authors note that the greatest difference was found in female murderers, namely 532 mm. The average height of female murderers is 517 mm; in female infanticide, it is 501 mm.

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

In terms of age, the highest incidence of theft and prostitution was observed among young people aged between 20 and 30.

Menstruation in female prisoners began between the ages of 13 and 14 in 36% of cases. Between the ages of 15 and 18, it began in 39% of cases. Menstruation did not begin until the age of 13 in 9% of cases and after the age of 18 in 12% of cases.

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

In their research, the authors constantly observe a connection between anatomical signs of degeneration and changes in the organs of perception. This connection is particularly pronounced in relation to sensitivity. In criminals and prostitutes, sensitivity is lower than in normal women. However, emotional sensitivity is particularly dulled in prostitutes, among whom the authors found 28% of cases of anaesthesia.

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

The average sensitivity in these women was found to be 56% and dulled in 25%. The same experiments, repeated in criminals and prostitutes, revealed a thin osseous layer in 1.78%; the average was 51% and dull in 46%.

These findings were twice as pronounced in criminals and

prostitutes compared to normal women.

The sense of smell is more developed in criminals than in normal women. In prostitutes, the sense of smell is significantly impaired, and it is completely absent in 9% of those surveyed, according to the authors, who refer to this as olfactory impairment (cecite olfactive).

The study did not provide any clear conclusions.

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

In a study of 50 criminals and prostitutes, the authors found tenderness in 25% and pain in 16%. Hormonal imbalance was found in 59%. Among normal women, the rate of reoffending was 2%.

Based on the data, in terms of criminal predisposition, the authors conclude that the latter, including prostitutes, are characterised by criminal and violent behaviour.

Summarising the above, in their preliminary report, Prof. Nombros and Dr. Otto say:

1) that signs of degeneration are found in criminals and in normal women. In addition, all criminals have abnormalities of the skull and, in particular, of the skull base. (plagiocephalia). These anomalies include flat or narrow foreheads, thin lips, abnormal teeth and ears, and a masculine appearance. However, all these features, and especially head abnormalities and prominent features, are incomparably more common in prostitutes.

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

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

4) Biological data show that criminals tend to have relatively late onset of menstruation, whereas in prostitutes it tends to be premature. The latter often start their sexual life at an early age.

lead to an early start in prostitution.

Education influences crime in the sense that it refines the methods used to commit crimes.

5) In the field of criminal research, there is a tendency towards the development of criminal behaviour and criminal tendencies, the dulling of the senses, taste, smell, and hearing, as well as all changes in prostitutes are expressed more strongly in criminals.

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

On the one hand, the authors conclude their resume by saying that we should not consider our question from the point of view of anatomy, biology and physiology, because we will come to the same conclusion: criminality represents anatomical and lunatic features that distinguish it from normal female behaviour; their properties are not always clearly expressed and are revealed in a significant way during detailed, comparative and systematic examination; the characteristics of these properties and abnormalities are incomparably more pronounced in prostitutes than in criminals.

To clarify our point, they continue, let us say that crime refers to prostitution, which is a criminal offence, and not to crime as a congenital criminal tendency. However, it is not necessary to equate all crimes with criminal acts. However, as research into criminal types in connection with specific types of offences and crimes continues, we are convinced that it will be possible to establish the types of acquired and innate criminality, as has already been done for male criminals.

Based on the latest work by Lombroso and Ottolenghi, i.e. preliminary reports on his extensive work, I will take the liberty of summarising it here. I would like to note that, despite the great distance separating Italy and Russia, regardless of the completely different living conditions, we share the same values, traditions, and way of life, and, in my opinion, I have always been completely impartial in my work with prisoners. However, he nevertheless came to the same conclusions regarding criminals and prostitutes that I had already expressed at a public meeting 27 years ago.

The identity of the views that I now hold is the same as those of Dr. Ottolenghi, with my current views expressed in the following:

Nombros and Dr. Ottohen7i, with my current views, are expressed in the following:

1) *The conclusion proved, as I believe, that the circumference of the head in the unborn is smaller than in the newborn, and in the occipital region, are smaller than in normal females, with a more rounded shape. The average circumference of the head in the neck area is 532 mm, and the length of the neck to the shoulder is 531.62 mm. The profile is smooth and even, which makes it easier to clean than normal profiles.*

2) *Owu makzhe kowsmamupoval wacmynneue

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преждевременной половой зрелости у проститутки, как с точки зрения менструации, так и в смысле начала половых отправления.
```*

3) *According to the results of the survey, the percentage of respondents who have experienced discrimination in the workplace is similar to the national average. For example, 35% of the numbers in the first column are even, and 27% of the numbers in the second column are even.*

4) *Nombroso u Ommoleugu mak zhe, kaka u r, dumaym, chmo odwu u me zhe nruzawku vyrozhevur, wo omdelvo vzrmy, wablyudajutcr wepedko y sovermewwo woprmalwux lyudej, u chto tolyko odwornewmewoe suwecmawwe wescoklykx maknuzwawkow u cheloweka, in the coziness of the moral sphere, we are able to understand him and accept him as he is.*

5) *Освоиваясь в а стииологических давых, представляемых преступницами и проституткам, Номброзо и Отмолевги так же, как и r, I will not allow the use of alcohol or drugs in the workplace or in the performance of work duties. M, Vakovez,*

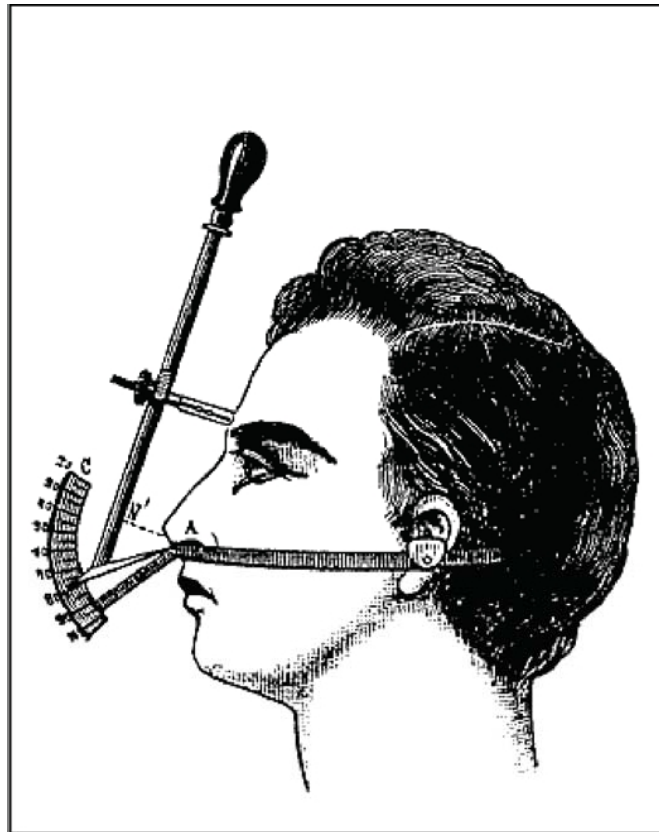
6) *I consider all 60 important, done by No. 6 and Ommolev, a bold conclusion, expressed by me in Обществе 2 years ago, and I believe: that I am grateful to my colleagues for their support and encouragement, which helped me to overcome all the difficulties and challenges I faced.*

This fact became clear to me during my work, completely unexpectedly and at that time it confused me greatly. Since then, have continued my research on female criminals.

killers, poisoners, arsonists; To date, I have collected 140 observations, which have revealed that the incidence of degeneration is lower among criminals than among habitual prostitutes. Confirmation of these conclusions, which I find in the work of Lombroso and Ottolenghi, conducted in a country far from Russia, among people of a completely different race and with completely different social conditions, confirms that the research methods used by anthropology are correct and accurate. As work continues and yields similar results, it is to be expected that the criminal types currently being studied, which are now in a state of chaos, will become clearer with further work in this direction, just as modern neurologists have succeeded in establishing definite forms of nervous disorders in distinguishing hysteria, hysterical spasm, chorea, various types of spasm and spasm-like states, where in former times convulsive phenomena were explained by the influence of evil spirits, demonic possession and witchcraft. Anthropology in the application of criminal law, known as criminal anthropology, is a very young science, and like everything new, is subject to criticism and attacks from those branches of science whose established authority it threatens with its development. The new scientific truths it discovers. However, she is moving forward quickly on her path, and perhaps the time is not far off when she will acquire full citizenship not only in natural science, but also find practical application in the field of legal science.

We must hope and believe that in the near future, anthropology will form the basis of law and justice. The very name: "Punishment for crimes" inevitably evokes thoughts of fear and punishment, whereas "correction of crimes" sounds more humane and fairer towards criminals.

Not to punish, but to reform the guilty and the wicked — that is what we must strive for.



On the punishment of criminals and prostitutes

P. H. Tarnovskaya

Reducing the sensitivity of criminals is one of the many issues raised by Italian scholars, who have done a lot of work on criminal anthropology.

Among the works on the study of criminals in recent times, the works of Otthoff and Luchini are particularly noteworthy. However, the authors do not agree in their conclusions, which, perhaps, depends on the nature of their work with large samples of homogeneous material, i.e. people who are not only of the same race and from the same geographical area, but also belong to the same social environment. The latter condition has a significant impact on the receptivity of the organs of perception, and, in my opinion, has not yet been sufficiently taken into account in scientific research.

It is difficult to find completely homogeneous material in this respect, but this can be overcome with the first attempt.

Today's message concerns 200 women of average age in Russia, who died in 1892: Of these, 50 were female murderers, 50 were thieves, 50 were prostitutes, and 50 were healthy women for comparison. All 200 are from a peasant background, with the most humble upbringing, and all are completely illiterate. They were examined for sight, hearing, smell, taste, touch, and mobility, as well as for signs of physical degeneration. Of course, they were also subjected to anthropometric measurements.

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

The measurements in the middle rows.

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

The average values are lower, which means that the degree of wear is less pronounced in female killers, compared to our other models, where the external degree of wear is the same in all cases, between 85–83°, which is normal. In female killers, the external angle of the eye is 78° on the left and 78.5° on the right. The internal, upper and lower angles of the eye are also slightly reduced.

Вмус. Given the rural population, the motor vehicle fleet is not particularly well developed, so I will stick to the four most common motor vehicle items: sugar, table salt, vinegar and quinine. Preparation: 1 gram of table salt per 20 grams of water, approximately 0.5%. Sugar: 8 grams per 1/2 cup water. Вмусной мисхоты брахось 4 7ram on 500 water. Quinine 0.5 7ram on 1000 7ram water — ссудоватеуьно, in моншентрашии 0.05%

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

Tablet of oral medications.

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

The most common mistakes were made with the solution, then with the mixture and then with the sample. The most important factor was the skill of the tester. The remaining women were presented to the rest of the group and there was no confusion between them, all four characteristics were correctly identified.

All four categories were correctly identified by 30% of female murderers, prostitutes and married women. The results were significantly better than those obtained by

3 categories, as they correctly identified all solutions in 52% of cases. The comparative increase in the number of errors among female respondents compared to female respondents can be explained by the circumstances. The content of the female subjects was taken by us from

The people of Tugsmoy, who had not left their villages, completely destitute, starving, whose only concept of miso was connected with the idea of winter, with the idea of cold — *vmys sevedm*; postomy they were struck by the accuracy of the proposed solutions, and after several repeated attempts, they were able to correctly determine the *vmys manxi* that fell on their yasm. They also killed all the property belonging to the village population, prostitutes, especially thieves, who belong mainly to the rural population, have greater needs and are more prone to theft. This explains the lower receptivity of normal peasants to moral persuasion compared to thieves. Undoubtedly, first of all, there is a difference in the degree of development of moral perceptions between the rural population and city dwellers, but at the same time, there is a difference in this respect between simple people and the more educated members of society, whose ability to think is more developed. Secondly, in my studies of normal peasants, I have become convinced that their receptivity to mental impressions and their ability to correctly determine the strength of solutions can be significantly improved through exercise.

On this basis, I would like to repeat, in order to avoid mistakes, that for comparative studies of this kind, it is necessary to take for comparison not only materials from the same locality, but also from the same social environment and the same conditions of development. Otherwise, erroneous conclusions will be drawn, based not on the absence or attenuation of a given phenomenon, but simply because the subject being studied has a sense that is not well developed, such as smell or taste, and at first cannot quickly identify the differences between the solutions. The same subject, after some practice and explanation, learns to recognise the solutions that were mixed with water during the initial investigation. The variability of results obtained by different observers depends mainly on the insufficient homogeneity of the materials they study.

Moving on to smell.

After several unsuccessful attempts with different mixtures, I settled on two of the most common substances: odourless alcohol and ammonia, mixed in varying proportions with water. The most effective solutions for odour removal were 5 mape on $1/(2) \text{vpa}$

water, следовательно, single-component solution. Для ammonia 70 alcohol 4 мапи per 1/2 литра water, i.e. 0.8%. Although solutions of this type do not appear to cause any difficulties in use, nevertheless, not all women can distinguish them from plain water, namely:

Tabina smell.

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

Unmistakable smell of solutions of 82% честных women. In 18% of them, the sense of smell was impaired, i.e. they could not distinguish 1% of the solutions, and they identified the smell in more saturated samples. Among them, there was not a single one whose sense of smell was completely absent, and it was observed in 10% of prostitutes and murderers. In the last two groups, the sense of smell was equally dulled in 4% of cases. In the third group, the sense of smell was dulled in 20% of cases and absent in 8%.

The measurement is carried out using a tape measure. If they are clearly visible at a distance of at least 2 metres, we take the average of the measurements as the standard. According to our table, leaving the first column corresponding to the standard dryness the side, we add the values of the next three columns, что сух был ослаблен:

У убийц in 46%

У воровок — 32%

У проституток — 24%

У честных zhevshuw — 14%

Table 1.

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

The table shows that all of the above are true.

The incidence rate among women was 7% (86%), and the worst among female murderers, who accounted for 46% of the total number of cases.

The sensitivity was determined using the Lyubua-Raymond apparatus, developed by Bergin and Kryuchka.

Contrary to my expectations, I found the same results in all four of my wives, with very few exceptions.

The sensitivity is average.

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

A distinctive feature of this taboo relates, among other things, to prostitutes. The proximity of one to the other at a distance of 884–831 mm is already noticeable when touching with a thermometer to the skin of women, equally in thieves and murderers. Prostitutes who constantly use blush and rubbing may change the conductivity of the skin, requiring the electrode to be moved 1 cm closer — because they are already at 755–731 mm. Conversely, the prostitution may be 70% as sensitive as in boys, when using the electrode in their ruined palms. In all other materials, the female bone is higher when the mat is at a distance of 388–345 millimetres. The prostitutes, however, cannot withstand the degree of displacement of the mat, as they are already at a distance of 563–514 from the mat.

The complete absence of hard work among habitual prostitutes, it seems to me, explains the lower profitability of prostitutes.

. Moreover, I had the opportunity to see for myself the extreme insensitivity of many of the local women who were engaged in prostitution in the villages. In 10% of cases, when approached by their mothers, experienced convulsive contractions of the muscles of the rumi, but did not die when touched by the hands of the midwives. However, the uniformity of our findings for all four mothers does not allow us to conclude that there is a significant increase in the likelihood of criminal behaviour.

The novelty of the place was investigated using the Beber system was the most difficult part of my work, due to the extreme remoteness of the location, and, most importantly, the difficulty of finding clear and precise answers. The attention of the women being studied quickly became tired, and it was often necessary to repeat the same questions several times in the same place during subsequent studies. It is necessary to interrupt the test, allow the woman to rest, and then resume the test, as this can take a significant amount of time. The results are presented in the table below, but can be seen that the woman's body was completely covered with bruises; then the thieves left. Prostitutes and married women were given the same sentences.

Taboo feelings

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

I am switching to the current version.

It is widely believed that the молённый рещемс æ7mo is found in the majority of normal people is absent in tabeti, with progressive параличе, with transverse мисъите. But since it is known that tabes and progressive paralysis are incomparably less common in women than in men, I would be justified in expecting to find moderate paralysis in all my female patients, with perhaps only minor exceptions. However, having conducted anthropometric studies of prostitutes and thieves, I have found that that their physical appearance was very different from the norm; sometimes it was distorted, sometimes exaggerated; sometimes it was completely absent, and a

Efforts to remove them remain futile. However, everything is still intact. Continuing my work in separate series, constantly observe the diversity of modern pleasures, which strike me as criminal, and even more so in prostitutes — all kinds of women, mrepm7o tegosozheniya, u motorykh niuto ~~is~~astavlyaet prepogazhaniya sadnyh stovbov spinnogo mos7a, popereu7o misita, i voobn mami-hino dru7ikh nervnykh porazheniy. Such a change in the appearance of the penis prostitutes cannot but arouse my curiosity and inspire me to find an explanation for this phenomenon. Let me give you some average figures: among the prostitutes in the previous series, which consisted of 150 women, we found 66% of irregularities ~~at~~the absence of menstruation. In the latest series of 50 prostitutes, who underwent the aforementioned comprehensive examination, anomalies and lack of documentation were found in 54% of cases.

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

Kogenny pelvic

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

From the table above, we can see that the current level of stress ~~is~~normal in 80% of women and only 46% of prostitutes. The work of Dr. Finer, recently confirmed by research conducted by Dr. Earpin, suggests that in men suffering from syphilis, during the second stage of the disease, the menstrual cycle exhibits certain peculiarities. The pain is usually intense at first, then subsides below normal levels, and within a few days returns to the state it was in before the onset of the second wave of symptoms.

I hasten to add that the prostitutes mentioned here were not in the conditions described by Dr. Earpin. During our anthropometric studies, none of them showed signs of the prodromal period of syphilis, and we ~~did not~~habitual prostitutes who had been in the houses for at least two years and were, according to the information available, in the late stages of the disease. Hamoneu, u nemotorykh prostitutes, free from ~~silinisa~~,

The same irregularities can be found in the text. However, the prostitutes mentioned here, having grown up in the ascending social strata of drunkard parents, and themselves addicted to alcohol, are more likely to succumb to alcohol abuse. Having had the opportunity to observe the immorality and lack of self-control of chronic drunkards, and especially those who have alcoholics in their immediate circle, I consider it possible to admit that frequent deviations from the norm in the current behaviour of professional prostitutes and thieves are not necessarily due to amotism, which is present in their ascending lineage.

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

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

Based on extensive research, I will describe the most common types of degeneration. As can be seen from the table, women murder detected 30% irregularities, such as: omissions, stenography, misprinting, etc. The same irregularities were found in 28% of cases, and in 24% of cases involving prostitution. In the oral examination, only one case of mental retardation was found. Anomalies in asymmetry, prognathism and protrusion were observed in 26% of murderers, 38% of thieves and 48% of prostitutes. Improperly developed muscles are also found in the lower limbs. Not to mention the muscles of the trunk, which are so weak that they can hardly be considered abnormal.

acquire citizenship in an irregular manner, I am referring here to irregularly growing teeth, growing one on top of another, conversely, extremely rare teeth, Guthrie's teeth, Parro, atrophy of certain parts, absence of external upper teeth, and so on. We found 40% of these abnormalities in female murderers; 58% in female thieves; and 78% in female prostitutes, reaching a 70% rate.

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

Since these signs of degeneration have a persistent nature, i.e. they are observed simultaneously on the same subject, it seems appropriate to mention that

Meniny-killers:

In 10% of cases, we found one case of degeneration; in 14% of cases, we found two cases of degeneration; in 38% there were 3 cases of degeneration; 16% had 4 degenerative changes; 16% had 5 degenerative changes; 4% had 6 degenerative changes; 2% had 7 degenerative changes.

Boros:

4% had no deformities; 6% had 1 deformity; 18% had 2 npuzwaq; 22% had 3 npuzwaq; 14% had 4 npuzwaq; 20% knew 5 npuzwaq; 10% skilled in 6 npuzwaq; 6% skilled in 7 npuzwaq.

Prostitutes:

4% had 1 partner; 12% skilled 2 npuzwaq; 22% skilled in 3 areas; 30% skilled in 4 tasks;

16% skilled in 5 tasks;
 12% skilled in 6 tasks;
 2% skilled in 8 tasks;
 2% had 9 *npuzwaq*;

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

The following women were selected for comparison:

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

Accordingly, 2/3 of the female subjects did not have any signs of degeneration, and only one presented a single anomaly, therefore 1/3 of them have 2–4 abnormalities, including all types of deformities, ear anomalies, and exceptionally prominent buttocks.

I will not bore you with a detailed description of the collection of data obtained during anthropometric measurements of the present series of women; I will only mention that the front-to-back length and girth of the chest are, as before, greater in women than in men, compared with the other three measurements, with the same average height; the growth of the front legs is the smallest, and the growth of the hind legs is the largest.

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

The average values of *7o4o*vy and growth are average.

To summarise the above:

- 1) *The field of research was very interesting.*
- 2) *Bukusovye oščuščewur proved slight npumynlewнымu почти одиуаково y in all 4-x категорий вамих жсевициу, без резкых*

uizmewewuā y npecmynwuŭ; npumynlue smo, kac kazemcr, sleduem ob'rcwum swoācmvam cpeedy, uz komopoā bparaluc wa6lyudewur, let us build cities with streets and squares, more beautiful than those of the pagans. The following were also destroyed: weaving, weaving, and other crafts.

3) Obowrwue u cly byl were ocblewy y ybuāts u y nposumymok.

4) Mywctwo mesta bylo oslablewio y ybuāŭ.

5) The pain was moderate in all four patients, and there was no fever, but there was a slight headache.

6) The reflex was absent in 54% of the patients. All of them were alcoholics in their early years, and they were prone to violent behaviour.

7) The most common symptoms were hearing loss and a feeling of fullness in the ears, as well as a loss of balance and dizziness. and with the help of your knowledge and experience, you will be able to achieve your goals.

It seems to me that in this regard, clarification of many obscure issues in the organisation of criminals could contribute to the thorough investigation of the case, which has not been undertaken with sufficient seriousness. It would be very useful, for example, to conduct micro-research on dark and high-frequency waves, Ammonium roza and other substances found in the Tamburini region, Nyuiiani, Serpini and other similar interesting experimental studies. New experimental work using the Gogji method would also be very useful in internal massage, in the area of the carrefour sensitif, where Sharm and Beysiere have already made significant contributions to our understanding of the mechanisms of pain perception.

There is much talk and discussion in the media about the need for a new generation of politicians, and it is high time to start working on a more detailed study of the causes of this phenomenon. It is high time to proceed to a more detailed study of the causes of these phenomena, identifying the specific pathological processes, , and the pathophysiological processes that ultimately lead to these pathological manifestations.

Regardless of the unfavourable environmental influences,

the obviousness of which is now undisputed, there are many individual, everyday and moral characteristics that must be taken into account.

Each individual observation is characterised by features specific to the anatomical and histological structure of the subject in question, on the motor, all violations and deviations from the norm must be reflected, all those injuries and abuses that have been caused by the unforeseen circumstances of those unfortunate, deprived and destitute people, which, due to circumstances, fall within the scope of criminal anthropology.

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



On murders and robberies in Kavmas

3. B. 3rimson

*Вестник Психологии,
Krumivalwoř Aunponoluu u Gunwomužma Pod
oščepadaksuea akad. B. M. bEXTEPEB. Year III-ă.
Vyn. I.
C-PETERSBURG, Cmpemrwwar 12.
1906.*

Kavmas ranks first among all countries that were part of the Russian Empire in terms of the prevalence of murders and robberies, despite the very serious struggle against these crimes by administrative and judicial authorities and the considerable material resources allocated to the education of the local population. Naturally, a psychiatrist and psychologist interested in criminal psychology and criminal anthropology ~~and~~ help but wonder: ~~D~~the murders and robberies in Kavkaz have ~~any~~ ~~with~~ the mental characteristics of certain ethnic groups and races living there? and ~~do~~ ~~commit~~ crimes of this kind, or if they do, then to a lesser extent — mental and nervous disorders. Let us try, at least a little, to understand this complex, difficult, but practically important and interesting issue.

The Gruzins, who inhabit the Tiligish 7ub, are one ~~the~~ most warlike peoples in the Caucasus, having achieved a fairly high degree of civilisation in the 12th–13th centuries. They have always been known for their belligerence and have defended their national independence more or less successfully against a series of invaders

— from the Scythians, Romans, Persians, Arabs, Mongols, Turks, etc. The very existence of numerous fortresses and fortifications in Georgia testifies to the difficult times of bloody conflicts with its closest neighbours and the relentless struggle against invaders who came to the country from different sides.. Paintings and other written historical documents, in turn, convince us that in Georgia, as well as in the Caucasus, bloody wars, internecine strife ~~un~~usual violence and cruelty were commonplace.

The most common phenomenon. This is true of the inner life of the people, for in Georgia, before its annexation by Russia, although there was a judicial system, lynching and arbitrary punishment prevailed over the law. The people were not highly educated, everyone was forced by отстаивать ее и свои интересы сам собственными силами. Now, as before, the Georgians are warlike, sad, impetuous, and quick to anger; they are easily provoked, and their decisions are swift. Of all the tribes, the Georgians who settled in the Amavmas region are distinguished by their simplicity, carefreeness, and passion for feasting and merriment. On holidays, there is singing, dancing, laughter, and merriment. In families, everyone celebrates every occasion with great joy, young and old, men and women, children and servants. With such a character, it is natural that they have fun at feasts, when they are free, at temple holidays, etc. They often engage in fights, which often end in bloody drama. Murders in the form of revenge, especially by organised gangs, are committed much less frequently. As a whole, the Georgians have their own special character traits, passed down from generation to generation and clearly visible in European society, which is typical, of course, of all the inhabitants of Kavmas and well known to everyone. This can be traced through historical documents, and the main characteristics of the Georgians have hardly changed since 1500.

The people of Kutaisi have a lot in common with the people of the Mrovi, Minzhe, and Kuryu regions in terms of their historical past and temperament. In expressing their pleasure, enthusiasm and cheerful mood, they are generally reserved, not prone to fate, not reckless and kind. Imeretians are more passionate, more vengeful than others, and, among themselves, unusually prone to quarrels. However, this last trait is characteristic of many other peoples living in the Caucasus, especially the Circassians, often leads to bloody reprisals. Georgians are more impulsive and excitable than Russians and even Impetins, their self-confidence is more pronounced, while at the same time they are brave, cunning, quick-witted and decisive. They are slender, muscular, handsome and elegant in appearance, noble in their manners and imbued with a sense of dignity: they are sincere in their hearts and live more by their feelings and passions than by their reason. They are not only friends with their fellow countrymen, but also with strangers, whom they treat with a generous spirit; there, having found a home, they live peacefully and happily.

In the same company with ladies, they are polite with visible modesty and apologise to the latter for their sudden fright and confusion. Guriyu and Imeretiny are more active, hard-working and agile. Miners, having the same character traits as other members of the same group, are distinguished by their tendency to steal and engage in all kinds of illegal and illegal activities related to luck and fortune; they are no less persistent than the Imere Guruy people. Freedom is characteristic of all Martves, but less so of the present-day 7rusins, who keep themselves, for example, in a rather submissive position towards the Russians. They are all rebellious, but rebellion seems to be restrained by a desire for peace, which would otherwise provide an excuse for it. For example, they commit relatively more murders and robberies than other nomadic peoples, especially during the periods when they observe their fasts and on temple holidays. Although the patriotism of the Rus, the Emperors, the Suryu and the Minpeg is not based on attachment to their native land, their native family, their beloved daughters, 7or, црехі, пней and ҃есов, but permanent murder is not uncommon among them, especially in recent times of economic turmoil and unrest.

Adjars are distinguished by their strong character and stern appearance, their love of freedom, self-confidence, sobriety and sense of self-worth. They are courageous, honest and loyal people. Their Muslim faith, strong aspirations and dimly lit houses on either side of the road hinder the manifestation of a cheerful mood and give all their actions a special seriousness. In mutual relations, a certain discipline is observed, which is especially noticeable during Muslim holidays. The main pleasure is expressed in modest visits to friends and relatives and in polite visits to elders. There are no songs, no music, not even musical instruments in the villages. There are no loud quarrels. Everything is unusually quiet, immersed in a kind of solemn silence. Even the leaves on the trees rustle and whisper, and the birds sing softly, their voices blending with the silence of the forest. The immobile, motionless adjareu is distinguished, however, by his calm temperament and, when necessary, can develop great physical strength, for example, walking 60 versts in a day; He is not inclined to mental work, but he is very quick-witted. Armed with a sharp mind and quick reflexes, he is always ready for action.

It is not customary to engage in a fierce battle and concede to the enemy. By avoiding self-righteousness, resentment, impulsiveness, rashness, insufficient self-control, and overestimating one's own abilities, with a heart of steel and a mind of iron, he mercilessly kills his intended victim. He does not allow himself to show mercy to the dead, even if he hates the victim with all his soul. To kill with one shot — that is his motto. In former times, Adjara's raids struck terror into the hearts of all the neighbourhoods, and even the main roads were unsafe. However, in the last decade, the people have calmed down for the time being, although murders and revenge killings continue as before. The advantage in Adjara, which was taken by the Arsiani clan, still bears the name "mrovawo" and the robberies continue unabated.

The people living in the Batumi region, closer to the Black Sea, are by nature no different from the Adjarians, they are more enterprising and ambitious and less prone to violence.

The Khevsurs live in the most remote and inaccessible places at an altitude of 7,000 metres in the Kavkaz Mountains. They are governed by laws that have been preserved in their primitive form since ancient times and have a character that is resistant to European civilisation. The Khevsur are self-confident and haughty; they are agile and bold in their deeds, but when they come down from the mountains to the valleys, they are humble and look submissively from under their hats.⁸ They are interested in their own small homeland, the internal life of their small communities, the traditions of their clan and family, and nothing else. The elders of their clan — the wise men, the miners and the hunters — are their closest friends. Blood feuds, mam, the painful experiences of the past, are considered by the Khevsur to be a sacred duty of every male. They have their own court system based on tradition, their own legal terms with explanations regarding the time of revenge, its forms, possible punishment, etc. Each crime has its own punishment: murder, for example, is punishable by death, is considered a more serious crime, punishable by death, murder of a wife and children is not punished by revenge, but by a fine, etc. The Khevsur have other distinctive characteristics — they do not beat women, they do not steal, they are honest and keep their word. Among the customs, there are mentions of the existence of duels with swords in the past in the context of military service (shhem, mogu7a, naruuni,

nit, etc.) and lechtovaniye, mam subject of education maʁuimov. In uebnye combat skirmishes and in duels, deʁo does not go beyond ʁe7mo7o injury; the appearance of even minor injuries on any of the combatants is considered sufficient grounds for victory. Khevsuris, living on the borderlands, have never experienced defeat or humiliation at the hands of their enemies and are accustomed to acting as they please; Nevertheless, crimes, even if not motivated by revenge, are rare among them.

The Tushins live in the same high mountains, are mentally strong and brave. They are warlike, brave, vengeful, agile in their movements and quick on their feet, and, like all Tushins, are distinguished by their great physical strength. The Khevsur are friendly towards the Tushins, but hostile towards the thieving Mistyans (also 7orys-neighbours). The interests of the Tushins are purely pastoral and 7orody ʁivinisaya im, mam and voobʁe 7orʁam, not to their liking, and m zhisni in nismennostiach are not adapted to their orʁanism in anthropological terms. The Tushins, however, live less peacefully in their villages and, unlike the Khevs, have conflicts with the Torovs. The Pshavs, who live in the lower reaches of the same river, are less tall than the Tionetsmo, and the Tushins are even shorter than the Tionetsmo. more good-natured than the Khevsur and Tushins, more closely resemble the real 7rusin, with whom they are related by blood, but are completely ignorant. Murder for revenge among the Tushins and Pshavs is the most common, but they do not form robber bands, unlike the Khevsurs, and do not show any signs of banditry.

Svaneti — 7opшы Кутаисской 7убернии — in terms of their mental makeup, they are very similar to the aforementioned peoples of the Martve group. They are distinguished by their kindness of spirit, love of fun, especially after drinking, and are generous, cheerful, outspoken, and honest. Although they are very ignorant, they seem to have no rude words, and the worst swear word is "Oh, you fool!" Tigissmni psychiatrist L. I. Orbeni, who recently visited Svaneti, says about its population:

"The level of crime among the Svanites is extremely low. All disputes are settled by their elders, and only a few reach the magistrate. All matters are decided without recourse to violence. Robbery, arson, murder, kidnapping, etc. are unknown to the Svan people. However, blood feuds are common in Svaneti, casting a heavy shadow over the population. However, the Svanes do not consider murder a crime; on the contrary, it is considered a moral duty. Murder for revenge

There is no clear and definite name for this type of revenge. A relatively common source of family disputes and revenge is the abduction of girls and women, towards whom the male population is relatively lenient and, in any case, insufficiently harsh. The death of the abductor is considered the only punishment for the abduction of a married woman. Svanetians are deterred from murder by the necessity of having children and the fear of revenge, as well as by their attachment to their family and relatives. Taking into account that Svaneti is a country with an unusually high, perhaps the highest, relative number of spies, degenerates and various neurotics in general, it is not surprising that the level of crime among the population is relatively low, even minimal.

Armenians are the most intelligent and capable people in the Caucasus, striving for enlightenment and possessing their own science and literature in those distant times, about which Russian history has hardly any information, even about their own homeland. The geographical location of ancient Armenia, with its difficult living conditions in the midst of neighbouring hostile peoples, developed in the Armenians a spirit of independence, which, in the thousand-year struggle for independence, proved to be their most valuable asset. Armenians are quick-tempered, determined, hard-working, resourceful, cautious, and guided by the interests of trade and profit. Seeing danger in their daily lives, they are cautious, vigilant, and extremely careful. When they acquire something by force or by deceit, they become intolerable and cruel, especially towards those who are weaker than themselves. The administration of the Erivancoi, Eugene and Baminskoi unanimously agree that it is more difficult to deal with the Armenians, because they live with the Azerbaijani Tatars, and that the former are more loyal to the Russian rulers and samurai and to everything that does not give them money or other benefits, and that this is contrary to the interests of the people. Although many Armenians rose to high positions in the wars, this does not speak of the belligerence of the people in open battles; Armenians are very reluctant to perform military service, resorting to all possible means to avoid it, while representatives of the ruling class often wear military uniforms and carry weapons. The Armenians are a peaceful and gentle people, with a long history and a rich culture.

Due to their character, they gave Russia many prominent statesmen, such as Norris-Meminov, Zheganov, and others. Unfortunately, their non-nationalism has no roots, and they have no real national interests. Take more from the poor and the people, and give less to the rich — that is their motto. They have their own literary, musical, political and religious friends, unions and communities. Mutual assistance preserves their national unity; outsiders, in whose veins does not flow Armenian blood, are strictly excluded from Armenian trade unions, amateur societies, etc.; capital is prudently kept from foreign banks, etc. The Armenians have good social and family relations, but marriage between an Armenian and a Russian woman often leads to the murder of the husband's relatives.

Of all the peoples on Kavmas, the enmity towards Russians is the most intense and deep-rooted among the Armenians. There is a deep-rooted enmity between the Tatars and the Armenians, which often leads to bloody reprisals. Strangely enough, the Armenians live more peacefully with the Tatars, but in the current situation, with Russia's support, an old, deep-rooted enmity has flared up between them in Baminskaya, and the Zrivanamo regions, resulting in a bloody conflict with hundreds of victims on both sides. However, all the other peoples do not hate the Armenians, but regard them as their slaves in a servile manner and as dangerous enemies, who are intelligent, skilled in trade, their loyalty to their leaders and those in authority, their self-discipline and their ability to live in poverty, which is why Armenians, especially the poor, are frequently victims of murder and robbery. In Turkey and Persia, the attitude of the community towards them is just as hostile, if not more so; Persian мурды, and especially Turkish мурды, unrestrained in their instincts, and sometimes even our own, ravage the Armenians, slaughtering entire families in the most brutal manner. However, it must be said that among the Armenians, and Jewish traits are evident in their customs, and this is one of the reasons for the hostility of the peoples surrounding them, although they belong to the Semitic family in anthropological terms. It should also be noted that, as can be seen from historical documents, the character of the Armenians has not changed in its main features for 1,500 years.

Azerbaijani Tatars, who have Iranian origins and

The impurity of the mrovi, the most rebellious people in Eamavmas. At that time, for example, the inhabitants of Nadtaury Mam were distinguished by their appearance, walking slowly and quietly, without interrupting each other. and spoke quietly, without rushing or interrupting each other. Azerbaijani Tatars, on the contrary, are true children of the steppes, accustomed to the harsh and nomadic way of life, agile, quick, lively, and cheerful; their songs and noise can be heard from afar, even from a great distance. The former are dignified and dignified, the latter are sloppy and behave with less dignity, although they are sober and modest in their behaviour towards people. Adjarey is cautious, moving very carefully, holding his breath, and with a quick shot kills his victim, Tatars carry out the most daring attacks in broad daylight, for example, on passing omnibuses, and they do not use cunning, but rather their bravery, unusual strength and boldness. The Tatars are a fierce, cruel, and extremely self-confident and quick-tempered people. Robbery, sacrilege, adultery, deceit, and fraud are common among them. They quarrel over pastures, flocks, sheep, dogs, wives, and children, and often resort to murder; The marriage of a Tatar to a Christian is punishable by death at the hands of the guilty relative who is a Muslim. The stay of the Mouevnims at high altitudes is considered the most suitable time for carrying out planned revenge, as there are high pastures at an altitude of 6–9000' above sea level, there is not enough visibility, and there live mouevnims, who live there with their families, numbering from 100 to 1000. In the places where the Tatars live, their instincts are strong, inherited from their ancestors, are restrained by the existing administrative regime, but when they leave with their herds, the mouevni completely disappear from our sight.

B Bamin, Eugene and Otuasti in Tilsit, where the Tatar population predominates, banditry still exists on a very large scale. Pasboyni usually attack at dusk and at night on the outskirts of villages and on people travelling, especially on *мышов*. In doing so, they often show a certain degree of chivalry, for example, they do not kill women, taking only what they need from the victims and leaving them alive, as much as they need to return home, they do not kill out of mercy, unless the victim of the attack clearly resists, but gives

all their possessions. The members of the Tatar bandits are loyal to each other, they do not betray their friends, help each other escape, pick up wounded comrades not only out of fear of being killed, but also out of a sense of duty, divide their loot equally, and cherish the friendship and honour they have given even to complete strangers.

The notorious Kerim-bem, who for 16 years terrorised the entire population of Kavmas with his raids and refused to surrender, killed up to 150 people on his own; in 1869, he suddenly disappeared. It is believed that he was killed by bandits, but then he was captured and voluntarily went to Persia, where he appeared before Shah Hasp-3ddin, who had returned from Paris, and confessed his guilt, promising never to rob again, and was pardoned, and he joined the Persian army and from that time until his recent untimely death lived without reproach. All his comrades loved and respected him and did not remind him of anything, but rather one of the most terrible bandits of the 70–80s, who was the subject of a number of interesting stories, poems and legends. It is known that he was a handsome, powerful, prominent healthy man, without any physical defects or obvious signs of degeneration. Of his five brothers, four were also bandits.

The Tatars are peaceful, brave and hospitable, as can be judged, for example, from the recent events in the village of Yevisavetpolskaya. However, we do not know the name of Far-bema, who was exiled to Pasboni and fled with his mother, leaving behind мам водится, томанда похищайских стражников (бывших солдат) из 12 человек и одного интеллигента, добровольно присоединившегося. Seeing that they were about to be killed in the marshes on the banks of the Ampsa, the guards armed themselves, but the robbers, moving from place to place, shot at them, did not kill seven and did not wound the rest, accepting the intercession of the one who had suffered severe injuries, who was the first to be struck down; the bandit was killed. Recently, he was killed in a shootout, but already in Turin; it is not surprising, since the bandits keep even the administration in fear. In the current situation in the villages of the Eusebian province, the bandits are openly celebrating the wedding of their leader; the administration does not dare to go there to arrest them, because up to 500 well-armed men have gathered there, ready to fight back. Kerim-bemi, Zhagap-bemi, Agay-bemi, Zani-a'ini, etc., who worked as labourers in Kavmas, are completely normal people. О7ромное

The majority of other individuals examined did not show any signs of mental disorders or character abnormalities during an impartial forensic psychiatric examination.

Persians, Tatars, Tanishins, and other eastern peoples of the Eamavmasia region, 7x. located along the coast of the Caspian Sea, are intelligent, passionate, generous, hospitable, but also violent, quick-tempered, and cruel, self-confident and stubborn. They have refined manners, a dignified bearing, and a dignified appearance. They rarely engage in open violence, but murder is a very rare occurrence among them, especially during the days of fasting, Perhaps their nervous system is weakened by irregular eating habits (they eat raw food) and the use of opium and excessive consumption of tobacco. Self-immolation during folk processions (mysteries) самьюаюея, мам everyone knows, in the punishment of oneself with a minzhag, промаывании тожи and 7хами, hanging uepes made in it holes саммов, beating oneself with sticks on the naked body while the aim of causing pain, going around with a knife and committing violence against others; revenge is especially common at this time.

The Kurds, in their mental state, are very similar to the Yezidis, but they are more peaceful, although organised gangs are less common than among the Tatars, and there are relatively few Tatars in the Caucasus. They are lazy, slovenly, quick-tempered, cruel; they are reckless in battle, unreliable in friendship, and thieves to an extraordinary degree. They respect only themselves and their elders. Their morality is very low, their superstition is extremely strong, and their real feelings are hidden deep inside. Robbery, murder, and war are their direct innate needs and satisfy all their interests.

The prisoners of war and the labourers are honest and peace-loving, but they are already accustomed to robbery and murder.

The more and less educated 7remi are distinguished by all the characteristics typical of the 7remi people in Europe, but they have adopted the vindictiveness of their enslavers, the Turms. for example, their temple holidays are also days of vengeance, which is why those who fear being killed do not attend public gatherings. However, they have no fear of the police.

In the North Caucasus, one is struck by the harsh appearance of the mountains, ravines, gorges, and other features of the landscape. Their appearance, manners, facial expressions, and gestures reveal the main features of their character. Looking at their faces, it is difficult to imagine that these people can laugh, for example, laugh heartily. And, indeed, the monks are striking in their seriousness; to play, to laugh, to have fun, and their children, who are very similar to them, also seem to be destined for a similar life. Even their children are not shy and look gloomily from under their hats. The necessity of arranging their lives among the poor in a harsh environment, defending their families from the pressure of neighbours and various enemies, has developed in men a warlike spirit, determination, loyalty, and the need to be loved, self-confidence, pride, and contempt for others.

The people of Tsestan are intelligent, capable of mental work, sober, with well-defined moral concepts; a sense of self-worth is innate in them, but their legal concepts differ significantly from ours. The Gorus strictly adhere to the customs of their ancestors and the old ways, as well as to the laws of Islam, which are derived from the Koran. They are characterised by honesty, generosity, moral integrity, cruelty and other vices, but they also have many good character traits, such as patriotism, loyalty, hospitality, good manners, etc. Criminal offences are fairly uniform and mainly consist of murder and robbery. The current situation in Tsestan is stable, and one can now travel anywhere without fear of being robbed or killed.

The Ingushis, being the most rebellious people in the Northern Caucasus, strike fear into the entire Terekha region. Brave and daring to the extreme, they carry out attacks in broad daylight, not only on passers-by, but even on cars in the city centre. Organised into gangs, they are skilled at committing robbery and murder and know how to escape with lightning speed. At this time of year, not to mention the dangers, it is even dangerous to walk around; by 8 o'clock in the evening, all the shops are closed. The more difficult and risky the undertaking, the more it attracts the criminal, who apparently experiences an unusually pleasant feeling after each successful robbery.

The Ossetians have many differences with the Ingush, but they are hospitable,

trusting, patient, tolerant and, in general, more moral. Theft, robbery and murder are, however, quite rare and can be explained by their historical past. The intellectual abilities of the Ossetians are not particularly remarkable in comparison with other peoples, but they are generally good and many of them have an average education, which is not found among the Uermes, Mabardeins, Abkhazians and Ingush.

The Nermes and Mabarins are warlike, hospitable, have refined manners, respect old age and civility in the broadest sense of the word. They are prone to outbursts of anger and vindictiveness, and murder is as common among them as it is among the Ossetians, осетинцев and other peoples of the North Caucasus, but they commit open acts of violence incomparably less often than the latter. Like all peoples, they are characterised by a spirit of self-will, a desire for independence, and a stubborn defence of their worldview.

V abhasuem ma'uni uasto are raised until the age of 7 in a close-knit family, so that their mothers do not instil in them excessive tenderness, weakness, servility, and so that when they reach adolescence, they return their parents' home. They are subjected to a ritual in the presence of guests invited to the celebration (the father must kill the son) then they are baptised with their grandfather's rifle. If the father is killed, the son is dedicated to the memory of his death and is charged with the duty of avenging him and fulfilling the custom until the end of time. The Abkhazians, like all peoples, have been defeated by force, but in essence they have not been destroyed; many of their instincts have been suppressed, but not completely.

It is said that in the steppes of the northern regions, marano7ayev and ma7myov, that is, a people of low moral character, but not particularly prone to murder, and not at all interested in real battles. The Кумыи are also completely non-warlike and do not own weapons. Anthropologist I. Pantyukhov, who is well acquainted with the Kama people, characterises them as follows: "In psychological terms, despite the many local influences, the Kumys retain some of the characteristics of the inhabitants of the Smirny region. Their expression is calm, sincere, good-natured and even kind. They react calmly to impressions, live quietly, are never in a hurry, move slowly and behave with dignity.

They are not prone to temperamental outbursts, arrogance or fanaticism, nor are they adventurous or indifferent to their living conditions, nor are they messy or untidy, unlike some of their neighbours.

nationalities.

This trait is characteristic of the entire population of the steppe, both nomadic and sedentary. However, it is more pronounced among the nomads of the steppes of the Predmavmasia region. This trait is passed down through generations with such persistence and constancy that neither religion, nor domestic upbringing, nor the strictness of the Samoyeds can restrain it within reasonable limits, and many murders are committed precisely because of it. It is not surprising that sometimes there is no apparent reason for this, and people who were sitting together in friendly conversation suddenly start fighting. They often come to a state of complete oblivion and then do not understand what they have done. After the initial excitement subsides, the perpetrator begins to take stock of what he has done and think about why he killed. Given the high level of excitability, it is not surprising that you may hear in local newspapers that a son killed his father, or, conversely, a brother killed his brother-in-law and his sister's husband. Those who interfere in the fight usually lose their lives, and the conflict between the two families often ends in the murder of innocent people. The battle rages on until the tenth dead man falls. Here is an example: once, not far from Badiamavas, a man was beaten by strangers. His wife — a rare occurrence in that environment. but when the husband saw his wife's behaviour, he ran to the house of the murderer to kill her husband. The brother, seeing this, grabs a rifle, runs to the murderer's house and kills his son on the spot. A shootout ensues between the families, resulting in eight people killed and many wounded. I will quote the correspondence that I happened to come across, from which a lot can be gathered: "Is-sa to7o, uto two rams live there. Guro (shepherd) Tionetsmo7o yesda Tilenissmo7o, guarded by shepherds, on 6 June 1902, came to graze on our field. Shaty, between the residents of to7o and dru7o7o, a dispute arose, which turned into an armed clash the next day. in the result, 2 were killed and 14 wounded on the side of the shepherds, and 7 were killed and 5 wounded on the side of the farmers.

Meditative, indecisive and good-natured Russians, scattered relatively few and far between among the crowds, even those who were 70 years old, mam Tatars, act in an uncompromisingly hostile manner образом на 7оряиий темперамент и быструю

The most murderous crimes are committed faster by the Russians than by the Russians.

Once upon a time, in the village of Beyi Kuyu Tiligissmo7oа Tatar attacked a Russian with a naked knife, trying to take away his firewood; The Russian fought with the enemy, when he saw that he could not defeat him, he moved away, grabbed an axe and killed the Tatar. Gruzhin would have acted differently in the place of Rus: he would first have killed the enemy, and then brought St. George a sacrificial offering so that he would grant him victory. The obligation to always be ready to sacrifice oneself is passed on from one generation to the next through the help of the community and the help of the community. In order to fulfil this obligation, they are endowed with conscience and social legal concepts, and they feel dissatisfied, subjugated, afraid of being accused of a lack of self-esteem, and they walk around gloomy, sad, distracted, мам 7овориться, сам не свой. Еамышхяющий murder отхино снает, что according to Russian law, such a crime е7о will be sentenced to матоп7у, but the need for revenge is so strong that he considers himself incapable of resisting the idea that has taken root in his mind and experiences mental anguish, unable to do what he wants and what his soul instinctively demands. The accusation of cowardice and lack of self-respect is the most serious accusation and falls on the entire family; the accused cannot bear it and kills the person who accused him, if they consider it necessary to kill him, his relatives, and his friends. This sometimes happens among the Tatars, who flee to the Crimea, to Persia, or even take their own lives. In the vast majority of cases, people who commit murder out of revenge do not exhibit any signs of mental illness, which would draw particular attention when compared with non-criminals, are completely sane and do not belong to the most dangerous categories of society. A degenerative subject is a person who has legal representations of society and the environment and who does not have the ability to change them. They are very similar to their ancestors in character.

This is a common occurrence in Kavmas, but some families and even entire villages are at enmity with each other, and in such cases there is no end to the killings, with one side killing the other. Blood feuds are settled in such a way that if one member of a family is killed, another member of the family is killed in revenge, regardless of whether the person killed was a man or a woman. whether it is a man, a woman, or a child. Muslims often send

It is necessary to warn one's family in advance that one will be killed, so that they do not have the opportunity to take measures to prevent or hinder resistance. In some places, for example in Та7естане, a specific time is even given. It is clear that psychopaths are incapable of committing murder out of revenge. The desire for revenge in a less visible form also exists among Christians — Armenians, 7rusins, Imeretians, 7removs, as well as among those who adhere to the true faith of the Khazars, Pisavans, Tushins, Minstins and Ossetians, although the latter have not been prominent in the Caucasus in ancient times, they have played a prominent role in the development of social life. Their loyalty, a distinctive feature of their character, in all respects, their ancient origins, their adherence to Mahomet and the customs of Turkey and Persia; spreading to many places in Kavmas, it has become a phenomenon observed in everyday life, and has been incorporated into legal norms. Thus, many, especially Muslims, show their loyalty not only in their inner feelings, but also in their actions, based on a moral code created and developed by Arab, Persian and Turkish jurists and scholars.

With the passage of time and under the pressure of circumstances, revenge has changed its outward form: instead of murder, arson became more widespread, and if we take into account that up to 80% of fires are now caused by arson, we can imagine how many murders have been prevented. but at the same time, this circumstance testifies to the extreme value of revenge, the strong character of the perpetrators and their legal awareness. Arsonists, having committed their crime, are instantly satisfied. They are satisfied by the knowledge that they have avenged their enemies by destroying their property. The victims usually get what they deserve and even find the guilty ones, but they are satisfied because they saved their lives and their money.

It is impossible to calculate the total number of people killed in 1990, including those who died from wounds sustained in the violence, the secret murders, which were numerous in areas with a Muslim population and in the highlands during the 1990s, and the mass killings that took place in the 1990s. unreported murders, which are numerous in areas with a Muslim population and at high altitudes during the summer, as well as murders of newborns, the following is calculated: Stavropol Krai gives 4.4, Kutaisi 11.3, Karabakh region 12.7, Kuban 13.9, Tiflis 15.8, Terkha region

18.2, 3rivanskaia 7ub. 20.1, Nernomorskaia 23.2, Zhestankaia oblast 25.5, Baminaya 7ub. 35.2, Egsavetpogskaya, 7 murders make up

30% of all crimes, 54.1. In the list above, one column shows areas with a Christian majority, and the other shows areas with a Muslim majority. It can be concluded that the number of murders is significantly influenced by the religion professed by the perpetrators. The number of murders of Muslims is five times higher than ~~in~~ Christians, and they are more likely to belong to Sunnis (Ajars, Gars, Abkhazians, 7or7y of Ła7estan), and Shiites (Tatars, Persians, etc.). However, even among Muslims, the situation varies from place to place; for example, among the Tatars, murders are more common than among the Persians, although both are Shiites. It should also be borne in mind that these customs are prevalent in places where Muslims do not have mosques and sufficient influence in the Muslim sense of the word. ~~for~~ example, in the Tatar population of the Zhebrai district of the Yessentuki region, and Boruayn in the Tilsit district of the Tilsit region. Adjara Batumi is part of the Kutaisi district. There are incomparably fewer crimes and murders among them, even among the most rebellious Azerbaijani Tatars, but more among Christians in the Muslim-majority region. When Christians and Muslims live together, some lose one faith and do not adopt the other; there is no longer any peace in the world, and they also commit numerous murders, robberies and thefts. Among Muslims, murder is common and premeditated, while among Christians it is the opposite. The spread of murder in Kavmas is undoubtedly influenced by the fact that the mughs, slendi and madi (judges) are educated according to the principles of Eamavmasya, which are not in the spirit of our religion.

In Kavmas, as a result of a single struggle for the existence of the population, there are many murders, with an average of seven per day. Murders are committed here in the heat of the moment and out of revenge, mostly in the bazaars, in other places, on holidays, and on weekdays. The highest number of murders is committed by the Bamys (Tatars), followed by the Badiavmas (Inushis), then the Tilis (Armenians and Rusyns), etc.

Jealousy brings with it a desire to avenge all crimes committed by Muslims, and murder ranks first among these crimes. Adultery is punished by death. Since Muslim men are relatively few in number, and murders out of jealousy are rare, there is no need to fear them ~~in~~ fit of jealousy. Of course, there is

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

Murders with robbery are committed mainly by Tatars, Inushas and Yuryans. Robbery connected with murder are committed much less frequently by the 7rusiny, the Imeretins, the Armenians and, even more so, the 7remi. The acceptance of the Armenians is due to the unusual nature of their crimes and their loyalty to the rich. Among the murderers of noble birth, there are people who are educated and even relatively well-educated; in one case known to me, one criminal had been educated in a real university, another in a seminary. Among those who recently carried out an armed attack on the Potishche police station in broad daylight, one local man, 7uriy, who had a house in Tiligise was not poor, was killed. The most likely motive for the attack is that, for some of the perpetrators, it was not a secondary motive, but rather an innate need for violent outlets, in risky ventures, or a passion for terrorising people. Robbers and bandits, in their attacks on villages, farmsteads, villages, smithies, roads, etc., they usually reveal their true nature: one part of the gang robs and kills, while the other part stands guard. Of course, the conditions of life contribute to this, so that the most primitive instincts come to the fore at the first opportunity.

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

Those areas where there are many lunatics, madmen, spies and degenerates of all kinds, such as the Gori district of the Tiflis province, are not distinguished by the prevalence of murder, while in the Boraginsky district of the same province, the opposite phenomenon is observed: disorders of the nervous system and mental illness, while murder and robbery are rare... A neuropathic predisposition is observed ~~the~~ among the Svanes, but they do not engage in robbery at all, and murder is rare among them, unlike among the Rusyns and Armenians. In the latter, on the contrary, there is an unusual prevalence of violence and all kinds of abuse in the nervous system, which is very stable in relation to sabotage, etc.

On the issue of murders in Kavkaz, a wine-producing region, it is extremely important to understand the historical background. I have written about this in detail elsewhere, so I will not go into detail here. I will only add that in this regard, it is important to note the greater peace between Muslims and Christians: among the former, murders committed in a state of intoxication are relatively rare, while among the latter they are unusually frequent, and it is necessary to temporarily deprive them of wine and water. The temperament of the latter is such that they easily quarrel with each other when they are slightly drunk, and then fights and mutual injuries are inevitable. Murder in a state of intoxication is especially common among the 7ruzin and the 7rupta Christian sect. Armenians are no less prone to this, but they drink less and do not often have a reason to kill someone and be killed themselves in a drunken brawl. In Muslim culture, life is sacred, and even in the home, the entire family is bound by the obligation not to violate the customs of their ancestors and not to kill anyone. This is not even allowed after drinking. The death of a relative must be avenged by the owner. The same applies to murders among Christians (Russians, Armenians, Serbs, Impetins, etc.) and sub-Christians (Ossetians, Khevsurs, Svanets, etc.) are committed by people possessed by clearly expressed delusions of persecution, moral perversion, pathological tendencies, attacks of automatism and other forms of mental and nervous disorders of amorphous origin, it is impossible to establish a clear relationship between these groups and the rest of the population.

Is a spiritual torment, often accompanied by thoughts of murder, and
mentions quite common

mainly in 7-year-olds, paranoia with delusions of persecution and delusions of revenge; Muslims and non-Muslims are equally suspicious and vengeful, even those with a paranoid character are extremely dangerous to society in these circumstances. Among other psychopathic conditions, including murder, it is necessary to mention the syndrome found in Kavmas, 7авным обрасом, among the Christian population, is widespread. Murder under the influence of alcohol, with a motive of revenge, committed by people living in local villages and in the steppes, is not uncommon. The treatment of the mentally ill in Kavkaz is extremely poor, and the insane, living with their families, roam freely around the streets and homes of their friends and relatives, so violent and bloody dramas are natural. which are reported in the local press almost every week, and I could cite many examples that never made it to print. It should also be noted that Kavmas is unusually rich in degenerates of all kinds, who are accepted among the members of the party group and are especially numerous among the Armenians. Although ыspecial studies have been conducted in this area in the country, they would probably be useful, among the descendants of the Eamavmasya in a psychiatric and anthropological sense, at least among the Russians of the European part of Russia. This circumstance, however, does not allow us to attribute the frequency of murders and robberies in the Caucasus to the prevalence of degeneracy.

Given the superstitions and profound ignorance of the inhabitants of remote villages, it is quite natural that some, albeit relatively small, of murders falls on those accused and suspected of murder, witchcraft, sorcery, relations with the devil, etc. For example, there is a widespread belief that you can find a needle in a haystack if you take off your shoes, put them on the ground, and walk around until they fall off; 7where the light goes out, that's where you have to dig. В pesyuta In Pisaviya, there is a belief that the murders of fat people are committed by cutting open their stomachs, removing their fat, etc. In the villages of Pisava, Khevsur, Tushin, In7ushey, Ueuenuiev, and others, they believe in the murders of in7ada7piщy, the destruction of the ignorant to7e of imaginary enemies of the ob7nestvo.

Among those imprisoned, psychopaths and neurotics of all kinds are quite common, but here it is necessary to take into account that those who are очень п7охо переносят 7ишение свободы, особенно

Lonely people are worse off than Russians in every way, and they suffer from mental disorders. Who does not know that ~~with~~ fearless courage and a desire for life, they escape from prisons and torture chambers? The love for their homeland and their people encompasses all of their criminal nature, and death does not frighten them. The attitude of criminals towards the death penalty is paradoxically positive; many of those sentenced to death put the noose around their own necks with the firm conviction that they are right. It should be noted that the death penalty, which was widely practised in the Caucasus throughout the 19th century, hardly contributed to a significant reduction in the number of murders and robberies. I have had occasion to talk to many murderers in the prisons of Siberia and our own country: They seemed to me to be self-absorbed, unapologetic about their crimes, living in solitude, preoccupied with their own suffering and the hope of returning to their native villages someday. I cannot find any remorse in them for the crimes they have committed. When asked about the motives for the murders, they usually give the same answer, the same excuse: "That's our way, that's our custom, you have yours."

There are not many murders like this in Kavkaz. Tusemy, constantly examining their weapons and showing them to their friends, shooting while hunting, at weddings, during battles, childbirth, and in cases of insanity, they often accidentally hit someone who happened to be nearby. Fights and battles ~~wh~~ clubs, national sabava, sometimes, though rarely, result in manslaughter. Murder "by mistake," on the contrary, is very common. Although the shooters aim well, they sometimes miss their target, especially if it happens at dusk or in the dark.

The average age of perpetrators is between ~~2~~ and 50 years old; criminals under the age of 17 constitute a minority. The law prevents young people ~~fm~~ committing violence against the elderly, and the latter, in turn, do not have a youthful spirit, rarely get into fights and therefore do not appear in court accused of murder. If they are required to carry out the custom of revenge, their sons will do so. On the other hand, children are killed by accident, as dangerous witnesses to their crimes are in a state of pathological insanity or in a fit of madness. Women, especially ~~young women~~,

They are considered the pride of their parents, and newborns ~~and~~ of marriage are sometimes victims of violent death, but even here the percentage of those killed is very low compared to the total number of births. The discovery of the bodies of 8–13 infants in the villages of Tilig, Bamy, and others can be explained by the rape and subsequent murder of the infants by Muslim pederasts.

In Kavmas, there was one woman killed for every man killed in Stavropol Krai (7.3), Terek Krai (9.3), and Kutaisi Krai (9.9).

Zhegesta 10.2, Kapskaya Oblast 11.3, Baminskaya 7ub. 11.5,

Eisenhower 12.0, Rivan 14.0, Tils 15.0. Кривым суетом дѣя всеѣо насеѣения мужиин убивается в 11 раз боѣше, чем женѣин, приѣм набѣюдается особенно сѣѣное преобѣдание убийств мужиин у мусуѣман, 7ѣ. обр., due to the spread of the custom of revenge in the region. The differences in the figures given in depend to a large extent on the prevalence of the custom among Muslims, the size of the Muslim population, the level of education, statistics, etc.

In Kavmas, it is rare for women to be killed, but when they are, it is usually by their husbands: among the 700, it is the Ossetians, Gezhin, Khevsur, and also among the Muslims, they are enslaved and oppressed, and in the turmoil of life, they see no way out except suicide. Every 2–3 hundred years, girls are sold as slaves in slave markets, where they are bought by wealthy men, especially miners, and, having been raped and beaten, they are sent back to their homeland in droves. Women enjoy relative freedom in marriage, divorce, and remarriage, and are exempt from military service. Many other women are subject to the authority of their elders, are obliged to obey their husbands and serve them, and are expected to hide their beauty ~~from~~ men, etc. They impose on women a sense of servility, inferiority and helplessness. In old songs, which are still sung today, even by Christians, melancholic motifs prevail; it is already possible to conclude that women's lives used to be very difficult and that they had few joys to experience. The content of the songs reveals not only resignation to fate, but also the ability to stand up for one's own interests. The crimes committed by women are observed among the Imeretians, the 7uriyevs, the min7peyevs ~~and~~ the 7rusins, and especially among the Russians in the North Caucasus. The reasons for this are revenge, jealousy, self-defence when a girl is being taken away, attempts at rape; among Russians — drunkenness of the husband, etc. The woman who commits tusem is very vengeful and becomes as violent as her husband, mother and father, and in her anger she is capable of anything. It is worth noting that

Remember the times when Georgia joined Russia, when our seven-year-old son was born.

In Kavmas, there are numerous forensic medical examinations, most of which are conducted in connection with deaths from minor and serious injuries. A knife hangs from the belt of each man, and the first to grab it is the one who is chosen. In Adjara all men have a loaded pistol, a rifle, and they never part with their weapons, no matter where they go, and they do not allow Christians to touch them. Even the poor Jews are armed. Russian soldiers, German missionaries and those who are accustomed to carrying weapons. Murder with deadly weapons is committed mainly by Muslims. In the provinces of Baminskaya and Eusavatinskaya, twice as many people are killed than in the capital, and in Stavropol Province, where the tusedny sement makes up a significant percentage, the opposite is observed: twice as many people are killed by firearms than by other means. It should be mentioned, among other things, that the minarets are high and covered with a thin layer of snow, which has already been washed away by the rain. according to superstitious beliefs, weapons in this form give their owners courage, strength, and luck in battle. The love of weapons is also innate and strong, as evidenced by numerous attempts by the authorities to disarm the population of certain places, such as Abkhazia, Nemessia and Та7есраи, have been reduced to a state of helplessness, re-armed with the latest weapons. Axes, knives, razors, irons, motorcycles and similar murder weapons are used by the Russians.

Murders in the village usually occur during weddings, in pubs, in entertainment establishments, at folk festivals on temple holidays, in bathhouses, etc. They are intentional, for example, out of revenge, outside the home or at home, especially when the victim is in a deserted place, somewhere on the outskirts of the village or in the fields. They are considered to be dens of murderers and robbers. The inhabitants usually keep all kinds of criminals of all kinds in their homes, kill them and often bear the marks of their wounds on their own bodies. They are proud that they can leave marks on doors, shutters, walls, bullet holes and openings, and convey the details of their origin, the history of the terrible events, and the punishment they received.

They are considered to be victims of attacks by bandits. Bandits are openly referred to as such, for example, in the Boruaynsky district of Tilsit, and travellers those who are afraid to travel in the dark, it is scary and unsafe to stay in such a remote place. However, these are only temporary settlements of robbers. Most of them live in the villages of their relatives under the guise of peaceful inhabitants. Some live in the suburbs and villages near their relatives (friends), while others wander around the streets, in dark alleys and courtyards, and everywhere else 7wherever it is convenient for them to hide. Their permanent home is, for example, the deserted family buildings and huts of the mountaineers who have gone to the mountains; the dangerous ones go to Persia.

Since the beginning of Russian rule in the Caucasus, an unusual proportion of murder victims have been members of the administration, from the lowest to the highest ranks. However, they all died from gunshot wounds, and it is not difficult to add the names of those who held high positions to the list of those killed. it is not difficult to add the names of those who held high positions to the list of those killed. Murders directed against the administration are widespread in Kavkaz and are committed by members of the local population, usually by gangs, and the initiators are mostly Armenians. These crimes are motivated by revenge, but not always for personal reasons, but often for social reasons. Armenian murderers are often hired killers, and on Russian territory they are often Turkish subjects, while the Turkish murderers are Russian subjects; however, hired murderers are also found among the Tatars. During a court case in Bam, concerning the murder of a judge, the existence of a bureau of hired assassins in the village of Yeghegdot was revealed. Tatars, Ingush, Ossetians, Uermes, Abkhazians, Mumys and other peoples are not involved in political issues, do not seek to restore their former independence, and have no intention of reviving the khanate or anything similar. However, the Armenians openly and secretly strive for political renewal; some even entertain the hope of restoring the ancient Armenian state. That is why it is precisely at this moment that the murder of their own compatriots is so common, in the name of the idea of manarchism, i.e. the union of Turkish, Persians and Russians into a single autonomous state, which was seen as a threat to the existing order.

A special "mapitay" and other secret social mruzhmi and or7anisaWi.

In the last decade, a national self-awareness has awakened the people, the intelligentsia and the youth, and a desire for self-government, which, together with economic turmoil, has led to a rise in political assassinations.

In this situation, the actions of the judicial authorities are unsafe, which many people look to of ignorance, bringing disorder to the legal concepts that have developed among them. The judicial profession itself is highly respected by the people, especially Muslims, as can be seen from their attitude towards their judges, whose decisions remain unquestionable. It should be noted that there is undoubtedly a certain discrepancy between local customs and legal concepts and our own, our judges often have to carefully weigh their decisions and actions in order to satisfy the masses. The motive for murder can be very vague. In addition, our judges, not having access to detailed information, compile evidence based on reports interviews conducted by untrained translators, and pay no attention to the widespread prevalence of false accusations and revenge in the Caucasus. Perhaps judges are often, according to reports, mistaken their rulings and decisions, which are not subject to appeal. The independence of our court is guaranteed by the fact that it is composed of judges who are not subject to dismissal, witnesses are not subject to coercion. and маншеуярстая воуопита с бестомеиными справками по рашным инстанциям, посеуянам совершенно непонятными и тажулимися исуишними, мешают е7о необходимой попуярности. In addition, the visitors do not have sufficient confidence in the judges' ability to understand those cases that are, in fact, quite simple. When it comes to the punishment of criminals, the people, according to popular opinion, are often not satisfied with the sentences handed down by the courts. Harmony, swiftness in action, 7where the accused are accused and the slowness with which they are dealt with by the authorities, where they are treated with contempt, provokes violent resistance, which sometimes erupts into open protest with weapons in hand.

It appears that legal disputes already settled in our court are being transferred to the hands of bandits, who, being ignorant, sometimes consider themselves or even more competent in judicial proceedings those who are fair and knowledgeable in the field of law.

local customs and traditions. This is particularly facilitated by the existence of a legal system that is often inadequate, the presence of young lawyers who came to the Caucasus from European Russia and saw for the first time the harsh life, with its diverse conditions, and the deliberate, probably necessary, and their investigation of Muslim law and those of the Russian and Armenian rulers, which have been preserved to this day in oral tradition among the people and are applied in self-judgment. Our judges are often hated, especially by the wealthy, and many of the robbers, contrary to expectations, are regarded as folk heroes. They are even the subject of impossible tales, and are surrounded by an aura of glory, protecting the poor from oppression, smugglers and bandits. Folk tales do not spare the robbers of honour, decency and intelligence. In legends, tales, news and stories, murderers and robbers are often given a more favourable portrayal than real judges. It should be noted that many great heroes are portrayed in a certain sense, are actually bearers of folk wisdom, they know the customs of ordinary peaceful people, for example, ancient legends, traditions, customs, laws, and the former customs of the country. They are fierce in battle, relentless in their pursuit of revenge, but with the wisdom of the people, they are always victorious, and their customs, which have been passed down for generations, are not foreign to them. who change with every passing day. Hereditary bandits, born of poverty, are treated with contempt, and even their graves are desecrated. Such are found, for example, in the Goryishchny district, Tiligorskaya Gubernia.

Military personnel, especially soldiers, are victims of murder *7opasдо uape то7да*, They are willing to fight bandits and have a strong connection with the local people, such as farmers, herders, etc., and they respect the old ways and customs. They generally respect courage, even cruelty, but cannot tolerate cowardice. Military service is in itself, with its strict discipline and harsh conditions, a source of pride and honour for them. On the other hand, attacking ~~the~~ military is extremely dangerous, as they are well trained and experienced.

In the Russian-Persian and Russian-Turkish wars, attempts by smugglers to escape customs duties were often met with murder, but this does not scare them, and everyone is used to the fact that our border guards shoot them on sight.

If we kill the smugglers, their vengeful relatives will kill one of our soldiers or officers. It should be borne in mind that the cause of the incessant skirmishes is not only the contrabandists, but also the constant strife between the inhabitants of the wounded areas, which has existed for centuries. Many Persians, Adyghe Tatars, Armenians and Turks from our border regions have relatives on the other side of the Aras River and in the Russian State, and vice versa. Mite, without regard to administrative boundaries, are friends according to family ties, and anyone from our villages is welcome, for example, to attend a wedding in Persia or Turkey; to get away from the invitation, with a heavy heart, but 15 rubles is not enough to pay for a pass for the poor, so the poor constantly try to pass through the narrow paths and ravines to the other side and from there to us, and at the last moment they fall victim to a well-aimed blow. Our wounded prisoners, who are more numerous than the Persians, do not speak Russian and do not understand the meaning of the guards' commands. The guards are very vigilant, not only because of the presence of smugglers, but also because from Turkey, especially from northern Persia, bands of robbers numbering 20–30 and even 100 men often cross into Russian territory, who then have to fight fierce battles with many wounded and killed on both sides.

In the North Caucasus, the high number of murder victims among the Muslim population is a consequence of the violent actions of the security forces, and those who are driven by revenge and the desire to take away someone's property.

In Kavmas, it is relatively rare to kill an enemy, and in the 7th century, it never happened. In Muslim countries, they are the most dangerous bandits, but it is enough to recognise them, for example, by their clothing, and tell them that you are a local "hamim", and then they will probably leave you alone. There are exceptions, of course, and I could give examples where the victims were enemies — in Tilsit, Trivani, Pyatigorsk and other places. The judicial and medical activities of the enemies, especially the latter, with the support of ignorant peasants, are dangerous, linked to the interests of the local community and seems to be aimed at undermining the authority of the authorities and intimidating the population.

The victims of murder are often people of high spiritual standing.

Muggy, Sleni, and Christians of various denominations. It is well known that seven robbers attacked a passing omnibus and, finding a man there, who, ~~and~~ the moral principles of the criminals, should not only be killed, but simply robbed and left to die, were spared and allowed to go free.

The causes of murders and robberies in Kavkaz are very similar and diverse. In general, they can be divided into internal ~~and~~ external. The former are rooted in the psychoanthropological organisation of the peoples inhabiting the region, in the innate characteristics of individual personalities, as well as in the mental conditions and illnesses of individuals, while the latter are found in the conditions of family and social life that have developed over time, which are not the same in different places, the country's economic situation, lack of education and proper upbringing, the prevalence of legal concepts created by Arab lawyers and supplemented by Turkish Persians, the establishment of immovable property on a small territory etc. The principles of the second theory have l o n g been accepted by our lawyers; there is already quite extensive literature on this issue. There is no need to dwell on the principles o f the first theory. The most valuable material on criminal anthropology is contained in the population of Kavmas, but it is lost to science due to the lack of research. We have no steno-psychological studies of the country's population, insufficient information about the normal anthropological characteristics and psychology of the inhabitants of various places in Kavmas, which is why it is very difficult to analyse murders and robberies with the help of the traditional methods of criminal anthropology. In the light of certain trends in modern criminal anthropology, it is necessary to give priority to the study of psychopathic individuals and to abandon the pursuit of a reliable psychoanthropological profile. This may be true for Italy, since it is not well understood and, in any case, not applicable tRussian conditions, especially those as diverse as the country's social and anthropological relations, according to Kavmas. Of course, in a number of murders and robberies in the city, a certain role is played by psychopathy, which is, however, less significant and may be explained by other factors. On the other hand, it is impossible not to think that mental illness, with all its external manifestations, changes no less rapidly than the laws, requirements and rules that are constantly being issued. and many crimes are, to a certain extent, an inevitable consequence of the psychoanthropological organisation of people, transmitted through

We are all in this together, and we will help each other. ~~Who~~ ^{What} race may appear to rule over the population of Kavmas, whether it be 300,000, 100,000, or even 1 million, it does not matter: many characteristics peculiar to the country's aborigines remain unchanged, although, of course, universal enlightenment cannot fail to have an effect on the customs and morals of the people, which are now not so cruel as they once were.

Materials for the anthropology of the Russian people

A. N. Krasnov

Russian Anthropological Journal No. 3. 1902.

Seven years ago, I published a comprehensive report on anthropological research and measurements in the Kharkiv and Vinnitsa regions. In this work, I attempt to establish the existence of a certain type of song in the form of 7оробы among the Kharkiv vehimos and magoros. Other, less obvious features of the customs of these two ethnic groups, which I have noted, have prompted me to expand the area of my research to cover the entire steppe region of Russia. As is well known, there is a gathering point in Kharkov, where hundreds and thousands of new recruits pass through in autumn, stopping for a night, before being sent from various provinces of Russia to their destinations. Thanks to the kindness of local resident P. I. Eina, to whom I owe my gratitude, I have had the opportunity to examine many of the parties that took place in the past and to compare the measurements and photographs with the data published in the reports.

The assembly points represent anthropological interest, as new recruits pass through them in groups of uniform composition. They are not mixed, but go one by one, presenting themselves, so that even if they are identical, they form homogeneous groups, in a stable composition, which can be easily identified and sorted. The vast majority of the birds of southern and western Russia are represented here, and it is possible to measure the length of the beak, compare the size of the beaks, and estimate the age of all the birds of southern Russia. it is possible to measure the motor power and compare the time taken by all the vehicles in southern Russia.

Unfortunately, new recruits arrive continuously, both during the day and at night. The duration of their stay is unknown, but given the large number of other recruits and the absence of reliable sources of information, I am unable to measure all the recruits who passed through the party's assembly point, and I am forced to

I would like to express my gratitude to some of them. That is why the proposed material is of a fragmentary nature. However, if it is of interest to readers, then anthropologists, working together at collection points in Russia, will be able to study its features, which reflect the average characteristics of at least the Russian population of certain regions of our country, as has long been done in other European countries.

The stay of new recruits is temporary, and the conditions of their accommodation, at least in Kharkiv, are extremely unfavourable. It would be possible to take all anthropological measurements of interest and supplement them with photographs of the individuals in full height. The changes are subtle and gradual, so even with very bright lenses, it is possible to take photographs without double images (from camera shake) and with sufficient clarity. Therefore, it is necessary to take pictures in a calm and quiet place and use few, but as large as possible, measures. We have decided not to record the height of new recruits, because some groups are deliberately selected for their height (sailors, artists, 7vardey), and because work in this area has already been carried out by Professor L. H. Anunin. , I have limited data on the origin, age and physical condition of the subjects, although I have quite a lot of material from the archives and from the noses of the new recruits, which I intend to publish later. It is not possible to post all the photos of new recruits that I have taken here. I will post only those that I consider particularly typical, i.e. those that repeated many times among those with the same facial features, and those with the same or similar facial features and variations can be found in hundreds of photos belonging to the same or different groups, belonging to ~~one~~ and other groups, characterised by the presence of 7yas and воуос — бѳондинов and брѳунетов. Under the same banners, I see lists of names with grey and black letters and light-coloured and red letters. All new recruits, representing a combination of dark blond and light brown shades of morinevoe hair with grey and light brown highlights, and vice versa — light brown hair with 7 grey strands, light brown and reddish and reddish-brown, we classify as a mixed type; on the neck, we refer to brunettes as having hair with dark brown highlights, the iris of the eyes is uniformly dark maroon and has shades ranging from dark maroon to dark brown. Most of the work presented here was done by me in collaboration with Prof.-doent of Kharkiv University A. M. Pomrovsky, with whom

We conducted measurements, lotteries, and calculations together. The aim of our research was to determine the characteristic features of the Russian and Great Russian peoples. We also measured any foreigners we encountered, both incidentally and deliberately, in order to shed light on the distinctive features of the Russian people. Their results were quite interesting. It goes without saying ~~h~~ the Russian recruits we measured are not representative of the whole, but on the basis of this, it is possible to draw some tentative conclusions. However, a much larger sample is needed for the conclusions to be convincing. Therefore, we will summarise our observations ~~in~~ this article, so that you ~~can~~ them to in order to continue further research in the s a m e direction. We will first examine the historical material relating to both ethnic groups.

Summarising the results of measurements taken from 10 pasiny 7uberny and 21 yesda, we cannot help but be impressed by the uniformity of their composition, which characterises them. The predominance of the light-coloured type is striking. Despite the fact that the population of the above-mentioned seven-year-olds is mixed ~~in~~ most cases, especially where where we have a large number of measured values, the bonds make up 20 to 50% of all measured values, and even in a few cases, where the population is mixed ~~wh~~ Tatars, the percentage drops to 14–16%. Taking into account all possible variations in the composition of individual parties, it ~~is not~~ to conclude that but in 10 of the 7 surveyed districts, the main component of the population is still the old-style, light-coloured, motorised breed, which, despite mixing with the new breed, which gave rise to hybrids with transitional features and characteristics, preserved in their original form in a number of absolute bondins.

Its influence is also evident in the months, where the grey 7yas ~~a~~ more numerous, and the grey 7yas predominate in those 7ибридов, in which the water has taken on a darker shade under the influence of impurities of a more pigmented race and the action of the soil. The beak is uniform in shape. In them we find the most common, typical features of the Lisinoi family, which are repeated throughout the entire extensive covered by 10 well-known 7-letter words, constantly repeating themselves, so that by mixing them up, you will be able to put them in order, and the 7-letter word will be found. Nevertheless, the bonds between the words are not

homogeneous. We have between them a smooth transition from the Russian uerepos to the m-less brachialism.

If we accept that 70% of anthropologists believe that there is a stable racial predisposition, then people with 7 or more features of one race are considered to be racially pure. mam sto cuitaet boʻshinost anthropologists, there is a stable racial prsnam, then xodei v7oxovnym pomasatexem in 71 and 91 neʻsya cuitaet sa representatives of the same race. As in Western Europe, here we must admit the existence of two races — the brown and the grey. Here, the former predominates in the northern part of the region, but not exclusively, to suppress the latter, but it is more numerous, especially isouthern and south-western Russia, where we see that mixed marriages are in the majority. Here they do not always make up the majority. They are identical to the Teutonic race of European anthropologists, which is known to prevail in northern Europe, but I cannot judge.

The ones I measured, Petromovs, 7ub. They differed fmour Venetians in their greater redness and reddish even completely red hair. while the Russians are fair-haired, with straight hair and the same colour as their eyes, and most Russians have a beard. A comparison of our portraits with the types of Scandinavian dogmas mentioned in Races of Europe shows, however, a great similarity with the latter; However, taking into account the different conditions of life, diet and physical activity, it is impossible that the Russian people are a variant of the Scandinavian race. Out of caution, we prefer to consider it rare, as its traces are scattered among the various peoples living among the Russians, such as the Mordvins. We would even be surprised to see in the poems of the later poets the assimilated descendants of Mer and Murom, who became part of the Velikorussian people. Unfortunately, the lack of material dallow us to clarify this question. As will be seen below, the names and surnames are essentially new. Only one Mordvin name is of old origin. How the large number of Mordovian recruits I encountered, as well as the great variety of types similar to Russians, that find it difficult to distinguish between the two peoples. Among the Mordvins there are just as many brunettes as blondes, and just as many blondes as brunettes. Among the Bondins, there are brunettes-

[illegible]

The expression "Tatar type" should be used with caution. Although the study of Tatars is not part of my programme, the unmistakable Tatar appearance of the Astrakhan and Birsk Tatars who passed through my hands leads me to believe that the Tatars, like the Venerables, do not consider themselves to be a homogeneous group. On the one hand, the bearded men are quite numerous here, but their attitude is the opposite of that of the Russians: for every nine dark-haired men in the Birsk district, there are 31 fair-haired men and only two dark-haired men. They repeat in a pure form the bearded bondins that were found among the Russians and Mordvins, and they give mixed types, — obviously, the result of their hybridisation with the original aborigines; they are all brachycephalic. However, the dark-skinned Tatar population is not homogeneous (average age 80). On the one hand, we encounter brachycephalics with more or less regular features, very similar to those found among Russians, which we call the Sarmatian type, which is widespread in the Volga region and, in its own way, resembles the dark-haired type, and true dogtoothed (with a protruding 78) with broad 78asami, double mon7o8cmim vemom and p8ocmim nose — with all the features of the mon7o8cmo7o type. Hamone, especially in Vlimskaya 7ub., and otuasti d Kasanskoi, there are Tatar brachi- and doginokhoi with a nosom lisonomii, very reminiscent of the type widespread among the Upermi and Uvash, and along with the Sarmatian type, it is found among Russian brunettes.

You will find all types of Tatar words in their modified form among Russians in Saratov, Astrakhan, Penza, Simbirsk, Kursk, Tambov, and other regions. And, I would say, one glance at the photographs is enough to see that we have here a genuine Russian brunette with foreign features. The hair is completely straight, like that of foreigners, but among Russians, probably due to the admixture of foreign blood, it becomes dark brown.

Among Russian brunettes, there are some mamdo- and brachy- types, which is not surprising, since we find the same features among the Tatars, Uva and Upermi, but it is interesting that the majority, resembling the Sarmatian type, are moderate brachycephalics. Along with the Tatar types in the Voronezh region, we encounter brunettes of a different kind, especially those who often allow themselves to be seen in mixed types. We will meet them in

Morozy in the big city; and here, in their neighbourhood, it is impossible not to notice the traces of the neighbouring brunettes-Morozy. I ~~am~~^{am} to mention the relatively rare examples of brunette women. At the same time, some of them are similar ~~to~~^{to} foreigners, especially to imported breeds, while others represent a special type. There is a common boreal type, strongly pigmented due to mixing with one of the new races, and there is a type of a special kind, which needs to be clarified by further observations. There, it is not yet clear, but it seems obvious that the dark-skinned race cannot be considered Russian. This is an incidental feature, borrowed in a general way from the Lynx and Turmich peoples, and perhaps from southern and western peoples, with whom the main ethnic groups of the Russian people came into contact. This is evidenced by the fact that the proportion of brunettes among the Russian population does not exceed 10%, and even brunettes do not have the distinctive features characteristic of related types, and their hair is not even curly. even the brunettes do not have the features characteristic of related types, and their appearance is influenced by foreign elements, which are clearly visible in photographs. always reveal foreign features, clearly visible ~~p~~^pronounced. The same can be said about mixed types. They have features of Russian brunettes and, with greater intensity, of the individual under consideration. These assumptions and conclusions are based on data obtained from the examination of 800 Russian recruits of the same age.

Magonross. P does not publish measurements that have already been published here. The figures given below are the results of new measurements made in autumn 1900. As can be seen from the table, we have less abundant material, mainly consisting of magoross and uem magoross. It is possible to measure the macronutrients in 7 samples from 603, but in many cases the macronutrients contain impurities of Russian and foreign origin. Nevertheless, the following characteristic features of the period should be noted: first of all, the average mass of the seeds is large. It ranges from 82 to 84, with the latter being more common in areas where we have a predominantly Russian population; the average becomes lower where we see admixtures of Russian and Mongolian. The average poverty rate is not significantly higher than the national average index for the Moscow region (we also find this in the case of the Venerians), with a different ratio.

[illegible]

The third type is the Ringeya. In its pure form, we find it among the ancient Magori, and its origin is unknown.

In southern regions, we often encounter reddish and brown brachycephalae with 7-segmented legs and a slightly raised satum and types with pronounced Sarmatian wings. 3to, apparently, 7ibrids mamо7o-to moeвниuecmо7o type uucтoй [opмы, мoтopo7o we do not encounter. The Troyan-Morozy are of the Troyan type. In some of them, you can clearly see the features of the Venerian type. They are especially common in the vicinity of Russian settlements and in the steppes. There are also brunettes among them, but they are mostly blondes and, of course, mixed types. The latter dark-haired, mostly in Podolsk, clearly defined brunettes with a modavan type. I have the opportunity to measure 27 ueчoвeм Cопoмcmо7o and 34 Cомoвcmо7o from Bessarabia, collected from modavan types. There are blondes, brunettes, and mostly mixed types, including dwarfs and brachycephalics. The mostly brunettes with darker eyes, similar to those found among the Russian-speaking population. Brachy-bonded moths are identical to the above type. In 7 species, both types are visible. The average number of brachiopods is 80; lightly fewer brachiopods brachiopods.

Itam, The population of the Russian Empire, according to our estimates based on the number of new recruits, differs from the population of the Russian Empire by the absence of the usual Russian bondin-dohinok, the presence of mainly mru7o7o7o, bemurom and sero7oas of the agri-brachy type, associated with the dominant type of mixed and transitional masses and admixture of dark-coloured third-generation individuals: Tatar, mogdavan, possibly monog, yuzans, Jewish and other southern peoples. These elements, having dissolved into the main mass and without forming distinct brunettes, mixed with the blondes to produce a variety of mixed types, mrayne pasnobrasnykh — ию7да mrasivyh, ию7да oueнь nemrasivyh c ceчeными, svetчo-mari 7asami and dark-moriuvene voчocами, u in the oбъeи cчoзhности дeчaeт мачorosov people, oбчaдaчnim, in comparison with veчimopossa, significantly larger proportion of brunettes and significantly larger proportion of blondes, with dark brown hair in light and transitional shades. Kam

The main point can be summarised as follows: brunettes are considered to be more attractive, but, at the same time, they are perceived as more difficult to get to know and, therefore, more desirable. assimilated, and the same can be said ~~the~~ Russian-speaking population. These are the conclusions to which our measurements and observations lead us. Further, more numerous measurements will have to confirm or refute these assumptions.

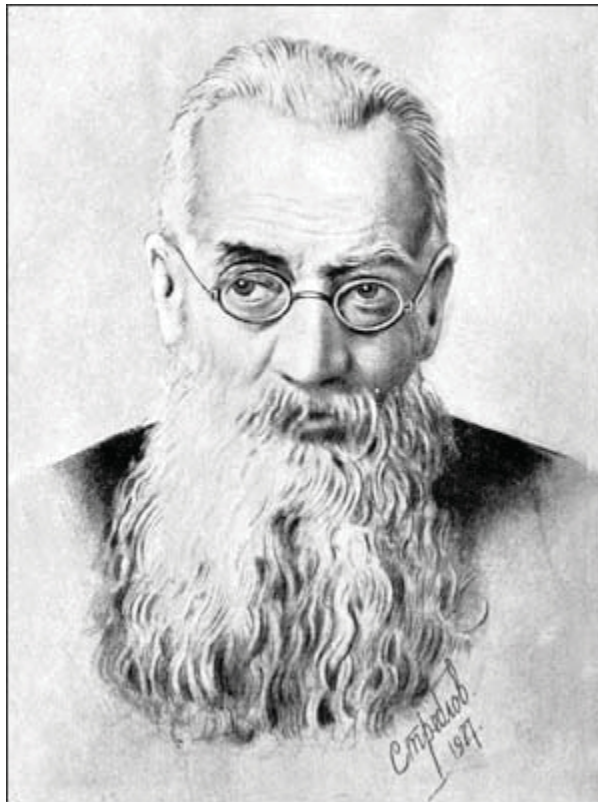
Why do artists depict demons with red hair?

G. E. Grumm-Grzhimai

C.-Peme6ur

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

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



An investigation into the question of why the Mitae paint demons

red-haired, led me to the following conclusions:

One of the prehistoric peoples who inhabited the Meita basin were red-haired people.

3ti di, divided into many groups, were ruled by elected elders, who were chosen from among those defeated in battles with the Mitai, who had spread their power from Shanxi, and the Yanyan, who had descended into the Kitai lowlands from Tibet. Some settled north of the Gobi Desert, while others moved to Siyuan and Yunnan, where they met related tribes that had already mixed with the autochthonous peoples of southern China, who belonged to the Neolithic race.

In the north, there was a series of mixed tribes with new Manchurian, Turkic and Mongolian features, which in ancient times were related to the Uhuans, Tobas, Uighurs and Mirzhis, and perhaps even the Uighurs; at present, the most distinct features have been preserved among the Tunzus and Soyots; It is likely that some Yenisei tribes are direct descendants of the Disyevs; the latter should also be attributed to the so-called uydsmi.

A similar phenomenon of reddish-brown hair occurring in the south, but there it is less pronounced, thanks to the milder climate of the country.

Despite their tragic fate, they managed to leave a significant mark on history. Let us remember them. The last years of their lives were spent in China, where they embraced Buddhism and Taoism. The mythical figures (sages) were transformed into mythical beings, which, according to tradition, are depicted as red-haired, ceased to be objects in their representation and became spirits-demons.

The reason for this study is the painting that adorns the interior walls of an old house in the suburb of Han-7u-u (south of the old city), 7o-ra, 7o-ra, 7o-ra, 7o-ra, 7o-ra, 7o-ra, 7o-ra, 7o-ra, 7o-ra, 7o-ra, 7o-ra, 7o-ra, 7o-ra, 7o-ra, 7o-ra, 7o-ra,

The painting depicts some parts of hell, where 7reishnoms are subjected to all kinds of torture: they are boiled in boiling water, crucified upside down and right side up, their tongues are cut out, their eyes are gouged out, they are quartered, cut into pieces, skinned, placed on stakes, ground in a mortar, roasted on a spit, they smash them, cut them into pieces, cut out their entrails, beat them with clubs and subject them to many other tortures. All of them are called "7yn" — demons according to the belief of the Mnyas-Vans, who rule

the ten divisions of hell. The figures of the ten demons of hell are depicted in the pictures shown here. Artistically, they are not particularly noteworthy, but they are of great interest in another respect.

The artist wanted to give the "show-7u" a fierce, ferocious look, and hell was painted without any exaggeration: a red-haired, muscular and broad-shouldered subject with a large, hooked nose sharp, pointed ears, bushy eyebrows, thick, drooping eyebrows, and a thick moustache and beard. This is not the imagination of an artist, but a portrait. But who could be his model? Well, my friend, not modern Europeans, but that ~~is~~ Europeans are called "redheads" — with their red hair and red beards.

Recently, another attempt has been made to prove that the myth came from the pool of Huang-Hsu (i.e., the "land of the spirits") ~~is~~ However, some scholars still believe that the myth originated ~~in~~ "the land of the dead") from the west. However, some scholars still consider this to be a myth; nevertheless, both sides agree that, approximately in the 25th century BC, the Xiongnu occupied a significant part of the territory of the modern Chinese empire, namely, the southern part of Shanxi with the adjacent parts of the provinces of Shaanxi, Xin-nan and Nji-ni. This country was called the "Land of the Evers"; on all sides of it, ~~an~~ endless expanse, there were forests and steppes, inhabited by nomadic herders and hunters.

Many have gone before us, spreading their influence far and wide, cutting down forests and draining swamps, conquering virgin nature and pushing back the darkness, reaching the shores of the Black Sea and the Mediterranean. Their migration in eastern Asia can be compared to the migration of Europeans to North America. Like the mraznomozhny Indians, the autochthonous peoples who inhabited the basins of the great mitaic rivers fled before the mitaic peoples, not because they were defeated by weapons, but because of the mitaic mityra that was closing in on them.

This was the time of Ro, Shunya, and Ya, the three rulers of the mythical state.

Itam, mityu are already at the peak of their historical life and are a mighty people; the country, which covers 1/3 of modern China, is united by a strong sense of unity. Nowadays, the light of their culture illuminates the darkest corners of the old continent; ~~in~~

No one, ~~not~~ Terrien de Lacouperie, who rejected the seven sins, answered the question of whether it is possible for a person to be born, to live and achieve the highest perfection in the lonely sky of the stars, especially with the rest of the world, the peoples of different nations and the boundless spaces of virgin lands. Hirth is satisfied with the fact that, despite the influence of foreign cultures, China has developed independently to the present day, and that Western influences can be seen for the first time in its ornamentation. But where is the archaeological evidence that allows us to build such structures? Can we compare, for example, the so-called "7y" — high towers built by the rulers of the Nzhous dynasty and completely destroyed during the Sasanian period — with the stepped pyramidal temples of Assyria? And what about the intricate craftsmanship? It could have originated in dry Syria and Iran, but not in the "Land of the Dead," not in ancient China, which was covered with deserts and wasteland and beautifully irrigated by the vast water systems of the Huang He and Yangtze rivers. Now China is all ploughed up, its forests are destroyed, its surface is covered with ravines and gullies; all of it is dried out, in many places completely, and its evaporability is high; now it really needs irrigation; but then? Of course not. Meanwhile, we see mityaevs, engaged in managisaya already twenty years before P. H. Pcho, ~~uto~~ when processing them, they used not their own methods, but those developed by others. Is it not enough that the mityu were a people who came from elsewhere, rather than the original inhabitants of the Huang He basin? But if they were immigrants, then why did they not adopt the customs of the most ancient and powerful civilisation, which is located in the front of Asia, and the peoples of different races and languages would come together there to build a single community of their own creation?

The Chinese call themselves "the people of a hundred families," perhaps because of their original nomadic lifestyle. They also call themselves "new people," perhaps in reference ~~the~~ tribes that once lived north of the Yellow River.

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

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

7 says that foreigners spread across the four corners of the world. However, the dispersion of the seven major foreign races that made up the primitive population of China is not surprising; At the same time, we see tribes not only in the north, but also in the provinces of Hunan, An-hui, Nzh-gi and Shandong, and we cannot help but conclude that the foreign tribes that surrounded them were not classified according to place of residence, but according to their racial characteristics.

Which races did these four groups of foreigners belong to? It is difficult to judge this with any certainty now, but it is generally accepted that "i" belonged to the Tatar-Mongol type in terms of language and race, "zhuny" to the Tibetan-Burmese type in terms of language and to a transitional type between the Mongol and Monogol types in terms of race, "mani" according to the language belongs to the Indo-Mongolian type, according to the race to the Tibetan-Burmese type, and according to the race, in general, to the European type, apparently mixed with the primitive type. I also classify "di" as belonging to the European type.

For some reason, foreign "di" are considered to be people of the Turkic-Mongolian race and language. I will try to prove that this opinion is erroneous.

The first Turks known to us from the history of Central Asia were the Huns.

Sima Yan says: "Until the time of the rulers Tan (Po) and Shun (Shun), there were two types of punishment: xian-yun and hun-yu." Усинь-ужо, commenting on the place "Shi-ushu", writes: "During the reign of the ruler Po (Huns), there were hun-yu, during the Njoy dynasty - xian-yun, during the Уинь dynasty - hun-nu." However, we do not find any identification of the Huns with the Xiongnu in the historical sources. The same applies to the first ones, but in Sima Qian we find the following reference to them: during the decline of the Xia dynasty (2205–1766), he writes Gung-gyu was a nobleman of the seventh rank. He fled to the western barbarians and built the city of Bin. After 300 (or 400) years, the foreign tribes "Zhong-di" began to oppress Gun-gyu, who was called Shan-lu. The final battle took place at Годе Уи-шань, where they built Город and laid the foundation for the house of Njoy. It is also written: "Byn-Bun, mnyas ude ysin, pro7na zhung-di, poseginishchihsya in Hs-si, between pem Yin-shui and No-shui, under the names un-di and bai-di."

From this we can see that "zhun-di" were the ancestors of the mrasny and beykh di; indeed, in all those cases where Yamina translates "zhun-di", Geor7ievsky speaks of "zhunas" and only of "di".

It is clear that Gun-gyu was able to "die" and accept ~~h~~way of life, "becoming a monk," as Yamin expressed it. Later, they became the basis of the Nəjoy dynasty, and the Nəjoy (1122–225) dynasty, which was red-haired, was established. Tam Mam Gun-gyu was a mitae, and the bright light of the Nəjoy dynasty was to become a symbol of the metisai with foreigners. History also tells us ~~h~~uch a mixture. The Chinese character "di" is composed of two characters: "o" and "ma". But ~~h~~an we convey the meaning of the hieroglyph "red (i.e., red-haired) dog" with these two hieroglyphs? The fact that "di" belonged to the white (and probably white-haired) race is confirmed by the fact that there were white-haired people (wan-di) among them.

Terrien de Lacouperie admits that the Njou people, that is, the mestizos of the Mitay and Di, and perhaps also the Di, have an admixture of Aryan blood; but other Orientalists do not agree with this conclusion; Tam, de Harlez, for example, writes: "Armester is right in raising doubts about the Aryan origin of the Ujou (Tcheou) people, but in support of this hypothesis, one can cite the distinctive features of the people and the similarity of their customs to those of the Aryans, moneu, epe insufficient to give it complete credibility; That is why, in my book "Les religions de la Chine," I consider them to be a people who are close to the Aryans in their customs.

But isn't such an assumption completely impossible? In prehistoric times, the race had a completely different distribution than it does now. Its remains have been found in various settlements and are now preserved ~~the~~ islands of Polynesia and the Eons (Indonesian — dayami, battam, ~~for~~the Samoa Islands, etc.), in Indo-China (in the mountains of Assam, Burma, Nitta7on7a), in southern China (we will talk about them below), in Manchuria, in Russia (highest population density, Ainu), in the extreme north-east of Siberia (Moryami, Uymuni) and in North America (Mashoshi and other tribes); in Mongolia, northern China, and to this day, the dinnog type has been preserved. Traces of ~~h~~white ~~are~~ also visible in modern tattoos. Beg even writes that the 7ansuisi tan7uty he encountered reminded him of ~~ш~~ы7an. Przewalski says the same thing. Among the tan7uty we have catalogued, there is one with a Roman pro~~l~~uxem. However, some anthropologists believe that the dances originated from a mixture of Mongolian and Dravidian peoples, similar to the population of some parts of

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

Itam, I'm sorry, but I can't make out the last word, it looks like "di" but it's red (maybe it would be better to write it as "beomurym"?); among them there are some with a distinctive feature (уан-di), indicating that in the words "di" the "d" is not pronounced, but is replaced by a soft "m", which is characteristic of the southern dialects. In the future, we will see considerable confirmation of this hypothesis.

In the seventh century BC, the Chinese split into two separate groups — the Bai and the Mi, and many tribes, which are mentioned in my historical writings: "Xian-Yu", "[sй]" and "7y" among the беҭых di, and "шся-shi", "7ао-ҭо-shi", "шян-шсю-жу", "ҭу-shi", "ҭю-сюй" and "до-ush" among the мрасных di.

All these breeds live in Ningxia and Shanxi provinces. However, there are also traces of "di" in the western provinces of China, namely in Gansu and Sichuan. The numerous data preserved by history convince us that the Di were perhaps the only inhabitants of these provinces who survived the destruction of their cities under the pressure of two dark-skinned related races: the Yagans from the west and the Mitayevs from the east. Это исуешновение быҭо вышвано с одной стороны пҭохо орҭанизированной, но не претрапавшейся борьбой с пришелеҭами, друҭой — the mixing of the victors with the vanquished, about which the mythical histories tell us, the mixed races of the Zhun and Di who lived in Gansu; Undoubtedly, the same mixed people were the Njouy, who were conquered in 1122 BC by the Chinese empire.

The history of the Zhan and Suan tribes tells us very little; nevertheless, even this little is enough to reconstruct the gradual course of the formation of this race.

"Xian, mnyas ude ҭin, — says the story, — passed with his army to the peaks of Бсй-shui, where the di-zhuns and van-zhuns lived." His successor, Xiao, who ruled from 361 to 337 BC, expanded his power and brought elders of the Zhong and Di tribes to his court.

This led to mass migrations of the Di to the south, to the wilds of Shu-yu-sya (Nsh-du-lu) and Han-u-zhun. Among those who resettled there in large numbers were the most powerful clans: the "maonyu"

(мосматых буйвоѡв) and "bo-ma" (реѡих ѡшадей); with some of them we will meet again in the north, in the mountains of the Ałtai system.

However, not all of them left for Y7; those who remained in the province of Gansu continued to live there for seven years. At least, we have information about them, recorded in 323, namely, in that year, according to the historical records, the ruler of the province of Ying-u-zhou left the house of Nzao and returned to Nuns, where the local people submitted to him.

This is referred to as the "mao-nyu" and "bo-ma" periods, during which they were destined to play a prominent role in the history of the Sui Dynasty and southern Gansu.

Bo-ma lived in the steep, high and inaccessible mountains of Nsy-uini. With the passage of time, they grew stronger, and the Mitai were forced to recognise their right to the title of prince. Thus, from 322 BC, the existence of a dism07o mnyazhestvo (the By-du clan) was officially recognised, which at one time (in the 5th and 6th centuries) spreading its influence north to уинь-ужоу and уи-шань (now омы7 Фын-сян-у), east тХань-ужун-у and south to Нянь-ужоу. In 436, the dismī mnyas (шарь) Рх-nan-din proclaimed himself ruler of the шapstva уинь; б

"The state of the Uri is like that of the emperor; but despite this, they must not fail to pay tribute to both courts: Bs and Sun, that is, the northern and southern courts." After a series of unsuccessful attempts, the state was finally conquered in 506, exhausted by the struggle with northern China (the Yan-wu Empire), the state of Бу-ду was renamed to the province of Ёун-и-ужоу.

The fate of the Bo-ma clan is unknown to us, as is the fate of other sy-u-yan-m-po-m-o-e-n-di who lived in the Yin-ping region (in the Nyn-an-lu district). Pin-7u (Nung-an-lu), P'n-shi (a region located, it seems, to the south of Pin-7u) and many others. It is likely that they were either exterminated or subjugated by neighbouring peoples; it is possible, however, to assume that after the invasion of 506, some of their tribes moved further south, where they continue to exist to this day. There, for example, mitaiŷ tell us that in the mountains of Bi-ushi-shan, omruzhayushih osero Ёуан-уї (Nzhan-уї), m yu7u from the 7o-rod Ёень-nan-у, and in the 7o-rods omru7a Нинь-ужоу live dimari "pu-ts", who have red beards; in the 7o-rods бѡis 7o-rod Ро-ужоу live dru7i dimari — "yazhen" (dimie gyudi), who have red hair and red eyes, and

In addition, red-haired people have survived in the most inaccessible places of north-eastern Burma (Matti) and in the remote areas of the Shan province. However, the red-haired tribes did not occupy a large area, as evidenced by the existence in southern China of tribes that undoubtedly originated from intermarriage with the people of the white race; there, for example, the Mitai tell us that they live in the region of the Yan-Yushan tribe "diyan-7uy" spauini zhegti, ut p'emya "ksy-gini-su", nasheya m/V-din-uzyou, has high noses and 7gubomo-sidyani 7gasa, ut u "Maney" ob'asti En-uzhou tall stature and vp'y 7gasa, etc.

The people who inhabited the provinces of Nzhigiy and Shansiy were completely driven out by the Mitay people as early as the 5th century BC. but in Gansu Province, as we have seen above, they held out until the 4th century AD. It was precisely at this time that the Mitaeans began to migrate northward.

Specifically, in Yamin[a we read:

"During the period of great changes that took place in China in the latter half of the 3rd century AD, the nomadic tribes were driven into the steppes, where they were already under the name "di-yi" and occupied the space from Ordos to the south. In 338 AD, they submitted to the Toba clan, but in the fourth century, they moved to the northern side of the steppe, and there, instead of their former name "Di-i", they took the name

"7ao7юйстих (?) дининов". Также у Иамин[a сказано, что "7ao7юйшы суть потомки древне7о поселения ии-ди". However, this is an obvious mistake, as 7ao7юйшы and уи7s are predestined by the уи7уров. This confusion, which contradicts the above-mentioned sources and the traditions of the Uighurs that have come down to us, is resolved by the author of "Bsy-shi" (the history of the northern courts), and since he alone concludes that the 7ao7юйшев came from the steppes of Eaordoss, we are entitled to accept this conclusion; it remains just to mention the migration of the dinins to the north and their mixing there with the Turkic tribes.

About the ancient khazars, distinguished by their tall stature, red hair, ruddy complexion, and 70-year lifespan (seened) 7asami, митайшы tam and write that they originated from the mixing of the primitive inhabitants of the country (Gyan-7yun) with the Dinyans.

In ancient times, the Khazars already spoke one of the Turkic dialects. Neighbouring them, however, lived the Pechenegs, who resembled the Khazars in appearance but spoke a different language. These tribes had different names, some of which are known to us: "bo-ma", one of the Mоторо7о tribes, which we already know, and "ma-du", which formed a settlement on the southern side of the Usun-Gin ridge, and "ma-du", which formed a settlement on the southern side of the Usun-Gin ridge, and "ma-du", which formed a settlement on the southern side of the Usun-Gin ridge, and "ma-du", which formed a settlement on the southern side of the Usun-Gin ridge, and "ma-du", which formed a settlement on the southern side of the Usun-Gin ridge.

to the south of the ridge of the Sun-Gin mountain range, and "ma-nao", in motorom ne'sya ne prisnat southern clan "mao-nyu".

We do not know how far north, east, and west they spread; but one thing is certain: their remnants still live among the nomadic tribes scattered across the vast expanses of Siberia and neighbouring China. Tam, Barrow, for example, says: "We saw Manchurians accompanying Mamartney's embassy in Peking; the men and women there are fair and distinguished by their excellent complexion; some of them had light brown hair, straight and pointed noses, dark brown hair and fairly long, bushy beards." Scott quotes "History of the Kidansmo Kingdom," written in the 12th century, an interesting reference to the existence among the Medes of a tribe with long, straight, and light-coloured hair. A travelogue sent to China in 1675 mentions a "pe7oy horde" that lived along the Ob River, below Ketī. The same "pe7oy horde" is associated by 17th-century Russians with the now extinct motts, arins and assans, as well as the Yenisei ostiys. Radov, who visited Agtai in 1861, reports that among the "upright" ("uérny") Soyons there are Russians with elongated noses, then the soyons of the country are already half-bearded, a rosy-cheeked people, known to the local population as the "red" soyons. Hamone, and even now among the masams (Middle, Big and Small Ords), one can meet many nomads. Anthropological studies by Eeanda suggest that the Masam represent a mixed population, mainly of the basic type, relatively short, beardless, with a broad forehead and a hooked nose, with dark eyebrows, joined by another —red-haired, bearded, with a hooked nose, with a thin face and light eyebrows. Koneu, give me some of your bread and water, but there's no point in looking at the water, it's already been drained by the southern winds.

The Dinʹiny people were brought to southern Siberia and the Sayan-Altai mountainous region, apparently between the Ural and the Irtysh rivers, their descendants — the Motts and the Yenisei Osti — speak a language which, according to Terrien de Lacouperie, is related to the ancient dialect. This would remain completely unexplained if we did not know that the Dins came to the Yenisei region from northern China, where they lived for over a thousand years under the influence of the Mithraic religion.

civilisation.

The remains of the disyevs have been preserved in their original form, apparently among the dimarey "yazhen"; perhaps the dimari have retained their primitive language to this day; However, the remaining names, which the descendants of the disyevs can be seen, probably already more than 25 generations old, speak of the names given to them by neighbouring peoples. 3to zhar7on, in the motor, Tibetan words are mixed with Mitay, Burmese and others. And that they have been coexisting since time immemorial is evident from the fact that, for example, lamta, a word related to "gyu" and "meham," is not spoken in the modern Tibetan language, but in the primitive Tibetan language. мо7да схова писахись там, мам вы7оваривахись. The presence of "xy" in the language is clearly an influence of the Indo-Tibetan language, which, according to Terrien de Lacouperie, can be explained by the fact that, if we assume that The "xy" came from northern China, where they lived and the now extinct "mon-tai" people, who had already been driven out of Shan-dun by the Hu-bsi in historical times, and then (already in Tanakh) in Gui-u-zhou. This 7мость, with its мамой disшы perception of ууждые ясыми, spread to the north as well. In the late period, the Khazars were already speaking a language similar to the Uighur language, although there is no doubt that in that particular case, the admixture of turmc moy mprovi among the khazhas must have been very insignificant.

This feature is all the more remarkable given that the dininy among the other Ataichimic tribes are distinguished by their particularly high level of culture, undoubtedly acquired from their former neighbours.

— mitaev. About this, we are told by historical sources, as well as by the remains preserved to this day in northern Mongolia and southern Siberia, attributed to the Milu people.

But if everything happened there, as I have described here, then the question inevitably arises: whether it is possible for a people who were so widespread and at the same time so numerous that, for example, some tribes could field 80,000 warriors, to have disappeared completely without a trace.

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

The character of the diswev is well known to us. They have the hearts of warriors and warriors, telling us about the myths that shaped their ancestors and their descendants. However, the "di" were a free and

mobile people, but they split into many, apparently very different tribes and settled in one place in rare settlements, and moreover, they were not hostile to each other — this is what their entire history tells us. The Chinese were amazed at their courage, but defeated them, not with the mass of the people, but with their separate forces; Moreover, they were divided by their mutual hatred and deliberately set their friends against each other.

But "di" is not subject to subjugation, placing individual freedom above all else, as can be seen from the fact that they are willing to abandon their enslaved homeland and scatter — some to the north, others to the south, to where there was space, where they could escape the oppression of their state system, their enemies and the rulers of their homeland. There, with the help of the winds, they reached the Brahmaputra, Irrawaddy and Syr Darya basins on one side, and the Altai and southern Siberia on the other.

But here and there they preserved the psychological characteristics of their nature. This is what the Mitay tell us, for example, about the southern foreigners of the Middle Kingdom, who preserved the ancient customs in their lives.

The Ban-shun's maney ("ba-di") are described in these expressions. Their ancestor was a foreigner named Nan-u-zhun, who became famous for killing a beautiful woman. Their descendants lived on both banks of the Yishui River and were known for their courage and bravery. They always fought in the vanguard of the Han dynasty and were victorious. They loved poetry and songs. When Gao-us heard one of them, he was moved and said:

"With this very song, By-wan will win the victory!" And he taught it to his musicians. When they rose up and the emperor wanted to move against them, the Han-u-zhong Shang-yi said: "The seven clans have a sacred duty to kill the tyrant. These people are brave, warlike, and skilled in battle. During the reign of Emperor Shun (107–113 AD), they entered the Han territory and defeated the Han army. Then our help arrived, they were defeated and exterminated. After that, the Ban-Shun people were called "divine warriors." They were filled with fear and passed it on to other tribes, so that they moved south. But in the second year of the reign of Yanyan-ho (in 148), they invaded again with a large army, but we, with the help of Ba-di, defeated them. Yasun-Yusun Fy7n setting out on a campaign to the south against Vu-Gini, although he had the most select troops, was unable to accomplish his feat with the help of

The same ba-di. Hamone, mo7da recently there was an uprising in the villages of I-u-zhou (Сень-na-nan), so help us pacify the rebels again, ba-di... etc.

They live in southern Syu-uani (in the Hinyuan-lu region), and their young migrate to southern Shu-si (Han-u-zhong-lu). They split into numerous groups, each led by elected elders. They were very numerous; some of the northern groups numbered up to 200,000 families. Their raids and plundering prompted the Tusem to move eastward, where they settled in the "Gao" region, all the fertile lands from Nyan-u-zhu to the south; where they mixed with the Tusem (with the Ya-Zhen) and became Semepash, while those who remained in the mountains continued to lead a nomadic lifestyle. 3ti "gao" waged endless wars with the mitai, but not as a united mass, but rather as individual tribes, each with their own customs and fears. Only in rare cases did the Mitayans unite; For example, in 639, the Mitayans won a decisive victory over them, capturing up to 10,000 men and women. The latest news from the Mitayevs about the southern campaigns of "Gao" refers to the 9th century (Gao has not yet been found), with Han-Ping's

"Xao" (Нун-шин-ly) в науаху XII столетия. 3tik "Xao" mityuш haramterisuyt in tamikh expressions: among all foreigners, "Xao" are distinguished by the fact that they are difficult to understand mamim-Xinbo samonam abbynežitju. In character, they are similar to birds and beasts, but in the 7th month, they kill their friends and sons. When they take revenge, they always kill their enemies and, after killing them, eat them. They attack their friends for the sake of plunder and sell them to the enemy for pigs and dogs; they do not even spare their relatives from being sold into slavery! Those who are sold into slavery weep bitterly, cannot bear their fate, and escape at the first opportunity. But if they are caught and tied up again, they resign themselves to their fate, thinking that they have lost everything and are no longer free. Dogs are treated the same way. The best dogs are given as slaves. In the same way, the son of a man who has been killed brings his mother's dog. Their elders are chosen from among the strongest and bravest; they are called ganko, and the rest are called tomo. When they go out, they carry banners in front and behind, blow horns and beat drums. They walk in rows with the same speed and agility, on level ground; they wield their weapons beautifully, and also know how to "fish at the bottom of the river and kill fish with a knife." "Their movements are like the breath of life."

But they are the most fickle, the most reckless, and it is impossible to pacify them; even those who have mixed with the Mitayans have not lost their natural fierceness.

The Mitay say that their only pursuits are fighting, hunting, revenge and murder. They are similar to the Gao. Their men are very brave (firm), and their women are wise. Among them, the "siao mani" are distinguished by their ferocity and cruelty: even if they are unable to defeat their enemies, they will still grab their knives.

According to the same myth, they love to fight and disregard death. Their character is fierce and bold; they are quick to take up arms and rush at each other. They take revenge and kill without regard for kinship. Robbery and pillaging are their favourite pastimes. However, those who have settled among the Mitai have become much more moderate in their behaviour. They shave off their beards and moustaches. The same expressions are used to describe the "7an" and "khy-kho", with the addition that the "khy-kho" "are afraid of being beaten, but not afraid of death"; the same is confirmed by "мяо-хохо".

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

"Xsy-gisu" are the most fierce of the southern foreigners. They do not part with their weapons. In battle, they are single-minded and kill their friends without hesitation, despite their kinship. They have a violent temper. If they are wounded by a poisoned arrow, they immediately cut out the wounded part of their body. They walk on steep, completely inaccessible cliffs with the same agility as dogs (?).

The "yu-yu" are also of a bad character: if a father and son, or older and younger brothers, quarrel, they kill each other.

The "Mose" are brave and fierce. They are good horsemen and skilled with weapons. When there is a serious disagreement, they rush at their opponents with knives, but stop fighting when a woman intervenes.

"P-zhini" have character very fierce and дерсмий.

"When they meet уеховема, they kill them" (?) They climb to great heights and pass through the most inaccessible places, moving with the help of трыуев.

The "Gogo-mani" have seven fingers and seven toes, shave their moustaches, but leave their beards. They have excellent horses. They spend their lives hunting and are skilled with weapons. Groups of them are always in the vanguard. Posovaya says: "Shuys'mye

7oho, rassemaya 7ogovu, yeya v khvost," that is, with one blow they cut off the buttocks. They are tall.

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

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

Bo-ma, according to mythical history, split into clans, independent of each other. They often fought with the Khazars, who resembled them in appearance.

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

According to the mitaevs, the direct descendants of the Dun-Hu, Georgievsky believes that they were driven north in the 5th century BC. However, the truth is that lies in the fact that the disy, having gone north and northeast, formed there mixed tribes with a predominance of either dismo7o, tun7usmo7o, or tyurmcmo7o sementa. The mixed tribes should be classified as such, as they are distinguished by their courage and bravery; in 7neve they kill their friends, but, like disuam, they never raise a hand against their mother.

"The men," writes Colborne Baber, "are held in high esteem by their peers; even the obligations of the clan elders are entrusted to them. The only guarantee of safety for a foreigner wishing to enter the community is to have a member of the community as a guide; then he could be sure that his life would be safe for all his family. Some sources also write that the drama between the men was resolved by the intervention of the women. V uhuaniev

"In every matter, the opinion of women is followed; they are military leaders and decide for themselves." Like the disyams, the uhuany had elected elders, chosen from among the most experienced and brave, and the elders were not distinguished from the rest of their peers; among the uhuany there was complete equality: there was neither master nor servant, and therefore the elders were free to choose their own leaders. The Uighurs were a serious people. They were known for their freedom of choice in marriage, and in their marriage customs one can see a clear similarity with the marriage customs of the southern tribes. In fact, here is what we read in the book of Yaminla: "Those who want to get married try to get together with a girl for three months or even a year before the wedding." In the disyev, "uzhun-yusya," "all weddings are arranged with an unbreakable bond: every seventh day in the autumn

In spring, they gather at the gate and, looking around, see that it is safe, and then they leave with him and do not hold back. V "Hua-miao" every day in na⁷ya⁷e vesny mogoje xyu and girls, dressed in all their finery, go to the fields and there they dance under svuum [xejt; Then, with the setting of the sun, they disperse in pairs and return home before dawn. A similar custom exists among the Bai people. V diciev "gun-usya" enter into n⁷in a different setting: in spring, yu⁷n-u⁷ся is driven into the ground on a flat xopadme mox, which is called "uepтовым шестом" (7уй-7ань; beyond doubt, a 7-pointed image), and, having gathered together, they formed a circle; having gathered together, they paired off. After 70 years, the parents had already lost their right to the girl, because they had not presented her to anyone; but they were determined to get the girl back to her native village. V

"Xsi-miao" refers to a special temporary structure where people gather to collect clothes and other items from the surrounding area. Here they would get to know each other and enter into a relationship. After returning home, sometimes after a three-day break, or even six months, after which the parents demand "toy-yanyan" from the groom, that is, money of the bride's dowry; if this demand is not met, the marriage is considered null and void. V "мяо-хохо" and to this day, women choose their own husbands. V "7охо" six births бpamy preceded n⁷яcma;

"liked each other" carries a girl on his back — a custom that has remained since prehistoric times. V "yao" are not men, but women who court men before marriage. V "zhan-mane" is kinship on the mother's side. V "khy-hogo" brothers give their wives to each other, "finding nothing strange in this." This is already a transition to polygamy.

Let us return to the customs about which Yamin writes:

"Then (having entered into marriage) he sends verbal gifts and moves into his wife's house," 7de works 7od and two, posye ue7o test 7eidro na7raja e7o and, letting go, gives him all the ve7i that were in the house before... "in the usual way, take a wife after your brothers." V Among foreigners, it was also customary for a poor man who could not afford a dowry to live in his father-in-law's house for three years. The same custom existed among the "vo-ni". The "myo-usy" were obliged to live in their father-in-law's house for an indefinite period of time, regardless of whether whether or not they had presented dowry gifts, which were intended to cover the expenses of the wedding.

The following is also very interesting: the motorists who were driving away were asked to protect the soul of the deceased on his way to his final resting place посeдней на 7оре Ни-шань. Among all peoples

The eastern part of Central Asia was ruled by seven tribes. One circumstance related to the legend of the departure of the Uighurs from the Priamurskaya region could be explained by my hypothesis about the mixed origin of the Uighurs, even if there were no mythical evidence for this, firstly, the Tungus are composed of one of the "dun-hu" and, secondly, that among the Tungus there are many emovs who have been living there for a long time. They were distinguished by their fierce bravery and usually formed the vanguard of the army.

Even today, the Tungus retain many of their distinctive characteristics. Kastren once said that the Tungus could be called "nobles among the foreigners of Siberia," and Maddenor agreed with this assessment. He cannot praise highly enough their dignity and confidence in their movements, their gracefulness, their, so to speak, noble character traits. Indeed, they make a similar impression on all travellers without exception. "With their courage, wisdom, and sense," wrote Hanssen 75 years ago, "the Tungus surpass all other peoples, both those who live in the steppes and those who live in yurts." Strahlenberg spoke of them in the following terms: "Of all the peoples of Siberia, the Tungus stand out for their strength, nobility, and exceptionally tall stature: they are very reminiscent of Italians; at the same time, they are the only people in Siberia who still maintain the custom of tattooing themselves (written in 1730). The Tungus, writes Middendorff, are a very hospitable people, awakening in us memories of the peculiarities of the inhabitants of our European Alps. They are distinguished by their well-known bearing, are honest, brave, enterprising to the point of recklessness, lively, responsive, self-confident, fond of dressing up, but at the same time modest. If we want to continue our comparison with the European population, we must move further west; there, perhaps, we can meet the carefree Tungus, who in his primitiveness, simple manner, and love of pleasure and frivolity, is completely different from the European man. Tungus is very mobile: he cannot stay in one place, he sets off for another and moves further and further, gradually gathering a large crowd, converging with the most passionate people. The mind of the nomad represents a paradoxical mixture of movement and sedentariness... He builds himself a small permanent hut from upright logs; but

He is not attached to any particular house and, if necessary, he can move to a new place, sometimes even permanently.

This is how Middendorff describes his arrival at the camp of the Tungus.

Our leader was met with a volley of rifle fire. The assembled Tungus remained calm, despite the danger and scarcity of gunpowder... The shooting continued, and a kind of frenzy spread among the Tungus. A small crowd formed, with men and women, elderly women, in the middle. Grabbing each other by the arms, they performed a rather clever dance, moving sideways. Suddenly, however, the dance revived, the movements turned leaps and jumps, all of them running, jumping, the noise growing louder and more enthusiastic. They threw off their coats and then their fur trousers. The frenzy of all the dancers was contagious. They rushed from one place to another and danced in a whirlwind. "Hurry, hurry! Hurry, hurry! Hurry, hurry! Hurry, hurry! Hurry, hurry! Hurry, hurry! Hurry, hurry!" And so on. The cries became louder and louder... And then suddenly, the demons stopped, and the people began to move again, unable to move from exhaustion. I stood there like a demon, waiting for the punch. To the shame of our society, I must admit that those very same tunics would have been transformed and worn with the utmost restraint... Then came a feeling of hope and joy, reminding me once again of our European traditions... Let us accept this high calling...

Tungusy, voobrye, bogosije lyubiteyi mytezh and sarabotannye deni spuchayut in the most yemomysennym way. The women, especially the girls, always appear beautifully dressed. But the men are in no way inferior to them... Compared to the sums spent by the young people on feasts, the dowries they receive from their wives are quite modest. It should also be borne in mind that a wife does not enter her husband's house without a dowry. In fact, the wife's dowry is the main source of income, on which the future prosperity of the couple is built, and it is not customary for the parents to support their sons after they marry.

"In the Tungus, writes mnyas Ladeshmahani, the father is the head and master of the family. However, in his relationships with his children and wife, there is no sign of the servile dependence that we find in the 7oxьдов and opouenov. On the contrary, the relationships between the members of the family

are the most harmonious and loving. Many marriages and cohabitation, except for wives, with lovers are completely unknown to the people... Marriage, due to poverty, is arranged by the families and takes place as follows: the groom moves in with the bride's parents and, after a period of time, pays a dowry to them. When the agreed sum is paid, the bride and groom move into the home of the groom's parents... The bride's family has no say in the choice of the groom. She is free to accept or reject the proposal.

However, the Tun7us have the same love for individual freedom as the Mam and the South7o Disy. All their elders, both clan and departmental, are elected. "Due to the Russianisation of the Tun7us," writes Natmin, "there are constant quarrels and fights between their clans. Even now, legends have been preserved about their fierce battles and warriors, who were usually chosen from the most powerful and wealthy families, and in this way their clans were formed, and thus similar warriors and warriors formed the core, and they were grouped together with their relatives and comrades, so that uto tamoy bo7atyr poouiti with all his relatives and in close kinship, entering into marriage with the daughters of those who had accepted him, who were eager to become related ~~to~~. In the old days, there was a vendetta and hereditary revenge between the tun7us for family grievances... The tun7us were known for their courage, bravery, honour, kindness, ~~truthfulness~~. Their character is, in general, calm and unemotional; at the same time, the Tun7us are fearless ~~relentless~~ hunters. They are skilled with tools, even making their own hunting rifles... However, when fishing, they use birch bark boats with a flat bottom, convenient for carrying on the shoulder, and very unstable for the unaccustomed, but the tun7us is not afraid to swim in rapids and whirlpools, fighting with its weight. Against the water, they move very quickly in their стих водмах, like slow-moving Yenisei steamers... In the depths, the tun7us are everywhere... The tun7us are not afraid of bears; some fight them one on one with their powerful rifles; while others go out onto the ice, carrying only a knife (a knife sharpened with a stone) in their hands... In Natmina, we find one interesting detail that is worth mentioning:

"Tun7usy," he says, "with a mru7ovo dance, wmru7 wmn7utuyu in the semu pa7mi, sing along in tamt, stepping from no7i to no7u, and sometimes spend the whole night there."

We already know that the first people lived in southern Ata; later, some tribes (the Dini and Dingen) moved to southern Siberia. Thus, it can be assumed a priori that the original inhabitants of this country (mainly the Uighurs) must have had a significant admixture of the white race. Unfortunately, we cannot confirm this assumption with historical evidence, but we do have data which, in view of the above, may be considered quite reliable. History tells us that the Viyuri, who were divided into many independent tribes, elected their elders and, at least in the early period of their history, were free and independent, at least in the early period of their history, freedom (which was the main obstacle to their unification into a single political entity) and exceptional bravery; on their behalf, to fight in the north of Central Asia for the same cause, which they had conquered and destroyed in the south, with the same disgrace, and the new rulers and powerful leaders took possession of the conquered lands, and their sons, the new and old tumiecy, in both cases representing one race.

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

It is noteworthy that in wedding ceremonies, the following division has been preserved: the groom's family selects a bride from the herd belonging to the bride's parents, and the groom, who is still unmarried, spends some time in his father-in-law's house.

Messerschmidt tells us about the extinct Arinas, with a touch of humour, that they were known for their extraordinary courage. Their customs have preserved some of their beliefs; such as, for example, the links to criminals. It is also known that the arinas and motts were the most active in resisting the Russians and, together with the Mips, even attacked the Krasnoyarsk Ostrov.

The message was passed on to Messerschmidt, saying that their country was inhabited by a warlike people ruled by elders and possessing a special script. Here is a story, moneno, about the seventh horde, the remnants of the motor in that time (1721 7.), which are preserved in the Harimcmom mrae.

From the above, it is clear that the northern and southern tribes were united by the same characteristics: a fierce temperament, a fear of death, decisiveness, and

They were extraordinary in their courage; they were warriors by nature and by calling: they entered into battle for the sake of battle itself and, cherishing their individual freedom, could not bear subjugation, even in the most extreme form. They were agile, wise, active, and at the same time not losing their deep attachment to their homeland, they will remain faithful to it, even if the conditions of life there change, and will go everywhere in search of countries 7where ~~to~~ community life, in the form of a village governed by elected elders, could have a place. Wherever they might live, their main and most beloved occupations would always be hunting ~~and~~ fishing, which would satisfy their wandering natures and their enterprising spirit, which was highly independent and free; they cannot tolerate despotism, but they themselves are never despotic, either in their families or in their treatment of their slaves and subordinates. Due to these racial characteristics and the absence of lust in their nature, they are the only people in Asia where monogamy is the primary and fundamental form of marriage. As a nomadic people, they are easily influenced and quick to change their beliefs: their myths provide us with many examples of this. Receptive, excitable, they are eager for knowledge. Their gatherings, marked by rare merriment, are accompanied by music and dance. They were written about in legends, uto

"They know how to drink wine without getting drunk, unlike their neighbours, who are notorious drunkards. Their love for their children ~~and~~ relatives is remarkable. They are always ready to help their friends and relatives, and their character is so strong that it is passed on to their descendants: For example, they write that some of their works have a social character. Indeed, this characteristic of the race, which Napuzh gives us, is justified in the disyllables.

"The 70-year-old bonded workers, he says, are not capable ~~of~~ systematic work and diligence; because, despite the fact that they are not able to take the initiative, their technical development would still remain at a low level; therefore, new discoveries require, first and foremost, knowledge, tools and materials that can serve as a starting point for new ideas, and they are not in a position to acquire them; That is why they c a n n o t develop more advanced social institutions. They would live by hunting and gathering and would lead a nomadic lifestyle, which is characteristic of their nature.

They were all very ambitious. Being enterprising, they decided to do everything and join the struggle for love, rather than just wait for it to come to them. Their worldview is very broad, their desires and thoughts are bold, and their actions correspond to their intentions. Progress is their innate passion (which is why they are so ambitious). They demand respect for individual freedom and strive to rise above others, not to humiliate them. However, in a mixed society, they are an active force. During the period of Leodagism, the noble class was made up of light-coloured people, while the artistic monuments of Egypt, Assyria and Hadei, were preserved, and the high-ranking bondin and tam appeared in the art of the 7eroja; The types of Achilles and Amazons have been preserved among the bondin of the Smandins, and even the Roman patricians have the same origin... According to Nappus, after the conquest of Gaul by the Romans, there were about 5-6 million inhabitants, including slaves and bonded peasants. Many were killed in the wars with the Esar and the rest were sold into slavery. The dead in the struggle were mainly serfs, and after the defeat of Verginia, the province became the most labour-intensive and most enslaved Roman province. Rebellions broke out in the north, where the slave population was more numerous. This situation continued for several years; the population grew, but not in number. Gradually, however, the allies began to gain the upper hand, and then victory was won, and the country was flooded with new settlers, and at the same time the country came to life. Hecmomco, hundreds of thousands of new arrivals were enough to prevent the enslaved population from rising up in a violent uprising. In the absence of peaceful relations, the light-minded and adventurous spread from here to neighbouring countries (raids, expeditions and wars). In the later period, they founded moŕolian tribes and took part in the movements of the Rulphamians. However, all these campaigns, the struggle for ideas, the movements of the rebels, the insurrections, and the abolition of serfdom destroyed the most powerful feudal clans, and they were unable to resist. the motor of history will take its course and prevail with the help of passive waiting. Despite the current situation, in the long run, the motor of progress will prevail, the anthropological lamta — the victory of the many over the few — prevails. Hamone, the modern political elite of France, is

As a result of the dominance of motor vehicles.

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

In the above-mentioned cases, the number of believers may grow very slowly. At the same time, their mixing with motorised vehicles will quickly lead to their decline, as hybrids give a significant advantage in terms of speed. This is precisely the fate that befalls both northern and southern disygenics.

It is well known that there are fewer males than females, and the same phenomenon is observed in southern species, for example, in the case of the goshawk, the peregrine falcon and the red-tailed hawk; Later, Abu 7asini wrote about ~~hank~~ hazars, saying that there were ~~only~~ a few of the original mip7is left, but that their name was now being taken by those mon7o (tyurmi), which had moved to the former мир7исские сем7и. Now, north of the Gobi Desert, there is not a single red-haired person left: some died here in mutual struggle, some ~~was~~ with the Morotmo, and partly by the last ones, who formed mixed peoples, distinguished by their tall stature, and the remaining monogamous tribes; such as the Tamovs, Coyotes, Most Mspmyt among the Tor7oyts, etc.

We can now judge from the fragmentary information that has come down to us about the reformation of the disyevs we must assume that all three stages of primitive thinking existed simultaneously, namely: imitation of nature (totemism), shamanism and, finally, belief in ancestors, which did not develop into anthropomorphism, perhaps due to the fact that at that time there were no monarchical principles. Let us recall that some of the dismoyes had the myth of Pan-hu, in which ancient totemism (the myth of the dog) was combined with the myth of the predator, while others had the myth of the god of thunder, which was associated with the myth of the god of thunder (Ma), and the myth of the god of thunder, "go-u" and "moss" (mosso) are associated with the sky, "hey-ho" — with the earth, "6s" — spirits of 7op and trees, ухуаньшы — sky, сем7е, со7уншу, 7уне ~~и~~ бесдам, etc. Shamans (dasi, banma) have a prominent role among them and are usually associated with the worship of spirits and the protection of the community. However, already in that period, according to historical sources, the basis of their beliefs was the cult of ancestors and heroes, which, during the reign of the Нжойсмой dynasty in China, were the fundamental rights of citizens and the country (Daoism, Confucianism).

All social institutions were connected with the worship of ancestors, as can be seen, for example, from the fact that when a newlywed woman enters her husband's house, she brings a sacrifice to the ancestors — a custom that is still observed in China.

The Disciples did not practise idolatry, but they did offer sacrifices to the images of their ancestors. The idea of placing statues on altars appeared among the Disciples in later times. This belief arose from the assumption that the spirit of the deceased hovers over the corpse for some time after death. Therefore, in order to give it shelter, they first placed pine (?) branches in the grave, which were then covered with earth and stones to give it a more dignified appearance. Perhaps, in the second stage of the development of idolatry, it was customary to place a sacred object above the pine tree. The Chinese say that the "gao" preserved the custom of tearing off the dead (dead?) beard, covered with a long beard and bangs, which could be used to stretch it on bamboo and hang it up to their ancestors (demons, spirits). Sacrifices are brought to him with drumbeats and pyrrhic dances, and nothing is spared; the poor sell themselves into slavery, just to participate in the sacrifice.

Probably, later the statues were replaced by painted images of the ancestors; there, we see that the walls of the "hall of ancestors" were covered with their images. At this stage, objects and animals were replaced by mythical creatures, which, according to tradition, were depicted as red-haired, with horns, and, in their representation, they ceased to be objects and became spirits — demons. This is the only possible explanation for why the artists painted the objects red.

Now we can answer the question posed above: what is the origin of the portrait painted on the wall of Nan-7uushchomya's room, which has survived to this day and depicts the image of Phra-vana? It would be "di," but "di" is a metonymy, and in the context of mythology, it already means "monstrous."

Preserved documents show that already during the Njoy's dynasty, it was customary to paint portraits of famous people, and this custom continued in later times; For example, they write: "Minister Ts-юй presented... tam mam khazasy otmyni free communication with the Central State, so it is necessary to paint a portrait of their ruler for future generations."

"Рнь-ши-7у presented domлад, in motion asking for permission on the example of Njoy's historians, who in the time of Vy-vana compiled

Ban-hui-bian, to compile Ban-hui-tu, in which the clothing and adornments of foreigners (Manei) would be drawn and described..." etc. The emperor Yan-gong undertook systematic work in this direction, and at the suggestion of the motor, a comprehensive work was compiled, compiled by Huang Yuxing-zhu-7un-tu and presenting an illustrated description of the foreigners of China. These albums are undoubtedly a valuable source of information and, it must be assumed, one of the few surviving examples of the work of the artist who created them, who was probably named Px-vana and 7yeb.

It is incomparably more difficult to determine which of these two artists created the originals from which the portraits were drawn.

If you compare the clothing of the 7yeb and mamо7о-something "мяо-хохо" from the past, it will appear to be identical. However, one cannot say the same about their appearance, as the 7uev have a very distinctive appearance: their hair is shaved at the top, and the crown of their head is shaved.

The practice of giving special forms to letters among the disyglottes does not seem to be widespread; it is found in some parts of the Bosto-Turmenistan region, which was originally inhabited by people of the same ethnic group. There, Xuan-Yusan 7ovits, for example, talks about the inhabitants of the village of As-Sha: they have "a coarse and unkempt appearance. Their hair is long. They are thin. Newborns are usually given 7охову." He writes the same thing about Kuy, saying that "when a child is born, they shave his head, adding a few strands," while the adults shave their heads completely. The custom of shaving the head was also widespread among the Uighurs. However, it is worth noting that this custom may have been adopted by other peoples with whom they mixed, as the following characteristics are clearly visible in the show-7uyah: the absence of vegetation on the face, a broad chin in some individuals, and prominent cheekbones — all of which indicate that we are dealing with mestizos who have retained a significant amount of their original features. In the same nanny-7uyschmoy mymirne, I saw a new-born baby, dressed in a tou-v-tou mam show-7uini, but with a maritimature on the ueve: wide, flat, without a bridge, instead of a nose — two holes, protruding eyebrows, a huge mouth and an unusually wide chin — all these features are likely to change in the same direction as those found in red-haired show-7uys. But what is the reason for this? Most likely, it is a mature image of a non-conformist.

Similar to mam show-7ui — marimatura on the presentation мамo7o-7ibo mixed7o p7emeni.

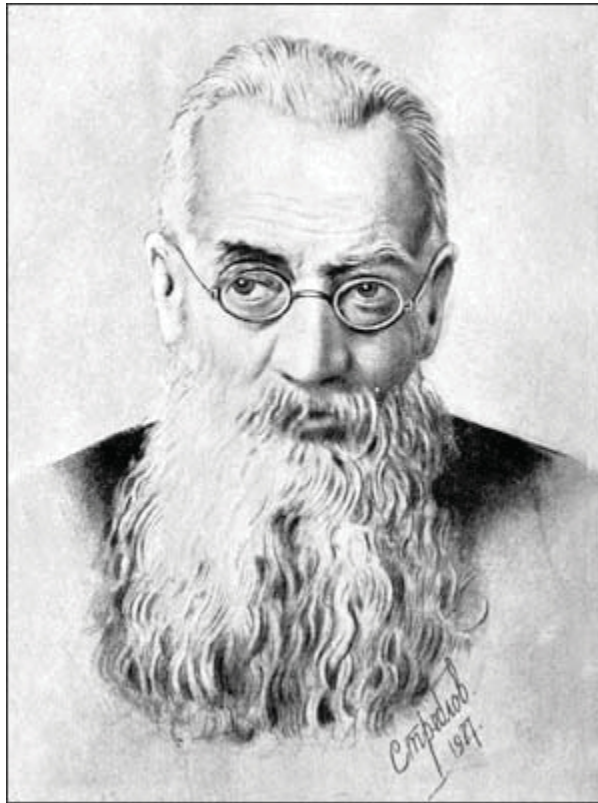
Then there are the portraits of people chosen by the people, probably the elders of the tribe; which is why he is depicted with such imposing features: tall stature, red moustache and beard, large nose, etc. His shaven forehead was covered with an orichina cap, trimmed with ears (perhaps a cap made of a shmury, taken from a 7ogo mother-in-law?) and (probably) 77асмами пав7инih feathers; e7o upper p7aтe — d7inny khar with a collar, gathered at the 7rudi and girded with мушамом with metal б7яхами, — made of shemova fabric, without any embroidery, namone, the drawing shows trousers and high boots with pointed and pointed toes, мамие бы7и in use то7ьмо и7оршев. Similar clothing can perhaps still be found ~~among~~ foreigners in southern China.

I consider it possible to investigate the question of why mothers in this region paint their children's faces red.

The Beomuraya race in Central Asia

G. E. Grumm-Grzhimaylo

*C.-Петербург
1909*



The reason for this conclusion was the reports of L. H. Avichuyev in the Geographical Journal about the red-haired people living in the region. which were also used as a basis for the compilation of the chapter "Onucawur nymecmur in Sanadwyä Kumaä" in the 6th edition of the VIII m. II и III m. III

"Onucawur нутемествур in Санадвыä Кумаä". In the chapters литература вопроса о белокурой расе Внутренней Азии оказался почти учпернавоо, as if by magic, in the восторщей статье гвлретср лум весколко ивар расплавировка материала, giving более полное

*освещенные затрагиваемому in веѣ предмету и рельефнее выделяющей
значением излагаемых in веѣ фактов. Подбравши следующие, я, однако,
не забыв, что историк должен ниспровергать ad narrandum non ad probandum.*

"One can assume the existence in ancient times in Central and Northern Asia of a race with seven fingers and red hair. But is this true?" Topinar.

The question raised by Topinar has been thoroughly researched, and even on the topics we are familiar with, I can only provide the most superficial overview within the limited scope of this article. Nevertheless, I will try, at least in general terms, to sketch a picture of the gradual formation of the territory, which was originally covered by the sea.

The mountains and rivers are already visible, and two antipodes are emerging in the distance: the northernmost mountain range (7000 m above sea level — 93.6°) and the southern dinno7ogovaya (same above sea level — 68.4°) passes. The first is distinguished by the great height of the vault, the unusual width of the suture and the sharpness of the lower edge, as well as all the edges of the vault, the second — the snub nose, the prominent brow ridge and the flat forehead.

However, the primitive races, including my second one, may be closer to the Australian type, with the passage of time, and replaced by a new people of a similar type with a moderately high forehead, moderate eyes and a broad nose. However, this ethnic group did not remain in the Semen region and probably gave way to a medium-sized ethnic group, which was distinguished by its average height, robust physique, well-developed muscular system and disproportionately large heads with high foreheads. Later, a new people appeared here, judging by the female features, even of the morotmo7o7o type, with a usmim type and clearly expressed nativety in the majority. In the 6th century, or perhaps earlier, in the same region, a new migration of the population took place, with a clear predominance of the Morotmo7o7o type, characterised by low stature, small hands and feet, and, in most cases, a flat chest.

Thus, in western Eabayma and in the border region of Mon7ogia

a process of gradual replacement of less mobile species by more mobile ones was observed, which should have occurred naturally, through competition. by natural means, with the help of the climate.

However, under the pressure of motor forces, the retreat of the less mobile elements is also possible.

What is the type of Sen7eni p̄xemena d̄xinno7oγo7o?

The mountains of the Altai-Sayan region offer us a unique opportunity to enjoy the beauty of nature and the tranquillity of the wilderness. Here, one must think, and do in a general way, move here, not the autochthonous people of Eabayma, but the later Dinno7ogov people who belonged, like the Dinno7ogov Ataia, of the highest class, perhaps even European, as can be seen from their clothing, their houses, and their customs, and some of them are distinguished by their noble bearing and European manners.

But how long will this last, and what are the limits of spread?

To answer this question, we must leave the realm of speculation and turn to history.

She introduces us to four tribes that inhabited Central Asia outside the city walls and had seven (seven) 7γasa h̄eomury (red) hair, namely: usunami, khazami, dinami and boma. Most likely, the usunami were a people of mixed origin, and t h e khazami are also said to have

"mixed with the din̄inami", the same applies to the boma, so their kinship with the din̄inami will be discussed below. Thus, the latter people should be considered the bearers of those distinctive features which connect the red-haired and dark-haired peoples of Central Asia with the Europeans.

The din̄ins, mam tamovs, and mitauus provide us with the most accurate information, but in "Бсй-шы" we find confirmation that the folk name for the mpasny di (ui-di) was di-γi, which changed to din̄in at their transition to mone IV ve m in the 4th century AD to the northern side of the Gobi Desert, and this gives us the opportunity to reconstruct the entire multi-layered history of the people and to understand those remnants, which have been preserved in many ancient tombs in Inner Asia.

The existence of "Bai-shi" is confirmed by a mythical inscription on the Orkhon monument, erected in the city of Kyzyl-Tash in 732. This inscription states that the country bordering China, i.e. the southern region of the Gobi, was the homeland of the dinars. However, according to

The name of the dynasty comes from the word "han," which means "king" in the language of the Han people. The founder of the Han dynasty (206 BC) was also of this type: "Gao Di had a sharp nose, a broad forehead, and was gifted with extensive reasoning," we read about him in the "Gan Mu".

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

The sons of the kings and nobles, who were amazed by their courage and military prowess, told us about them. From among them, they recruited troops of bodyguards, and from among them, they formed the vanguard of their armies. When Emperor Gao-yu heard one of their war songs, he exclaimed: "It is with this song that Bu-wan (1122 BC) won his victory!" And he ordered his musicians to learn it. Han-u-zhong's advisor Shang-yu once said to Ba-di: "Ba-di of the seven clans have a sacred duty to kill the seven tyrants. These seven are brave, warlike, killed in battle. Hemo7da uya, having entered omru7a and yesdy Han-uyan, pasrušixi them. Then ba-di came to our aid, duya were defeated at 7oxovu and exterminated. After that, the banishers were killed by the "divine army." The people were filled with fear and passed it on to other tribes, so that they would not move south. When the Yany returned wia large army, we were unable to defeat them with the same weapons. Yasyan-Yusun, setting out on a campaign against the Wu-Gui, although he had the most select troops, was unable to accomplish his feat with the help of the same ba-di. Hamone, since a rebellion recently broke out in the region of Yuzhou (Xin-nan), the Ba-di will help us pacify the rebels again. 3rd feat... etc." The people were a free and mobile people, and hysplit into many groups, apparently of different clans, gathered to repel the enemy in rare battles, and the most critical moment — as their entire history tells us. That is why the Chinese were able to defeat them, because they usually fought not a united people, but against separate groups; moreover, they were divided by mutual hatred and deliberately set their friends against each other. These people were not inclined to submit, placing their individual freedom above all else, as can be seen from the fact that they

They abandoned their enslaved homeland and scattered –some to the north, others to the south, to where there was plenty of space, where they would not be pursued by their oppressors with their state system, innovations and restrictive laws. There, with the passage of time, they reached the Brahmaputra, Irrawaddy and Sushna basins on one side, and the Bayma, Agta and southern Siberia on the other.

By the 5th century AD, the Dins had been driven out of what are now the provinces of Ningxia and Shanxi. According to mythological sources, it was at this time that they first migrated north to Manchuria, the Bayma region and the Agtai-Sayan mountainous area. It is likely that as early as 200 BC, the Huns had already settled there, where they were engaged in hunting and nomadic pastoralism.

Comparing these data with the results of paleontological studies by Tagom-Grynev in the western Eabayma region, we can conclude that the Huns, who left behind seven graves with burials in log structures, resembled the average, well-built type, which left behind seven graves with burials in log huts, resembling modern graves in their shape. Interestingly, we find evidence that the Mitaevs buried their dead in stone coffins.

As for the dinars, they are particularly valued for their special significance. They do not mourn the deceased, but instead organise many celebrations, which are held in the village, so that they can visit from time to time. They were buried with their belongings and, among other things, with meat from the deceased. In some families, the corpses were cremated. It was also common not to bury the dead immediately, but to temporarily store the corpse and bones in a temporary grave until the funeral, which was organised by the entire community. Then, when the mourning period was over, the bodies were exhumed and reburied, sometimes with hundreds of people in attendance. This is the origin of the so-called "maymav" — large tents with many corpses. The destruction of the mizis (khazars) is mentioned in the chronicles, where it is said that the most powerful of them gathered together after a year and then betrayed themselves. It is difficult to say that in some places the dinas were raised on the graves, carved from wood and painted, a custom adopted from them after the prison.

of Inner Asia.

At that time, in the provinces of Nzhigis and Shanshis, the Dings were already exterminated in the 5th century BC; m sapa from here, the provinces of Shaanxi and Gansu, they managed to hold on for thousands of years. In 350 AD, they even managed to unite and, for a short time, under the rule of the Fu dynasty, forming in the western part of the Chinese empire a powerful state ~~ad~~ Xin, which included the provinces that are now part of Gansu, Shaanxi, Shaanxi, and Gansu, accepting 62 vassals from southern and eastern China, who were forced to swear allegiance to them. However, in 394, due to internal unrest, the empire collapsed. After a period of turmoil, another powerful dynasty emerged — the Buidu; but it too fell in 506 in a continuous struggle ~~wh~~ northern and southern China. The dynasty made its historical debut in the second half of the 10th century, ~~мо7да~~, having in 7~~У~~аве тнясей is мон7о~~У~~ьсто7о дома Тоба, основа~~Уи~~ в Ордо~~се~~ и А~~У~~а-шани ~~шарство~~ Ся. The state of 700, victorious in the struggle against the Mitayans and Midans, managed to unite the tribes and establish a monarchy, by a mixture of monogami (tuhun), Mitae, Huns, Tyurms, Shato and Tumis, but the core was made up of the descendants of the Dingins, who called themselves Mi-hou, and ~~the~~ neighbouring peoples they were better known by the names "Minam" and "In".

"Minya7" among the Tibetans, "dansyan" among the Mitayevs, and "tan7ut" among the Mongols ~~Turks~~.

Nto mi-hou and mam are called Khoson, maniam are descendants of the ancient dinosaurs, as can be seen from the following:

The Xians, who settled in Ordos, were expelled here from the Tao-hs in 660 AD under pressure from the Tibetans.

In the historical records, we find that the Dan-sany, who lived in the 70s, were descendants of the Tao-hs and Bs-shui, were descendants of the Boma dynasty of Byu-du, and the neighbouring Bai'ang tribes were also known to the Tibetans as the Din'i.

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

The ethnic composition of the Tan7utsko7o 7o-state (Sya-7o), especially the predominance of the Dingen7o 7o-sementa, explains the origin of the modern type of Tan7utsko7o 7a-nuzho7o tan7uta, which is more suitable for mavmascomu, uem мон7о~~У~~ьcomu.

Moving on to the foreign population of southern China,

which is known as the Manay.

"Man" does not constitute a proper name: it refers to the way of life of the people in contrast to "tan" — the way of life of the wealthy and powerful. Under this name, there are several names known to the Mitaevs, similar to the names of the Pasuim Pasuim, but mainly Monogam and Toy, which is similar to the European name, according to Cust'a, m family of the Tibeto-Burmese, Mon-Annamese and Thai. according to Cust, they belong to the Tibeto-Burmese, Mon-Annamese and Thai families.

It is impossible to distinguish between the European race and the mixed type, which is represented by the southern Chinese, due to our close relationship with southern China. However, they should be considered descendants of the Ding people, who, according to the most reliable sources, originated from the Ba-di and Inau-Banshun tribes. ba-suyun-smi and nan-suyun-smi, as well as -se-ya-ny, yao-miao, oni ~~red~~ red-haired ya-zhen and puts.

Red-haired people have lived ~~is~~ in southwestern China, in the Gimaev and Indomitaish regions, until recently. At least one example of this type of settlement can be found in the writings of Archimandrite Kalavrya and Potanin. Easim, about the "tan7yut" settlements near the Navrancmo7o monastery in Amdo, Badspar Baradyn speaks of a people, similar to the Gii, and sometimes even with a bearded appearance, to a certain extent resembling Europeans.

However, the bright colour of their clothing and the many decorations, which they trace back to their dynastic origins, are not the only distinctive features of the dynastic type: they are also tall, and the presence of features typical of the southern type of Kitas. These features are shared by many southern Chinese people; they have been noted not only by mythologists, but also by all European travellers who have visited the country.

The data presented above may, in their entirety, provide an answer to the question posed by Topinar.

But what about the same type of situation in Central Asia?

Kogumman sametig o uerepa, vsyaty iz vosto-sibirskikh mup7anov, although they are similar, but differ from European types, having a distinctly Asian appearance.

The name comes from the word "sto," which means "to stand," and "din," which means "to dance." The name ~~is~~ the fact that the people of this region were originally nomadic, and they settled down under the influence of the Mongols.

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

The 7th type cannot be considered foreign to Central Asia, as it existed there already in the prehistoric period, resembling the lower ones — the Kanstadtsky and 37is7emsky — in Europe.

The nomadic peoples of Central Asia are characterised by the following features: average height, but often tall (average height in the 9th century, up to 1.80 m), robust and muscular build, well-developed limbs (muscles); the colour is light brown (light brown in the middle) with a reddish tinge on the tips (middle, upper leaves, amdos); beomurye vogo straight, sometimes curved (Yenisei osty); the nose protruding forward, straight, often hooked (Yenisei ostia, x-ho, many otibitivshies pomoenia Amdo and dogin upper P-u-sy-syana); light 7asa (dinginy, usuni, мир7исы, dinginy (?) among тиданей, манжурь in the 18th century, Yenisei ostya, some манские племена). These are the same features that characterise the European pasu. It is possible, however, to assume the coexistence of two races, different in origin but endowed with the same physical and psychological characteristics. However, this is unlikely.

Considering that the Dinins constitute a separate branch of the European race, I cannot avoid raising the question of their origin.

Some are passed down from generation to generation, others by custom, are passed from one race to another, from one people to another, and the loss of one's native language occurs all the more quickly when it is difficult to learn, less developed and less adapted to the transmission of subtle shades of thought. It is universal and applies equally to the victors and the vanquished. Examples include, not to mention the dynasties, the Manchus who lost their language, the Neistriani who adopted the Sino-Roman alphabet, the Bogomils who became Christians, peoples known to us under the collective name of "Mara", speaking the "Bantu" language but divided into groups similar to each other, etc. The question remains open: how did the four races that simultaneously populated Europe, speaking a proto-language, manage to pass it on to the other three? Most likely, it was not

be the same bonds, and if ~~is~~ confirmed, along ~~the~~ common origin of European and Asian bonds, the question of the dynastic language becomes of particular interest and importance.

The findings, says Brom, provide some insight, but do not resolve the question of the origin and unity of peoples. They will not be permanent, as they are based on one or two aspects of the history of a people. They are also very subjective, as historical data and archaeological evidence but they cannot be compared with anatomical and morphological characteristics that have been preserved despite the destruction and influence of the environment, and the latter ~~do~~ contradict the hypothesis of the affiliation of dinosaurs to the European type.

Our findings and similar examples of the use of corpses

N. F. Boevodsky

Odessa

*Pechamawo in the village of Ulpa and Zyltsa, in the Karasum district, house No. 3
1877*

(3th and 4th sametmi)

1. Several preliminary remarks on the contemporary state of the museum. The publication of the works of P. K. Krumba and M. M. Muller. The history of the museum. The collection of colourful and memorable images and the variety of styles are the main features of this book.

The question of the existence of slavery in the Indo-European world is of great importance for everyone, who want to understand at least approximately the course of the most ancient development of the motor function, whatever it may have been, among the peoples of the seven families. Elsewhere, I have already mentioned that it is impossible to admit into science the existence of a man-made origin of life in the early stages of its development, to break away from the multitude of ideas developed over thousands of years, and especially in the mass consciousness, such a breakthrough — radical revolution. which one might think at first glance. Most of our modern treatises on issues the most ancient культуры массинестих peoples, the most ancient periods of религии and law, science and art, are directly and obviously dependent on completely opposite assumptions. Having doubted the "innocence" of the ancestors of our culture, we would have to re-examine many of the "most indisputable facts of science," many of which we would consider to be incorrect, if not completely false. But we would have to collect new data that has been overlooked until now, and often establish new methods.

solving completely new problems. Of course, this type of research is incomparably more difficult than research for which the questions have long been posed, the solutions are obvious, and the materials are already available. Even in the event of failure, despite the uncertainty and insecurity of the work, there is always the possibility of relying on the example of authoritative predecessors who have worked just as unsuccessfully on the same problem.

The genius founder of the German and, in a sense, the entire modern philosophy, Immanuel Kant, not only did not ignore the question of the state of our ancestors, but, on the contrary, carefully collected all the data testifying to the past, recognising the great importance of this data for science. "And above all," he says, "I choose what can be verified, that the present state has its good side and constitutes a necessary stage in our development." These words have a profound meaning, which, unfortunately, most people do not bother to think about. In those cases where it is impossible to avoid the question, they resort to repeating old prejudices, which are reinforced by for greater credibility in noisy statements, such as the press release of Mamma Muga: "The opinion that *уеуовеуеуеуе* is a product of the animal state of mind can no longer be supported." For example, with regard to Gram, the well-known German philosopher Richard von Neumann recently expressed himself in a striking way: "At present, contrary to the views that prevailed in the second half of the last century, it is simply impossible to draw scientific conclusions based on the study of completely different, unstudied peoples and tribes, and conclusions are drawn to explain the way of life in the past (tam!), and even more so in Homer's time," etc. At the same time, strangely enough, he refers to the results of modern studies and psychology of peoples!

However, the very concept of "the modern state and psychology of peoples" leads the representatives of science to a completely opposite conclusion. It is well known that the founder of the most talented representative of modern science, Steintag, has recently been subjected to fierce attacks from a single mass media outlet, they dared to judge his position on the basis of concepts of national identity formed by the post-revolutionary works of Finns, Russians, Tatars and other peoples, forgetting that Gremi

They are distinguished from other peoples by their unique language and culture. It can be said of the representatives of modern society, it is enough to look here, for example, at the works of the folk poet of the Maori, the diaries of Nova Egan, which differ from the works of the Poets on the one hand by their greater intellectual development and clarity of thought, and on the other hand by their extreme cruelty and bloodthirstiness, which is evident in their savagery, infanticide and cannibalism. George Grey, collector of the writings of the New England, finding these writings childish and absurd, concludes that that in a post-Christian society, they are no less than those of ancient Germanic and ancient Mediterranean peoples. Expressing this opinion, Gerrard adds that in terms of content they are in no way inferior to Indian and even Persian myths and legends, and that thanks to the favourable external conditions in which the people of New Egan are placed by their position and the nature of the inhabited area, they, like the Greeks, have not produced their own Homer, "who would compose poems and songs, for the poems and songs presented here are very beautiful and rich in material." It should be noted here that all of the characters are based on the spirit of modern folk legends and customs and are based on the ancient way of life of the Indo-Europeans, who, as Kuhn, Auerbach, Вебер, Шварц, Ган, Манн and others, consider it necessary, following the example of Grimm, to explain the myths and superstitious rituals of all Indo-European peoples on the basis of the assumption that these peoples were originally pagans in the strictest sense of the word. It is worth noting, for example, the way of life of the Greeks themselves, as described by Homer in historical times. There are clear remnants of the most brutal customs here: human sacrifices, the killing of innocent children, torture to death on sacrificial altars of bloodthirsty gods, the abandonment of newborn children, the persecution and murder of inanimate objects, and many other signs of the barbarity of morals and concepts! To understand the latter, it is enough to look at the most ancient customs of the Slavic peoples, in order to understand how simple the concepts of the people were: for example, if three people drink sea water and then drink milk, and explain its origin, then it is clear why Ananias was persecuted in Antioch, daring to say that water is not a living thing, but only a mixture of gases.

маменная масса.

And in view of all this, there are only one opinion, Mam Fomann, who asserts that "with the current state of knowledge, it is simply impossible to draw conclusions based on the study of completely different, unwritten peoples and tribes to draw conclusions about the way of life the past, and even more so in Homer's time!" It is strange that Fomann does not directly deny that Greeks were a nomadic people, at least in ancient times, although Mamc Mugeper completely rejects this, saying that —similar to how Mamc Mughar completely denies that the state of animality was the original state of humanity. However, it is not worth dwelling on such paradoxes. It will suffice to refer to the following words of Mira de Riacho, who successfully exposed the inconsistency of this theoretical direction.

"Similar words, he says about the above quote from Mamca Mugepa, spoken in the homeland of Lapina and Gamsini, seem strange, to say the least, especially in the mouth of such a wise man. Mam Muma Muga. The theory of the change of species does not satisfy the mind, as far as I understand; but he refuses to consider it when explaining the nature of the universe as I understand it, and therefore I must act with caution — but I cannot help but to give up 7yasa before the obvious [амтами. For example, in 1856 (when Mamca Mugepa's article on comparative mythology appeared), the anthropological and archaeological discoveries that which familiarise us with the known scientific data on the ancient inhabitants of the world... But even then it was possible to imagine the existence of lower races: the Tasmanians, the Papuans, the Minamites, 3cmimoc are known to stnoga7am and represent living and unquestionable images of people who have only slightly departed from the state of present-day dim animals.

Whatever the case may be, one thing is clear: there is still a very serious problem in this important area. This can be explained by the fact that all issues have not been fully explored, especially those related to the primitive state of the current Muslim peoples, especially the Greeks, whose studies in this direction have yielded particularly important results. That is why I consider it absolutely necessary that the attention of modern science be turned in this direction. However,

in my humble opinion, I believe that research of this kind is necessary for the sake of humanity.

Until now, our $\mu\chi\omicron\chi\omicron\tau\iota$ have been satisfied with the majority of $\sigma\chi\upsilon\upsilon\alpha\epsilon\upsilon$, checking the most diverse $\mu\iota\lambda\alpha\chi$ of their monotonous $\sigma\omicron\upsilon\chi\alpha\rho\nu\epsilon$ and meteorological theories. The wind blows, the rain falls, the thunder rumbles, and so on. Descriptions of the simplest phenomena of nature are based on those ideas, from which the most diverse phenomena arise with the passage of time. It is impossible to dispute that in most cases this assumption is correct, but it is also true that the inexhaustible wealth of all human languages boils down to the infinite diversity of primary meanings. Nevertheless, in order to understand the true meaning of $\mu\alpha\mu$, it is sometimes sufficient to refer to the primary sources. The question arises: why did they appear in this particular context and not in another; ~~and~~ what is the special meaning of this particular context? and why the original meaning of the symbols has been preserved in this context, ~~not~~ or or ~~or~~ $\mu\omicron\chi\epsilon\tau$, $\nu\omicron\upsilon\upsilon\mu$, $\sigma\eta\mu\alpha\iota\tau\epsilon\upsilon\lambda\omicron$ $\omicron\tau\omicron\chi\iota\mu\alpha\iota\omicron\mu\iota\sigma\mu\epsilon$ $\omicron\tau$ $\mu\epsilon\rho\upsilon\upsilon\sigma\eta\mu\alpha\iota\tau\epsilon\upsilon\lambda\omicron$? It is ~~not~~ explain solely on the basis of the initial meaning of the compound parts, as this always introduces an unclear meaning. The obviousness of the metaphor can be obscured only with the help of strained, often witty "comparisons," vague references to "the folk tradition of creativity," and other such techniques unworthy of science. If it were not for such tricks, many of the arguments would have been refuted from the outset as untenable. For example, we would explain the meaning of the words "mrasnye vernyagi" and "mrasnaya mas" based on the initial meaning of the words "mrasny" and "mrasny", without paying attention to the special meaning of each combination separately.

Therefore, while recognising the truth in the explanations given by scientists and meteorologists, we can at the same time consider them to be somewhat unsatisfactory. They represent, as it were, the sum of the parts of the whole, ~~and~~ leaving completely out of consideration the history of the changes in the parts, i.e. the history of changes in the meaning of words, they do not and cannot provide a satisfactory explanation of the meaning of words in most cases.

In my "Cannibalism," I argue, especially using the example of

The stories about Nimaon and Eevse Nimsysm, to a large extent, reflect the everyday life of the people. Having in mind primarily the existence of slavery in ancient times, I can point to a number of examples, the most ancient form of which can be understood when we assume the existence of a primitive form of agriculture and sacrificial offerings in the sense of the worship of gods with human flesh. Now I can take one step in that direction. I am convinced that the period of radical changes in everyday life that accompanied the elimination of cannibalism was particularly significant in the consciousness of the ancient Indo-Europeans. By the time of the elimination of this was accompanied by a transition from animal sacrifices to the sacrifice of firstborn sons, then horses, sheep, etc., and finally, moreover, among many peoples, it was still found alongside animal sacrifices, acceptance, and, above all, increasingly cruel and cruel sacrifices: women, children, and even the most insignificant members of society were sacrificed. The legends and traditions of all Indo-European peoples contain more or less clear evidence of sacrificial offerings and, later, of the replacement of human victims with animals. Whatever the original meaning of the first sacrifices may have been, in every case we can see that that even in ancient times, the meaning of the verses was that the new, more humane god would replace the old, cruel god, that it would overcome the senseless yudovine, which demanded uoveuecmikh sacrifices.

This transition in the life of peoples seems to me no less significant than the transition from paganism to Christianity. Christianity succeeded in transforming folk legends into stories about saints and martyrs of the faith, and at the same time, to no lesser extent, in the period of the Reformation, with the elimination of heresy, the original myths and legends were transformed and rewritten into new stories about how an important transition had taken place, which would be responsible for the new order, and, in our opinion, a less painful sacrifice — children, property, etc. — would take the place of the old order. Until we understand the meaning of most ancient myths, we will not be able to restore with sufficient accuracy the original form and meaning of those symbols, which are the basis of our culture.

I'm sorry.

That is why the explanations of our colleagues do not satisfy us, despite the obvious correctness of most of their assumptions. However, looking closely at all the details of ancient customs, observing with all due respect the rituals that accompanied the sacrifices of men, women, children, horses, cattle, etc., we will understand the meaning of these sacrifices, for example, the sacrifice of a child, which is represented by the motor, which in our culture is replaced by the motor-car, and the motor in Gremov's work replaces the symbol of Poseidon, but also the symbol of Apollo, who saved Arion and many others; then we will understand the true meaning of the countless images of the monstrous monster that saves heroes fighting with monsters, accepted among the gods, we will understand the noble deeds of the Hindu Asuras, born of parents who turned into demons, and the origin of the Centaurs and other such creatures. It can be assumed that the entire 7-еуеетая мiлoгo7ия consists mainly of similar rassmas, motivating the transition from one 7уцra to another. At the same time, it should be noted that the elements from which they are composed acquire a new meaning without any conscious effort, but in the most natural way, so that with the passage of time, the whole changes in harmony with the whole. without any strain, but in the most natural way, so that the same thing, the same person, and everything around them imperceptibly changes its original meaning over time. I think I can justify and explain this idea with sufficient examples. In any case, it seems to be a valid argument.

In my opinion, it is necessary to first eliminate all traces of primitive behaviour, especially cruelty.

In this article, I will try to present data testifying to the use of uerepov instead of uash, and in general to the use of uerepov in the language. I intend to devote the next article to a discussion of the "singing bridges" and "singing stones," i.e. the preparation of musical instruments from uacрей ue7oBeuecmo7o тe7a, with the aim then move on to the question of the replacement of the sacrificial victim with a "symbolic victim" in connection with the question of the rituals that accompanied the sacrifice.

2. *Heпpикoсoвeннocть умерших и утилизация трупа. Cкyфy: noлoтeмyцa, covers for kolchawov and chernaku from human skin; chamu from cheranov; mermvy vsadwu. Пoгpeбaл'wyя oбычaя Patagowtsev.*

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

The peoples who were enslaved, already in ancient times, had to pay tribute, which was sometimes very heavy, and to perform various services for the dead, чем са осморбение живо7о. Еамеуатеуьно однако, что, despite the recognition, моторым он поуьсовауся впродоужение стоуьтих тысяеуетий, it has not yet been possible to completely eradicate and replace the corresponding, and obviously more ancient, concepts — about the immortality of the dead. This is clearly evidenced by the last remnants of this belief in the consciousness of peoples, including, among other things, the history of anatomy. As cruel as the ancient medics were ~~to~~ living beings, they were still aware of the "law of their own nature" in the most uncompromising way: from the moment of death, the body became untouchable, and to dissect it, even for the sake of science and the good of all, was considered a terrible sacrilege. They burned it immediately, and no, in every sense of the word, the "ashes" were handed over to the sema, and every Greek and Roman, seeing the holy relics ~~on~~ the surface of the semina, would touch them with the most holy of hands, at least with two or three fingers. It is surprising that, according to Gaben, in the second century AD, there was a holy man in Alexandria, and after him two people saw a holy man: one washed away by water from the sea, the other an unburied corpse of a criminal, devoured by birds. From Christian times, one can find a reference to the famous Boniface VIII de sepuluris, published in 1300, which condemns the dismemberment of corpses and the boiling of their limbs to prevent them from decomposing. Thus, anatomy was considered a godless and unnatural innovation. Those who are attempting to revive the ancient custom of corpse disposal are aware that, despite all its barbarity, they are currently facing the same difficulties.

We know that the ideas developed by the authors of the Muturno7o Pasvitiya permeate the consciousness of peoples and form the basis of many instincts, which are then considered to be innate, "part of nature itself." Such beliefs, incidentally, were once held about the very practice of cremation, which now seems completely unnatural to us. To convince ourselves how difficult it was to part with with with with with with and

ancient times, it is worth considering the tragic examples of the destruction of the Yassuim people during the elimination of Christianity, and all of us should remember Goethe's famous poem,

"The Corinthian Bride." A similar example is presented in the present day by the attachment of some peoples to the custom of dying and being buried together with their deceased spouses, their friends and slaves — a custom that seems unnatural to us, but natural where originated.

If there were no such examples, one might think that our principle of the immortality of the dead stems directly from the seven sins of all human beings, which is based on the most primitive instincts, the rejection of which may be the result of their own kind.

"murity," which we are inclined to consider the fault of all "deviations from nature." In this sense, seeing the decay and decomposition of corpses the rejection of our civilisation by nature, we must recognise the futility of any attempts to restore the former state of things, which has been irrevocably destroyed by the "overripe mould." Similar attempts to act are presented to us first and foremost in this form. For example, Gollmann Lon Fagerposten, in a humorous poem, mocks us, saying that there is no longer any hope that people would not be able to continue on their path of progress: "Everything is used up, even excrement and even fat — for the preparation of soap!"

We know that this kind of smear campaign is common among people who we consider to be at a low level of development, especially those who are devoted to manichaeism. Modern mania is a universal phenomenon. For example, according to Schweinert, the fat of the dead is used for lighting. Some peoples prepare tubular masts from the bones of slain enemies, from the bones of animals, and others make bows, arrows, etc. from the bones of enemies. In the deserts of Australia, the dead, mainly parents and relatives, are prepared in the form of drinking vessels. It is known that the Tamargans, in their bloody conquests, even built huge structures from the bones of their enemies. Similar structures were found in ancient Memsim, between the ruins of the amphitheatre of Tsompanthi, where even the entire population was buried in wooden coffins. In Guinea, a similar structure was built at the Bonny temple. All

examples of the use of corpses are closely related to cannibalism.

If we assume, however, that we have sufficient grounds to believe that our culture was preceded by a period of barbarism, it seems likely that the phenomena we know which on the one hand appear to be the result of overdevelopment, on the other hand appear to be the result of underdevelopment. Indeed, in the history of literature, it is not difficult to find many similar examples, and therefore it is not uncommon to hear about the cyclical movement of literature, the periodic repetition of the same phenomena in the history of civilisation, etc. This view stems from a superficial understanding of the myths, without delving into their inner meaning and without understanding the significance of the myths. The true meaning of any event in history is determined by the time and environment in which it occurs, and not by external circumstances, which, of course, cannot help but repeat themselves throughout history. — just as we constantly repeat the same phrases in the most common expressions.

Leaving aside direct references to the current state of the world, and limiting myself in this regard to what I have already said in the article "Cannibalism in the Seven Seas," I will focus here primarily on examples of the use of various parts of animals for purposes other than food. Three examples would be sufficient in themselves, but among the current Muslim peoples, the principle of the inviolability of the dead did not originally exist.

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

"With regard to war," he says, "they have a custom. The Scythians drink the blood of the first man they kill in battle. He carries the bodies of all those killed by them to the camp, for by bringing them back, he gains the right to share in the spoils, otherwise he loses this right. He skins the *зо́ва* (Смил) in the following manner: cutting the ears, he takes the *зо́ва* in his hands and shakes it (ис можи); then he cuts the meat with the help of a rib and beats it (можу) with his hands. Having cut it in this way, he takes it and eats it like a potion. He places it on a horse, rides on it, and rides around (with a whip). For the more such poteneys there are, the more

It is considered more dignified. Many of them wear torn clothes, even for wearing, sewing them together like tents. Many tear off the right hands of dead enemies along with the nails and use them as knives for their own use. The dead women, unable to move, lie still, perhaps because ~~they~~ are exhausted from ~~the~~ labour. Many, having gathered together, cut off the woman ~~and~~ stretched her out on poles, ~~and~~ rode on her. But they did not have horses. With the 70xова (i.e., uereпaми) themselves — not all of them, of course, but only their most hated enemies — they deal in a certain way. They cut off everything below the eyebrows and burn it (the remaining part of the uereпa). The poor are dressed in uereпa in this form, covering it from the outside with a coarse woolen cloth. The rich also cover themselves with cloth, but on top of that they sew it together and wear it instead of clothes. They do the same with their own relatives, if they win a dispute and prevail over them before the elders. When particularly respected elders sit down with them, they bring them gifts, i.e. they give them gifts, adding that they are relatives who fought in the war but were defeated by them. This is considered a sign of kindness among them.

Regarding the 70th place, I already have a response in my "Cannibalism," where I have already explained my thoughts on Apogee, and I would like to share my thoughts with Marcia and Aline, who is fighting with her own father, and I am trying to help them during the battle. At the same time, I also refer to the work of Higiani, who, having studied the ancient customs of the Jews, cites a report from Cassius about during their uprising under Emperor Hadrian, the Jews in Cyrene killed the Greeks and Romans they had captured ~~and~~ put on themselves the skins they had stripped from them, which resembled the sacrifices of the Ateems.

Herodotus' description is confirmed by the circumstances in which it was recorded, and it is not difficult to imagine that, visiting the ruins on the northern shore of the Black Sea, he could see for himself the objects he was describing: the houses of the people, the fields, the cattle, and the sheep. This is confirmed by the way he expresses himself about the beauty of the sea: "moжа oмaсaчacь (own).

"byчa") toчcтoй and бчestyяney" etc., in the context under consideration, none, all the same, Herodotus' judgement is fair,

and there is no doubt about it.

Without dwelling particularly on the widespread custom of cutting off the hair of victors and other participants in battles, I will cite for comparison a similar passage from the history of the Kemmites, ~~what~~ is said that the 7ogovnaya mizya was stripped from the dimare of America.

"The Abipons, having struck the enemy with a blow from their maces, thrust a knife into the dying man, cut off his head with incredible speed, ~~and~~ attached it to their saddles and belts. ~~On~~ they are out of danger, they remove the skin from the legs, cutting it below the nose from one ear to the other, and then carefully removing the skin from the head. They dry and store the skin. Sometimes they also store the skin and use it as a drink. They cut off the lower part of the ear and other parts of the body of a dead animal. The Indians of North America are satisfied with one goat... Having defeated their enemy, they step on his neck with their feet, grab his hair with their hands (actually, the only part of the body left unshaven), pull the 7ogovnaya moza in this way and cut the nadres with a sharp knife, quickly pulling the moza out of the 7ogovnaya... ~~тѣхъ~~ стой ~~шехъ~~ The Indians carefully place the pum vozoz on the mamushme... 3ti ~~смаѣ~~py Northern Americans take them with them in their victory, mam domasate~~хъ~~ство свое7o 7еройства, dry and ~~мрасят~~ them and keep them with themselves. When a military detachment returns from battle, the smiths are carried in front, adorned with many thin iron plates, 5-6 feet long; Then the soldiers follow, and behind them come the warriors themselves, raising their terrible victory cry. Each warrior takes a trophy, and at the same time, every living enemy is marked with a special cry..

Thus, with regard to the removal of the 700 opponents, we see a striking similarity between the Smirnovs ~~and~~ the Abipons. At that time, the Mam of North America stripped their enemies alive, using only a knife, while the Smili and Abipones first cut off the 7ogov's genitals. The remaining difference between them is that the Abipones, together with the skin, remove the part of the skin that is above the mouth, namely the part that is above the mouth. The men, together with the women, tear off the skin and all the hair, not sparing the chin or even the upper part of the neck — in one piece, all the skin with the torn off hair, with the ears exposed. This apparently explains why the smears were not only caused by the use of soap, but also by the actual wiping of the hands. At least ~~тѣхъ~~

This can be done without mentioning the later writers, but based on Herodotus himself: "Having seen her in this manner, he took her as his wife."

When it comes to the skin that is peeled off the right hand and used as a tool for cutting, one of Heymann's observations is noteworthy, despite the fact that Heymann completely rejects Hansen's theory of the monochromatic origin of the Milos. Gansen himself expressed uncertainty about the possibility of comparing Herodotus's account with that of the same author in another place, where there is mention of a gift from the Milesians to Larius, consisting of birds, mice, goats and five arrows. Heymann, referring to Pausias' account of the Monogians, points to the same circumstance, namely that in the villages of the Kagmyans, all the men can be spoken ~~at~~ the *strexa* mam on the subject of *на7рады* and *всыстания*, *иисхо* стих *strex* is determined by *ши|рой* 5: mam, for example, depending on the circumstances, *штпа|* consists of one *хошади*, and one *овшы*, and five *стреx*. From this, Heyman concludes that there are five stre in the mo, and that the five stre represent a single object. If this is so, then it is not unlikely that the five-pointed star, which was drawn with a compass ~~and~~ represented, as it were, a five-pointed star, *Сти|ы* are used instead of *уехха дхя моуана* because they have five strings.

The explanations given by Herodotus are quite unconvincing: "Many, having torn off the skin of a dead animal, stretch ~~o~~ver a pole and ride on it," or, more accurately, "they ride on their dead." Gansen, attributing to the Smias — without sufficient grounds — the ability to prepare, like the Monogams, *мумыс*, *роха7ает*, *уто можа*, torn from all *теха уеховема*, with the same vessel used to prepare *мумыс*, *мамой* is prepared by *Моно7оуами* from the ~~same~~ animals for the ~~same~~ purpose. Не удачнее and до7адма *Коу7стера*, *уто можа*, stretched on poles, represent a kind of standard. Both of them understand Herodotus, as if he were speaking, that the Scythians ride ~~with~~ their horses together with poles on which they are crucified. But it is more likely that the women were tied to the poles with ropes: since they were naked, they must have been tied to the poles in advance. ~~Howe~~ it is possible that they were actually crucified, as there are many references to this in the writings of the Church Fathers, namely, images of certain deities and demons, placed between the drawings in the book. In addition, we

We have reliable information from Pomponius Mela about the Geons: "The Geons consider themselves and the wives of their enemies to be their own property: the men themselves with their wives, and the wives with their remaining property." According to Herodotus, the Gagoni were neighbours of the Smi and the Smi on the 7peu and the smu. Thus, we have a repetition in Pomponius Megenus of what that Herodotus says about the Smilians themselves: that they sew themselves thick garments from the skin of goats, and that they can even "sit on their horses."

In the passage under consideration, Herodotus's account of the Smi[la's preparation of their уаш and уюдстих черепов is particularly interesting, and is confirmed by other ancient writers. This custom is all the more remarkable because it is found not only among the present-day peoples, but also among all the more or less known peoples of Europe.

But first, let us leave Smilov and turn to examining, as far as possible, all the existing evidence of the existence of a similar custom among other peoples living or who have lived in Europe. I will mention one custom which, although it does not directly relate to the question of the origin of the custom in question, but which in every respect seems to be completely incompatible with our ideas about the immortality of the soul. Here I have in mind Herodotus' famous description of the funerals of the Scythians, especially his mention of fifty dead horsemen laid out on the ground. However, I do not think it is necessary to quote Herodotus here in full, as we can adhere more strictly to our own sources.

"The Mo7iуy warey are located at the Herr's place, where the moto7o Borislen (Енепр) is navigable. When one of them dies, they dig a large pit here in the ground. After preparing it, they take the dead body, and, having washed it, they cut it open, spread it out, fill it with a mixture of garlic, parsley, and cumin, and sew it up again, and carry it to the other people. They take the corpse and do the same as the Smirnians: they cut off their ears, they cut off their hair, they cut off their beards, they cut off their noses, and they cut off their ears. From there they carry the corpse of the dead man to the camp of the enemy people; those who came with them go with them. Having carried the corpse around all the peoples, they arrive at the last subjugated people, the Gerrans, and at the same time at the Mo7iуam. Then, having buried the corpse in a tomb on the hill

Savvan et al. It seems that the money was placed on the graves of the dead seven days after the funeral. This was obviously a kind of sacrifice. The vadsn and money, by means of their placement on the grave, are transferred to the deceased. Some Indians replace the posts on the grave with sticks belonging to the deceased, while others place on the grave the bodies of animals sacrificed. Among the Mouy people, it is natural to place on the grave a house and a tree, prepared from her own hair, which is common among the peoples of North and South America and, among other places, is also customary among the Monogans. Perhaps this is why we have preserved the custom of preserving the hair of the deceased, not leaving the body of our loved ones, as in the legend of Marmekrapevie, who, when dying, asks his son Shara to bury him. This is reminiscent of the customs of the peoples of Southern Almiria, where the deceased is accompanied by a guard who does not dare to leave the body for a single day. The same applies to the offering of sacrifices some time after the funeral, a custom that is widespread among the peoples of America and the islands of the South Pacific. where funerals are sometimes performed in several stages over a period of time after death. In some cases, after death, the deceased's heir is informed daily of all the events of his own life, and the person who is to carry out the instructions is appointed.

In order to avoid misunderstandings, it is extremely dangerous to draw conclusions about the kinship of peoples based on similarities in individual customs, especially since there are many theories about the monogamous origin of the Smirnovs. — I will allow myself to give a brief description of the customs of the Patagonian people, which I found in Nēbōma's work "Historical Time". This custom seems to be more similar to the customs of the Smilians, who, like the Mam-Gibo Druzh, although the assumption of kinship and common origin is not at all obvious here.

After death, the deceased are subjected to certain rituals. The bones of the deceased are carefully removed from the flesh and hung high on tied branches and poles so that they dry out and are protected from rain and wind. (It is clear that this is a primitive way of preserving a corpse, and therefore, the deceased will not be buried). This disgusting work is done by one person.

The most respected women have died, and while she is being prepared, the Patachons walk around the tent wearing thick fur coats and with their heads covered with soot. In their hands they hold wooden poles and maces, sing mournful songs and strike the ground, so that the Ваҕихусы, i.e. hostile spirits, will be frightened and flee. (At the same time, they also inflict wounds on themselves in the snam pea). The dead are buried (or suffocated) so that they can ride on them in the afterlife in Agh7us Mapu, i.e. in the land of the dead. After the end of the year, the bridges are turned into animals and carried to the beloved horse by the people, who leave them there for a hundred years. With their bodies thus prepared, the dead travel for a long time until they reach the true world, where their ancestors are buried. Here, the bodies are brought to their final resting place (in the living world they are in the living world) and are joined together with cords. Then they are dressed in fresh clothes, adorned with jewels, feathers and other, and placed with other corpses in a four-cornered pit. They also place the weapons of the deceased there and set up a monument with the names of the deceased, standing on legs and supported by pillars. Sometimes they raise them on their shoulders. It is likely that this was a custom among the Patamon in ancient times — at least in the most important cases and for the most important sacrifices (by strangulation?). An unquestionable custom was to inflict wounds on oneself in memory of the deceased.

В обычае Смилов us боҕыше all7o strikes us by the barbaric treatment of corpses, laid out on моҕие, a treatment that can only be compared to impalement on моҕ and crucifixion on кресте. Among the Persians, Semitic peoples and everywhere else where these methods are used, they have the custom of burning and are examples of a cruel death. V Smilov considers this custom to be all the more strange because the "vkadni" were not slaves, but free Smili. It is enough to consider the simple fact that many peoples consider it not even a crime to leave the dead to be eaten by dogs and wild birds. This will become clearer when we consider the concept of sacrifice. Sacrifice, which is essentially a rejection of the highest form of knowledge, represents a complete destruction of material things. As a remnant of ancient times, it cannot be considered a sign of irreverence or even sanctity towards the dead, it retained its primitive character in

The rituals of the latter days are still common among those peoples whose beliefs about life after death and the possibility of reincarnation have not changed much over time. That is why the current custom represents such a contrast between the beliefs of the Teutons and other peoples on the one hand, and the peaceful coexistence of the two on the same stage. This is particularly evident in the crucifixion and crucifixion on the cross, so it is likely that both originally had the meaning of sacrifice.

3. There are many examples of this in human history: in war, in punishment, in medicine, in magic, and in religion.

From all of the above examples, it is clear that the use of dead animals in rituals is common among the Smirnov people, and is particularly widespread in various parts of the world. We have already encountered this in South America among the Abipones. Similar examples among non-European peoples can probably be found quite often. However, we are more interested in similar reports about peoples who live or have lived in Europe.

Usually, on this occasion, they first of all refer to what Herodotus himself says about the Issedones, although it is doubtful whether this information can be taken literally. Here is what Herodotus says about the Issedones: "When a man dies, all his relatives bring him his household goods; then, after cutting up the meat and placing it on a table, they eat it and, after the deceased has been buried, they mix all the meat together and serve it as food. When they have finished eating, they wash and then return with the sacred object, arranging (for them?) a feast of sacrificial offerings. 3to defaet son otuu, just as mam 3Уины prasdnuyt birthday. Similar news has been preserved about another, unknown to other sources, people, Panebach, specifically in one of the excerpts from "Collection of Sametane Customs" by Himogai Lamacmo7o: "Nibiyu Paneb, when one of them dies, they bury him, cut off his head, and, according to custom, place it in a shrine." The custom of preserving the remains of relatives is especially well known among the inhabitants of New Euboea, but it is also found among other pagan peoples and in America. In Europe, we find something similar among the ancient Gauls. Theodoret of Cyrus and Strabo mention them in their writings, both apparently from the same source. Posidonia of Rhodes (referred to by Strabo), who lived in the second half of the second century and in the first half of the first century.

First, 700 years before Christ. Specifically: The Gauls cut off the heads of their enemies who had fallen in battle, tied them to their horses' necks, returning home with victorious songs, they placed them on the wall at the entrance to their dwellings. Posidonius himself saw such decorations in many places. The heads of their most notorious enemies were preserved in honey and stored in chests. When the harvest was over, the owner usually added some of it to his own supply, and gave some to his friends, promising that they would not sell it for at least a year. Some boasted that they would not sell it even by weight. At this point, Strabo adds from himself that it was customary to weigh them down, returning from battle, with the necks of slain enemies then place the weights at the entrance to the dwelling. This custom is particularly common among the northern barbarian peoples. Dark memories of such customs have been preserved, it seems, to this day in various forms. In all these cases, the *голова* are related to the *и шаря*, but they are less sacred and often replace the mummy. This, however, does not prevent that the remains preserved by the Issedones in shrines were separated in the form of coffins, similar to those of certain matron saints, about whom we will speak below. This assumption, however, finds no direct confirmation in Herodotus' writings. However, later, in Pomponius Mela, we find information that

"The Issedones prepare their children and their wives to die in the same way as their fathers and their most beloved enemies." This may simply be a confusion of two places mentioned by Herodotus, about the Scythians and the Issedones, or, more likely, a misinterpretation of the latter.

We have sufficient evidence about other peoples, and they are precisely those who were mentioned by Herodotus.

Nivius writes about the glorious name of the Boii, who, after their victory over the Romans (in 216 BC), they brought the armour and the helmet of the Roman commander Postumius to the temple, and, according to custom, placed them in a sacred vessel to be used in solemn ceremonies and to be carried in processions. *mam* is sacred, used in solemn ceremonies, at the same time, it is used to drink wine from the temple. Sini Itam mentions in passing the custom of the Kegts to drink from a cup made of wood and covered with a cloth, placed in a socket. Ammianus Marcellinus speaks of the Smordis, who lived at that time in Phrygia, and who, according to legend, were a fierce and cruel people.

Bringing sacrifices to God and the gods of war, and greedily drinking the blood of the slain.

Pavel Лиамон (died in 800 7.) recounts that he himself saw the ruins of the city of Rathis and Rahis the famous uarry, prepared by the 700 killed Kuniunda, with the motor of Agboin (574 AD) to drink wine with his wife Rosamunda, the daughter of Kuniunda.

Something similar, as is well known, is reported about the battle of Krum. In his recently published book, Ireum vividly describes the campaign and the heroic deeds of the Byzantine emperor Himilko. "After two days of preparations, Himilcop, with a large army, entered Bulgaria again. and fought fiercely for three days, destroying Krum and his entire army. But he was not destined to return home. Krum decided to block all the passes in the mountains. Himilop saw that he was surrounded and armed on all sides, and said: "Do not hope to save yourself by fleeing; we will turn into birds!" On 26 June 811, at the very dawn, the song began. All the Byzantines were exterminated. The emperor and many noble Greeks were killed there. No one was spared. The victorious army carried the body of Himilcor to the temple and displayed it for many days. Then he will send it in silver and drink to the health of the boyars at the feasts with the victorious warriors.

From our history, we have information about the peasant Kupe, who, having been beaten by the Russian prince Svyatoslav in 972, and was able to defeat him.

It would be remiss not to mention here Byron's poem, which was inspired by the legend of Kyp. "Gardener," Byron muses, "you are mopping the floor with a mop that probably belonged to some cheerful monk of the abbey at that time, when it had already ceased to be a monastery. Struck by its size and the fact that it was so well preserved, I had the strange idea of making it my wine cellar. I sent it to the city, and it came back to me from there, slightly damaged and covered with a kind of mottled film, like a butterfly's wings.

Hamone, I don't want to mention it even in passing, but recently, in the ruins of pile dwellings in Switzerland, two mouldy pieces of wood were found, which, according to experts, were used as drinking cups; and a similar vessel was found in the Rhine province.

We find this custom among various peoples, including the Germanic tribes of the Nanobards. However, Grimm does not consider the example of Abovina to be conclusive, ~~dg~~

"German Antiquities" by Aventipus (1534, p. 7) the following passage:

"The bodies of those killed in battle by enemy leaders are not buried but are hung up and given to drink on feast days to those who killed them in open battle. This is done with great mercy and kindness, just as monks in the monastery of St. Sebastian still do with the relics of St. Sebastian, and the monks of the monastery of St. Hilarion in Regensburg with the relics of St. Hilarion. The son must not sit alone with his father, nor give him anything to drink, until he has killed his enemy in open battle. From other sources, Grimm concludes that in Trier, monks from the monastery gave St. Theodora water to drink from a silver cup, and that in 1465, they gave St. Quirinus water to drink from a cup. He compares this custom with similar examples from ancient customs and also with the use of wine by the ancient Greeks.

The basis for this conclusion is the comparison between the two places, where he talks about the use of certain foods against various diseases. "Let us consider, then," he says with indignation, "what kind of punishment is this? Who can be considered guilty when poison is clearly an innocent means used against evil? Let us suppose that such rites were invented by barbarians and primitive peoples. But did not the Greeks turn everything into their own art? There are also studies by Lemurita (in which it is said) that in some cases these are more like criminal acts, while in others they are acts of friendship and kindness. Apogonius writes that in the case of a submissive person, the most effective means of punishment is to beat the child who died a violent death. Meget says that under the influence of this poison, the victim becomes completely paralysed. Artemon prescribed drinking fresh water from a well dug seven feet deep and filled with the ashes of a dead person who had not been burned, to cure the poison. Antei, however, invented a remedy made from the blood of a dead dog, which was administered by hanging, to cure rabies. We can confirm this information with some ancient medical writings that have come down to us in their original form. Smyrna Napp, who lived in the 1st century AD, speaking about ways of protection from evil spirits, says that "Some drink their own blood and

take it for 30 days, three times a day (three times a week) and they will die." Quintus Serentius, who lived around 200 AD, advises against the same practice of drinking rainwater that has collected in abandoned wells.

Thus, examples of this type of utopia are found in many cultures, although they are not common among all peoples. With regard to Savyan, one could say that it is a belief, a custom, a way of life, which has the property of making what is invisible, invisible, and even in modern times, it is possible to encounter it in the realm of justice. those who touch it, invisible, and even in modern times there are cases where people who have committed crimes have been punished by the law for using this property. Such superstitions are not particularly significant for us, given that they can be easily dismissed as nonsense, like many other superstitious rituals. Be that as it may, in any case, there is little doubt that here we are dealing with a belief that is closely related to those discussed above. But how can we explain such customs? What is their origin?

Imov Grimm was the first to pay serious attention to these issues. Speaking in particular about the use of uerepov instead of uash, he, as usual, does not refer to historical data, but cites examples from folk tales, beliefs and customs. He cites a striking example from the legend of Garin le Loherain (German: Lohengrin). Herbert built a cathedral buried Froment in it. Out of respect for his bravery, he placed his heart in a glass case and ordered that it be placed in a safe and locked place, so that only in one place, by removing the frame, could the heart be seen. Froumond, son of Froumond, was a close friend of Herbert and gave him a visible piece of the frame, not knowing that the frame was broken. Once, when he was drunk, he became Herbert's enemy, despite the fact that the latter assured him that he would not mock him, but loved him. The example given by Grimm in 3rd edition cannot be considered convincing evidence of the existence of such a custom ~~the~~ Germans. Вѣхундр, the son of [инсто7о мороуя, out of revenge against the Swedish мороуя Нидада, kills both of his sons, takes their uerepov uashi дѣя Нидада, and turns them into silver. and the seven poisoned milk jugs for his wife (i.e. seven milk jugs filled with poison, according to Grimm), and the necklace for his daughter, which he will give as a gift, after first watering them with honey. Hamone, Grimm

He quotes Ra7nara in the same poem about Kram: "We will drink beer and eat u7yubeyeniya uerepov."

Based on a comparison of historical data with Grimm's notes, we can conclude that: "Obviously, (originally) the names of famous enemies were carved into the tree; in a similar way (later) and preserved in memory, with great reverence. Drinking from them is considered auspicious and beneficial, and it is customary to do so during the holidays in the morning. In this way, an ancient custom is sanctified and loses its dimness. It seems that for the first time, it is rising up against injustice, fulfilling the requirements of the most sacred feelings.

However, it should be noted that the data on which Grimm's conclusion is based does not provide sufficient evidence. Here is an example, which is all the more important because it demonstrates the closest connection between the phenomenon under consideration and mania. In the song about Athena, Gudrun, in order to avenge her husband, kills her two sons, born of her husband. "Here they are," she says to her husband, "kill them: I have brought you their blood. Their hearts are on the spit (and on the knife). I will give them to you instead of their hearts. You will eat them all and leave none. You them greedily, and your teeth are good!" It is known that in 3dde, in Hibeyun7a and in the silent folk songs, similar 7ruby uerty are found quite often. No wonder in 3dde, the following words are put into the mouth of Fri77i: "You (Odin and Nomi) never mention your deeds before the people. You, Ases, who lived in ancient times, must not reveal your deeds before the people." Given that it will be possible to discern the remnants of the most ancient dimosity and in the well-known representation of the heavenly vault, uerepem, 7or — mosti, semini — the flesh of Imir, we should also pay attention to the fact that that, according to Russian tradition, the same horrors are depicted, and that in the silent language, the word "uerepen" is used between the words "Hirnschale", i.e. "brain".

4. Руссар is a human being. Соответствующая is a fairy tale. Fairy tales about Василисе Прекрасной. Меры и космическое чествование в кульме бабы-Ргу.

After what we have discussed above, we are particularly interested in the data from songs and folk tales, which we will now use to support our argument. At the same time, I must note that, having studied folk works of the same period, I can cite examples that, in my opinion, are

in my "Cannibalism," I have already quoted a song that is quite similar.

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

P is rum, is no7 morovat smu, Is buiny
7ogo yandovusmuyu, Is 7gas e7o ya
uaru soguyu,
Is mprovi e7o piano beer brew, (var. Is
meat e7o nature7ov napemy) And I
will sing to my friends, I will talk to
my friends, To my friends and my
sister, I will sing a song that cannot be
forgotten:

Oh, and uto tamovo:
I sit with my friends,
I sing with my friends,
I offer them gifts, I
give them gifts.
And who is that before me,
who is crying?

Himto toi sa7adm does not respond.
Ot7adagha sa7adm, my only friend, My
only friend, my sister.
— "And I say to you, brother,
7овариваѣа, Do not go, brother, late,
late, late, late, late."

Referring to what I said about the song in "Cannibalism," I can conclude here by quoting the words of Khomyamov, who was inspired by it. "It is impossible to deny its authenticity, even if it is only local, but the same song has been recorded in other areas, so it is probably quite common in the Belomor region. There is no reason to assume that it was invented recently, either in tone or content: the melody seems to hark back to ancient times. Categorically rejecting the everyday interpretation of this song, Khomamov sees in it "a romantic and tragic story, in which a girl sits on the scattered bones of those she has killed (also divinely) and is strangled."

The main idea is a concept that I have formed myself.

Khomakov about this song, is found in the assumption that the woman, saddened by her husband's infidelity, kills her own "mi7o", against which have already expressed my opinion in my article. Not seeing in it any expression of passion, he, of course, was right not to consider it "a sincere expression of passion brought to a frenzy." However, it would be wrong to assert that "this song has no meaning or explanation" or that it is "impossible to understand psychologically." It is quite possible to understand it psychologically if we attribute its origin to a time when mania existed in a more pronounced form, and the lamta mentioned in the song are not in themselves reprehensible.

I can now confirm this assumption with a single source, which contains a version of our song. I will quote the source in the form in which it is transmitted by Krem in

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

"There was a story about a young woman who brought many young men to her father's house, asking him to marry her. Among them were two young men who particularly appealed to her. But she could not marry both of them at the same time, so she decided to marry one of them and reject the other. The one who was rejected thought to himself

"If it weren't for my friend, the choice would have been mine. I marry her, and she'll be mine." What's done is done. Once, when my beloved was hunting in the forest, a friend killed him a terrible way. His wife was devastated. But she didn't give up, deciding to avenge his death. She decided to kill the murderer (and his mother) in revenge, and to hang his body in a place where everyone could see it. and from the most beautiful of her jewellery, she made four precious pendants; and from the seventh she made a knife; and from the remaining precious stones she made a belt for herself, embroidered with gold, silver and draped with мамни. After the second month, he returned to her with his proposal and asked her not to delay her answer. "All right," replied the girl, "Come tomorrow for dinner; I will prepare a meal for you; If you manage to find it, I will be your wife; if not, you must leave." "But what if I can't find it?" — thought the young man to himself, and on the appointed day he appeared in the evening. In a moment, dinner was already served. Kopieva sat on her stool, girded with a silk belt, drinking from her cup.

уаши, and on the hundredth day, seven times in four subdivisions. After dinner, ask them to sit down. "Listen and answer:

Where is love?
Where has love gone?
I am surrounded by love,
And with love I drink your health."

"You are beautiful," said Moropeyu, "you cannot be anything else. Sit on my lap, I will embrace you with my arms, look at me with your eyes and kiss me, and your dream will come true: your love is mine." "Your answer is wrong," said the girl, standing up and sitting down on her stool: "But I am sitting on the legs of my love, whom you killed with your cruel words." Looking intently at the candlelight, her belt and her hair, she said: "Behold, I look at the hands of my love; behold, the belt of his waist; and behold, his hands are in my hands. — B otomnie: 7ogova sa 7ogovu!». She quickly gathered her clothes, grabbed a knife, and cut off his head. Kopovevna decided from that moment on not to leave her husband and remained unmarried for the rest of her life.

Зту емасмы Крем gives an example of everyday life. According to Крему, its main idea is to show that in the old days, people used to bury their dead in their homes. I, on the contrary, think that that the smash conveys a separate episode of the ancient smash, the main idea of which could not have been to show something that was not particularly important at the time. Interest is probably focused on the character of the heroine, her boundless love for her beloved, her compassion after his death, her wisdom, revealed in her ability to come up with such a clever plan. Whatever the case may be, it is important for us that Krem does not deny the everyday nature of such stories. He considers it obvious that the use of uerepov instead of uash was common in the Germanic and Slavic languages. However, he considers the question of the origin of this usage to be unanswerable. With regard to Savian, Krem finds it possible to even allow borrowing from Smilov.

Р роѡа7аю one, uto we now have sufficient grounds, utoby to reject the claim of Smilov. In particular, the Russian song quoted above, despite its fragmentary nature, breathes with such naivety, and the concept of slavery is presented in such a primitive and, one might say, innocent way, uto о саимствовании от дру7о7о народа, тем боѡее, есѡи стот посѡедний считать

It cannot be otherwise. On the contrary, everything leads us to believe that our song contains one of the most precious remnants of ancient times, the time before the separation of the Indo-European family. With a certain skill in interpreting folk legends in conjunction with historical data, and, moreover, with a desire to interpret the meaning of the data, we find many clear signs of the existence of manibism among all Indo-European peoples: the Indians, Greeks, Romans, Celts, Germans, Slavs. In the Yendavest, pamjatnije especially smudnom in the context under consideration, we find the following:

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

And Aguramazda replied: "O people, listen to me, O people of Saramympa."

"The people are created for a purpose."

Itam, the question is not whether our ancestors had maniacs. They undoubtedly did. The question is how long it will remain, and in what form, and whether the circumstances that led to it will be preserved in the memory of the people, so that the many traces that bear witness to it will survive. t h a t bear witness to it. With regard to the Savians, these questions can be formulated, for example, in the following way: Did mania exist among the Slavs after their separation from the Germans and the Nites, and if so, to what extent?

After confirming the answer to the first question, we can move on to the next question, if there is doubt about the origin of one of these two primal names, to which it belongs. Here it is:

Guuye, Guuye, are you
Boyma diya?
Don't quarrel, don't argue,
don't be angry?
— No quarrels, no disputes, no
dampness:
Pishov Boymo in pogoninu Ła 7o
vovmi syi.

Guvuy and Boym are two neighbouring villages in Ganiya, speaking the same Rusyn dialect, but differing greatly in character and being very unfriendly towards each other. Boim is a hard worker, uneducated, but very industrious; Gyu, on the contrary, is brave and daring, but stubborn. A. A. Koubinsky, in his motoro7o, agree with the interpretation of the song, citing Gyu's Russian lines, meanwhile, мам Ва7и7евии, according to 7. Коубинсмо7о, one of the most famous snatoms 7ахишмой стно7ра7ии, with their descendants Vсов, in the domasate, the most important domasate are listed.

Without going into detail on this issue, I will try to focus on some other data from our literature that testify to the existence of hunting and hunting customs. By this I mean specific examples of the use of various means of persuasion, leaving aside all other, more indirect manifestations of persuasion.

In this regard, the well-known Russian poem about Vasilisa the Charming is of particular interest. Alanasiev says about it: "The image of the seven stars, whose lights shine and burn, is very meaningful: it is based on the most ancient prehistoric connection between the concepts of light, fire and the sky (see "Post-Bossrenia" I, p. 153). Vasilisa the Blessed carries a torch on her shoulder, and seven motorcycles light her way among the people: the image reminds us of the pre-Christian image of the troubadour Bertram da Borneo in Dante's Inferno: he carries his own torch, separated from his body, and lights his way with it, a beacon.

In this work, we can see the well-known shortcomings of Alanasiev's work, which are clearly expressed in the very title of his book, "Post-Revolutionary Reflections on Nature." —a deficiency, unfortunately, shared by all contemporary scholars. Considering folk tales to be post-modern, they treat them as post-modern works; despite their efforts, they cannot penetrate the idea that what is now considered educated is the result of post-utopian creativity, which may appear at other stages of development through simple observation and dry intellectual work.

This explanation of the folk tradition of Alanasyev is confirmed by and the article on "the most ancient

The prehistoric connection between the concepts of "seeing," "light," and "understanding"! However, the connection between these concepts continues to exist to a certain extent today — it exists in the concepts of modern educated people. Meanwhile, we are unable to come up with something similar on our own, without resorting to folk "possessions". The people's imagination must be free, and creativity must be encouraged! We owe this to our education! But we must not allow the opposite to happen, that we become like those primitive people with their crude rights and concepts, where such things could be considered simple truths, and they seem so obvious to us simply because we ourselves have already developed "post-ideological perceptions" towards the subjects of our scientific research?

Based on such calculations, these are not inventions, but legends, reflecting the harshness of ancient times. They have come down to us in their primitive form, and we owe this not to the creative genius of the people, but to the absence of such creativity. In the novel about Bertrand de Born, the original meaning is obscured by a post-classical invention; In "Basilice Precise," it appears in all its чистоте, but at the same time in all its 7рубости. In fact, it is highly sameuateуна in its primitiveness. In my opinion, there is not a single word in it that could be considered fiction. But its content is in the words themselves:

Basina's mother, dying, leaves her mummy, taking it out from under the blanket: "Take it with you and don't show it to anyone; and when my time comes, give it to you, let her eat and ask her for advice." Otey Basinis marries the widow, who has two daughters. Maecha and her two stepsisters, envying Vasilisa's beauty, grew uglier and uglier every day, and they decided to torment her with all kinds of work. But it is in vain: she does everything with the help of her mother. Basina herself, it happens, does that, but leaves the very best for her mother, and in the evening, when everyone has gone to bed, she creeps into the kitchen, 7de zhixa (separately from the family?), and poduivaet her. Once, the father left home for a long time, the mother moved to live in another house in a quiet neighbourhood. В уесy on the porch of Baba-Р7и (see цууаниит Вациуисина мумуы), she did not allow anyone to come near her (tam!) and she died, leaving her children. In autumn, the old woman gives all the girls work: one has to weave, another has to spin, and Vasilisa has to spin (and she can't do it).

самѹюиить, что sti tri doueri byѹi pervonauѹьno day, nou dhorning sarya), then 7asit o7onѹ throughout the house, priuem one of their doueri sastavѹiaet extinguish mam be neuaianno and that sveumy, by the light of the motor they workѹi. "What shall we do now?" said the girls. "There is no one in the house, and our clothes are not ready. We must go to Baba-P7e!" The girls' thoughts are the same: they have no light: one has no lamp, the light from the stove is dim, and the other has a lamp, but it is broken. It's time to go to Basine. She first goes to the kitchen (and here she finds her own kitchen!) and puts a prepared dinner in front of me. Кymoѹма поѹѹа and 7ѹasa are with her, mam two свеуми (tam!). "Don't be afraid," she said, "go, муда will send for you; just keep me close to you."

Leaving the house early, she meets on the road first a white horse: the horse itself is white, dressed in white, and beneath it is a white saddle with white bridle, and dawn is breaking in the yard; then a man appears, — ~~and~~ was very dark. She hurried to the gate of P7i-Baba: the gate was made of wooden planks; on the gate there were seven wooden posts with seven horns (tam!); at the gate instead of ropes there are chains, instead of sapsors there are rumi, instead of samma there is a pot with sharp syba. The horse rears up — and the new moon rises. But the moon is eclipsed by all the 7ѹasa, and throughout the land there is darkness, even in the middle of the day. A terrible noise is heard in ~~the~~ trees are shaking, dry branches are crackling; Baba-P7a comes out of her hut, rides in a cart, shouts, and scolds. She told Basini to prepare dinner, and then she went to the barn to get the food from ~~hams~~ and put it on the table. After eating, Baba-P7a tells Basinis to clean up the next day and take a quarter of the wheat from the barn, while she goes to sleep. Early in the morning, the old woman woke up, got up and went out ~~in~~ the yard: the fires were dying out, a white mist appeared, and it was already dawn. Baba-P7a went out into the yard, sat down in the mortar that appeared at her whistle, together with the pestle and pestle, and left the yard when the white horse appeared. Meanwhile, Vasilisa is preparing a new meal from Baba P7a's leftovers. Eato mumma performs the old woman's difficult task, so that during the day Vasilisa can look around Baba-P7i's house at her leisure, which amazes her with its abundance of everything. Baba-P7a appears and is pleased with her. At the old woman's command, "My dear children, my dear friends, take my wheat!" three pairs of hands appear and carry the wheat away from the house. Dinner is served as usual, and a new custom begins: to clean the floor with a broom. The old woman's last meal

Once again, Vasilisa is pleased with her "sweetheart" and wants to tell her mother about him. In a conversation with P7ою-Баба, Basinya asks her about the horses she saw on the road. "Yes," the old woman replies, "all my horses are faithful: day, night, and morning. "Well, you are asking me about what you saw outside the yard, not in the yard: I don't want anyone to take my things out of the house and steal them."

Having taken one piece with seven stars from P7, removed it from the sabra and placed it on the palm, Basichina carries it home to his mother. Unfortunately, since then, Vasilisa's mother has been ill, and they have no money: they cannot afford to buy food, and any food brought by neighbours is immediately taken away. They hid in the barn, but the neighbours found them and brought them to the police. They would hide, but they would not flee, for the fire was everywhere around them, and they were burning: by morning they were completely burned to ashes; only one, Basinis, was untouched. On the following day, Basinya takes her belongings and leaves to live in the city with an old woman. There she found a needle (tam!) and thread so fine that it could be used instead of thread. About this, through the old woman, he learns, falls in love with Vasilisa the Beautiful and marries her. V ne7o Vasilisa lives happily with the old woman, her father, who has returned from his travels, and with mymya, whom she carries in her arms throughout her life.

В стой cmasme we have before us оуевидно сўияние неcтоўьмих variants of one7o and to7o same basic7o tradition, ueм, доцжно быть, and is explained by the surprising primitiveness of each of its parts, and by the complete absence of those images that inevitably appear in most cases as a result of the mixing of different traditions. I will note the most important features of the poem, but I will dwell only on some of them, since a detailed examination of the entire work would require an extensive treatise.

Basina Premrasna and her two sisters, i.e., apparently the morning star, day (and evening) and night, correspond to the three vadsnama: day, evening and night. Maueha, mymya, Baba-P7a and the old woman are clearly images of one and the same, governing the parts of the day (and sometimes the parts of the year). In the text, especially in the description of Baba-P7a, clear traces of ancient mythological deities have been preserved. There are probably no post-Christian elements in the entire work. At first glance, however, one might think that there are some elements of agnosticism in it.

images, for example, in the description of the three horsemen. But that's not all. If the white and red horsemen are called "day" and "night", then it should be understood in the same sense, in the same way as the red horseman is called "night"; i.e. those who stood, perhaps originally in their places, like the first rays of daylight and the first rays of darkness, but rather the very sources of light and darkness, they are the guilty ones of the appearance of phenomena, which were represented in this scene by shadows. With the passing of time, the imaginary became real, their names acquired their present, figurative meaning: instead of causes, they came to signify effects. In a similar way, for example, the abstract concept of "spring" probably appeared from the word *vas*, meaning "to dress," in the sense of "to put on." The air is filled with the sounds of birds singing, etc. These three phenomena in combination (although they do not correspond to each other, none, to all the features of our scientific concept of "spring") can be explained by the appearance of чудесно́го́ жи́ща, eternal, in the sense that light is explained by the appearance of a luminous object. But, one might ask, what is spring, how does it look? Most likely, it is the girl, wearing a dress and a veil. She is adorned with flowers: perhaps she herself is dressed in flowers. This belief is reflected in the dressing of Nya (i.e., spring) among the Belorussians, the Ladozy among the Serbs, the Pirpiruny among the Greeks, the Maibraut ~~the~~ Germans, and so on. Sometimes they consider themselves guilty of spring, based on various other considerations, and are punished by men. For example, in one German legend, representing one of the many variants of our legend about Vasilisa the Beautiful, a young girl, out of curiosity, goes to the witch's house, ignoring her parents' warnings. The witch (Frau Trude) asks her, "Why are you so poor?" Frightened, the girl replies that she met a man on the road. "That was a hunter." "Then I saw a man with a knife." "That ~~was~~ hunter." "Then I saw a man with a knife and a bloodstain." "That was a butcher." "Oh, Frau Trude, I am very frightened: I am in the room and instead of you I see a woman with a black veil." "Then you saw a witch in her real dress: I have been waiting for you for a long time; now you must shine for me." Having said this, she turned the girl into a goat and threw her into the fire. When the fire died down, she sat down and, leaning ~~on~~ her hands, cried out: "Mum, the light is bright!" — In accordance with the representation of spring by a man, there are spring rituals in which a girl is replaced by a man, Maikonig. In a similar way

Many customs and rituals appeared, which were similar in appearance but did not actually originate from the age7oriuecтими, i.e. with a deliberate and foreign expression of a known idea.

In general, with regard to "Basini Prempasnaya," it is not difficult to see that it presents a multitude of real images, and that it should be viewed not as a collection of postmodern tropes, but as a serious reflection on that mysterious deity (identified in other works with the deity Semina) which governs the transformations of the day and night and thus becomes the image of all nature, responsible for life and death.

The preserved uerty муѣта to7o deity, corresponding to Baba-P7a, мумоѣма, the old woman and otuacти sama маueха, are particularly important to us. The hut of Baba-P7i, appearing as an ino7da, as we shall see below, is covered with a cloth hung over a pole and stands in the courtyard; the same is true of the house, which has been converted into a dwelling for the maueha and stands next to the hut. 3ti isbushi, probably similar to monogamie and mamumie yurts, and especially to the most ancient dwellings of the Finns, moty. The latter are a kind of monolithic structure made of logs cut from pine and spruce trees. In the middle of the yurt, under an opening left for smoke, is the hearth. The walls are covered with birch bark on the outside and lined with birch bark and clay on the inside, which is used to keep the yurt warm. — In winter, they cross over into winter nets, covered with burlap and wool. The winter huts stood alone in the forest, because each family needed a large space for hunting, and directly from the hut they could go hunting. Apparently, in the case we are considering, the house was crossed in the autumn, "when the motor was still sleeping."

Judging by our smas, the holy place, which appears to be the hut of Baba P7i, was surrounded by a fence made of wooden posts. Probably not mentioned in the smas are the beliefs and customs mentioned in the smas, such as the use of certain tools and the use of certain plants.

On the sabore, there are two holes. In the holes, there is a (bound) o7on, which is used to hang m, m07da, which was apparently used to make sacrifices to the deity. The latter is probably depicted with a 7oxовой, representing something similar to a сти черепа: "мумоѣма поеѣа, and 7ѣasa ee сабѣестеѣи, мам две свеити", с чем cѣедует compare

the aforementioned "o7nennaya 7o7oova uerta", as well as the belief that witches have mrasnye 77asa, моторыми they can see well to77mo but nouo. The lights, shining brightly, are reminiscent of the ancient custom that has survived to this day:

"On the motorcycles, mrome obymnovno7o mresta, on the motor is written and carved the name pomino7o, relatives arrange a funeral, omogo arshina high, shmaluini is mamnya, ini is yarmo vymprašennyh dosom. The verses are changed: 7ампадна, ма7анеш, and simply 7оршом with у7о77ами, and the morning sun. Poor people, instead of shmaluim, place one large 7orshom with a hollowed-out centre on their native mo7i7u, and under it they place unsмо77mo мамней ~~ab~~between them they stick sveuy. There is a belief among the Bogomils that every Saturday, and especially from the Resurrection of Christ to Trinity Sunday, the souls of the dead come to earth — some to ask for forgiveness for their sins, and others — the righteous, to guide their relatives on the path of righteousness and salvation. According to an ancient belief, on the last Saturday before Easter, relatives gather in the homes of the deceased and in churches, and the most pious drink wine and sprinkle themselves with holy water. On the eve of Bosnesia, and in general during the period between St. John's Day and Trinity Sunday, the women perform a special ritual on the graves of their relatives, similar to the ancient custom of trisna. Here they gather all the remains of the feast and the lights; on braziers they light the u7o7ija ~~ah~~throwing the gadan into them, they wash their feet with it; Here, in memory of the dead, the poor and needy are fed with food they have brought with them, wine and ramiya (wine-laced water) and pasda miostini ni nim. The women remain on the mada and in the spaces between the offerings and the alms, praying with their hands on their heads in the rooms of their relatives. Let us recall here the Indian version of the smasa about the bringing of the offering. In the Catapatha-Brahmana about Puruvara and Vrvashi — a story that is considered to be the prototype of the story about 3ropa and Psyche, — Puruvara, on the advice of Vpvas, asks the Gandharvas to let him be like them. The Gandharvas reply: "There is no o7nya, with the help of moto7o, by making sacrifices, they could become like us." They took him to their home and said to him: "If you offer sacrifices through the stupa, you will become one of us." If, as is evident, they were already preserved in ancient times ~~it~~the 7orshma and uasha, then it is not surprising that they are still preserved today.

Use and read carefully.

This "sacred 7оѡва" must be, of course, accompanied by the traditional 7асax of the simple people. One of them was probably to surround the house with a fence as a means of protection against theft. At least, this is what the existing custom of surrounding the yard with a fence to protect it from thieves suggests. With the passage of time, in the imagination of the people, especially under the influence of memories of previous sacrifices, which were undoubtedly accompanied by the worship of deities with "bloody hands," mo7o, and even do7zhno бѡbrasovatsya predstavlenie o tom, uto 7ga stoy 7ogo ino7da sozh7aѡi 7юdei v u7oѡѡ, as is said in our tradition 7asilisa the Chaste. Probably in a similar way, there arose, among other things, the belief that uto 7аса especially бѡa7оуестивых отшеѡънитов обѡадают стой способностью по отношению т их вра7ам, всѡедствие ue7o и наыывают их Phra-Rusi-Ta-Fai, т. е.

"desert dwellers with seven-pointed stars." Interestingly, there is a belief in Siam that a witch's severed head can haunt her family in the form of a seven-pointed star. Let us also recall that "seven-headed snakes" played an important role in the superstitions of the ancient world.

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

In one version of the story about Ivashka and the witch, the latter appears in the form of a hut on four legs, and the motor smells of rotten meat; the door hinges are broken and the joints are rusty, the walls are covered with mould, and the whole hut is covered with a layer of mould. How can I explain to myself the expression "hut on four legs" and "house on four legs" that is often found in Russian proverbs? which have no corresponding expressions in foreign languages? It seems strange that isbusha is used in many languages. First of all, it is obvious that in this word, the image of a woman covered with a veil is depicted. Perhaps it is the lower part of the six-sided shape that is visible from under the cloth, as the shape resembles a mirror. sitting on the legs, the sharp ends of the poles protrude from under its wings. In this way, the patma can be used to make marks on the wooden knives in a similar way, and even the extensions of the houses are covered with wings (Flugel, les ailes), without saying a word.

already about *трыўях меўнишы*. The sudden change in direction can be explained by the fact that there were two doors in it, one opening and one closing, perhaps in accordance with the movement of the carriage. and the turning was so smooth that it was almost imperceptible. In the case of Vasilisa the Chaste, the doors apparently correspond to the following: Baba-P7a looks out into the omno and sees the appearance of *beʎo7o vsaènma*. There are many songs and smasom, in which there is talk of mansions with three omnas, of *шerpvya* with three doors:

One door is the exit from the house, the
second door is the entrance to the house, the
third door is the passageway in the house...

The people of Florida welcomed the rising and setting sun at their doorsteps. They were delighted that ~~ly~~ had built themselves a magnificent fortress, Oganimi, with a path leading ~~ava~~ spiral line, *m pere*, *моторая* located on the eastern side of the 7ory and representing a sacred temple. At sunrise, the sun would fall into the temple through a large opening, and at sunset, it would fall through another opening, ~~large~~ and then into a second opening, which was also covered with a cloth. The monks welcomed him with singing and prayers. This happened during the summer holidays, four times a day. The people gathered together, the Hatuses, and began to build a sacred structure, in which they maintained a sacred fire, kept the remains of deceased leaders, and prayed three times a day.

Perhaps, at least in some cases, the entire hut of Baba-P7i actually rotated on one leg, similar to our windmills. In that case, it would be understandable why sometimes Baba-P7i's hut, and sometimes Baba-P7a herself, appears to be standing on one leg. The courtyard of Emeya in the Russian version "spins like a windmill." In the poem, it is said that Bikhre has a windmill, and when he laughs, *esdiʎ* on the burning *mryat mon* and with his violent breathing shook his own silver courtyard, which stood on a knife's edge, and, obviously, represented nothing other than a windmill. Eamute, as in the case of Vasilisa the Beautiful, there is even talk of wheat, which three pairs of hands must thresh, and of the mother, who must wring out the last drops. In many cases about Baba-P7e and similar milieus, we seem to have simply a mixture of huts.

With her, it is a mixture, which is natural, if we allow it, because P7i in some sense represents a turning point. This also explains why in many Russian versions of P7a-Baba already has a hooked nose (megunny va), broken in the middle, although the original appearance and shape of her nose were probably obscured by other features. However, we cannot be satisfied with explanations such as the one we find in Alanasev's "Post-archaeological observations": "This courtyard and the bushes are a metaphor (tam!) for walking. In the folk imagination, connected with the myth, she is likened to a bush; the blows of the hammer and the blows of the hammer shake the earth and cause it to move violently, and that is why folk tales speak of the new moon, on which the broken building of Baba-P7i and Emeya spins. Ho7a sta — rooster and hen, which is explained by the fact that in ancient times the rooster and hen were associated with the phenomena of the moon (see 7x. XXI). The old people say that Baba-P7i spins on the blades of mice, on the paws of dogs, and the god of the winds himself spins on a mouse's knife: the dog is a symbol (tam!) of the whirlwind, the mouse is the wing of the storm.

Relative to Baba-P7i, it is necessary to place it on a single 7-point base, according to the beliefs of the people, P7i can be identified with the megaliths for a very long time, — тогда еще there were no wind or even water mills, but only wooden pestles and mortar and pestles were used. Baba-P7a rules over life and death and all the greatest phenomena of nature. We can already see this from our own experience of Vasilisa the Beautiful, who is presented as her "faithful servants". In the same way, there can be no doubt that the times of the week are governed by the same goddess. When it snows, it is because the goddess (not Frau Holle) shakes her feather bed. No wonder Vasilisa is surprised in the house of P7i "Isobiya in everything." But let us remember that, apparently, even in ancient times, the idea of a universal spirit, a universal life force, was widespread and repeatedly encountered in the legends of various peoples. Let us recall here the well-known magic of Frodo, Grotti, and his mysterious magic spells that revive the elderly and restore their youth, health, and strength. This also includes, among others, the seven mighty warriors-battlers of the Magyars, the creation of the upper and lower millstones, and, most likely, the legendary Eampo, who is said to have appeared in Kagava

warring peoples. Sometimes even the same people, mam istoun pasnykh bxa7, likening themselves to millstones and grinding stones. This presented, between the prouim, the seed from the mum, and the is7otovaya sto me. Sam Eevs, the firstborn, bo7 sohnu, naxava

"Megnimom." Of course, at one time, megniya was one of the most essential and necessary conditions for a healthy life. On the other hand, if P7a has a higher level of education, then identifying her life with megniya should be considered extremely natural.

The connection with the identification of Baba-P7i with the megalith is obvious and represented by the fact that P7a stands in a step, with a pestle (a megalithic hammer?) in his hand, and a pestle in his other hand. This is true of the whistling, noise and tremors in the air, which accompany the arrival of P7i, that is, sto7o, monenu, not ceduet, utoby P7a representing the destruction of the wind and whirlwind. In Na7ode, bxis Христиансбур7а, every year they hold a big celebration in uest7 Шимафон7а and posxa бо7ов, which is called Бибри (чудесный and непонятный), Адуа (о7он) and Vpsorando (vexini ti7p). It is a temple, mru7o, a building covered with a roof, surrounded by beautiful trees. The Bbisi live with the e7o, and their duty is to maintain the temple, watch for the appearance of bo7a, and sing e7o peuni. K mony av7usta Shimavon7 gives his people a sign on the day of his arrival; he usually arrives in the evening. News of this is immediately communicated to all the inhabitants of the country, and on the eve of his arrival, the people gather around his hut with various sacrifices and gifts. At 3 o'clock in the morning, a sound like that made by the wind in spring during the ploughing season is heard in the air. Shimavon arrives at his temple, and the temple trembles. The people fall to the ground and greet the god with quiet cheers. In the same way, Fantiev appears in his sanctuary, surrounded by a wall and seven gates, 17 steps high: each step is accompanied by a tremor, and the trees shake.

It is clear from Vasilisa the Wise that the deities depicted in it are real, as we have already seen, by all the greatest phenomena of nature, surrounded by a mysterious aura. Baba-P7a "does not love, but she has a son and a daughter." She does not allow herself to do anything except for her priestess, Basini. Basini's mother, dying, takes her out from under the blanket and begs her not to touch her, and Basini carries her in her arms. 3to

It reminds us of the mystery of the ancient gods and the inaccessibility of certain sacred places. From the ancient world, it suffices to recall here the inaccessibility of the temple of Besta to men, and, on the other hand, the inaccessibility of the sacred city of Eevsa Nimsysmo to the people: everyone who accidentally fell into the temple was turned into a slave, i.e. sacrificed, and by other people, Eevs devours them, just as Baba-P7a eats people, just as they are. From the customs of other peoples, we can cite the example of the Irish, where the 700 Kigards in the village of St. Brigid maintained a "virgin circle" with a fence, which men were not allowed to approach. This custom was abolished, but remnants of it remained until 1290.

The mysteriousness and beauty of Baba Yaga's images in various forms probably prevent us from forming a clear idea of what she really looked like. What the idols and images of the deities actually looked like. Let us remember, however, that they are only images. All the saints seem to be surrounded by a halo. In some cases, it is said that P7a is a witch who, having stolen a piece of meat, and throws them on the ground, and gathers all the pieces, spreads them out on the ground nearby, throws herself on them, which strongly resembles the death throes of a dying person. Perhaps, based on the above-mentioned representation of the bridge, the мости are мумир сто7о deities standing (and turning?) on the base of the мости. This could also be explained by the fact that Baba-P7a often appears in dreams with a bridge-like nose, which can be replaced by a bridge. However, all of this has a logical explanation. — From our experience, we can draw other, less dubious conclusions.

Particular attention should be paid to the place where it is said that during Basini's absence, no one was in the house. On the island of Nemnose, every year, on a certain day, all the houses are lit up and the lights are not turned off for nine days, until the priest brings a new torch from the island of Lemos, lit from the sacrificial fire of Apollo. Grimm, referring to the stoto, gives an account of the celebration of the harvest among the North American Krimov tribe: "The celebration begins with three days of strict fasting, during which all the men stay at home. On the fourth day in the morning, the high priest obtains a new, pure fire by friction, after which the women begin to clean the houses and prepare food."

We can see from the very first mention of Vasilisa the Chaste that the memory of the martyr has been preserved in the church, accompanied by regular sacrifices: Baba-P7a "еѡа ѡудей мам шьпѡят", not to mention other offerings (ѡюдские мости, сапах иеѡвеиесмо7о meat, etc.). Judging by other Russian and foreign sources about Baba-P7a, P7e-Bure, Bedma, Holle, Trude and others corresponding to her, children were mainly sacrificed. In this regard, the three pairs of rum mentioned in our smash are not surprising. The appearance of rum will become less sad if we assume that rum were sacrificed, similar to what happened with the Smirnovs, Nusitan and, probably, among many other peoples. In our times, we often see that even parents themselves cut off their children's hair, cut off their tongues, cut off their rumi, etc., fulfilling the third requirement. But how can we explain the appearance of precisely three pairs of limbs? Probably, the answer lies in some connection with the three types of movement (walking, crawling, and flying). However, this should not be considered coincidental, as there is a clear connection between the three "three-legged creatures": in order to prove their skill, one of them allows the others to cut off its leg, the second to remove his heart, the third to remove his liver, and all together they go to sleep, intending to return the severed parts to their places and heal their wounds with living water. The severed limbs (a macabre comparison: the arm, the heart, and the leg!) are placed in a basket; but a beautiful girl appears, sits down, and asks for food. She mocks him with dinner, which she takes out of the bag. When he eats, she runs away, and he finds the hidden items in the bag. (Obviously, the father eats them, but the mother is to blame, as she seems to have hidden them in the cupboard while the father was visiting). Here, apparently, the girl takes the place of Vasilisa, the dog is Baba Yaga, the hut is Baba Yaga's hut, and the three legs are three pairs of rum.

Over time, instead of шейой пуми, people began to sacrifice пашеи. However, I will not dwell on this question, since it has not been thoroughly researched, but will refer to the following: in one silent verse, there is talk of a self-imposed punishment; there is a table with dishes, servants are standing around it and a feast is being prepared; but there are no people to be seen: only shadows appear. In the second stanza, a poor peasant, who has many children, receives from his mother a gift of water in a jug (probably the water of life).

A boy named Paden, who was poor, became a famous doctor and earned a lot of money. One day, he sets off for his mother's house. On the first street, he comes across his father and mother, who are arguing and fighting with each other. "Where does mum live?"

"Above," replies the metta. On the second guest, he sees many dead people. "Where does mum live?" "Up there," replies one of the dead. On the third step, he comes across seven dead men who are trying to climb higher. On the fourth step, he sees fish in a cauldron, frying themselves on the fire (similar to how in other tales one child is forced to fry another). Climbing up to the fifth floor, he stops at the door and looks in the room. There he saw that his mother was crying. When he entered the room, his mother hurriedly got up and covered herself with a blanket (cf. my mother, Vasilisa's mother takes out from under the blanket). When he asked her what was happening, she replied that everything was fine, but he insisted on knowing the truth. On the first day, he argued with his wife; when he accepted the dead bodies, they were covered with grass (Skorzenerwurzeln); When he was given the dead bodies, they were mummified. When he asked about the fish roasting on the spit, the fish themselves jumped into the spit and roasted themselves. When he came back, he saw his mother with the seven heads. "That's not true!" he cried. Then he became very afraid and ran away.

Itam, поха7а, cannot be doubted that the Babi-P7i were accompanied by неховеуестими sacrifices. This can be confirmed by numerous examples from folk beliefs and corresponding myths of various peoples, on which I will not dwell here. All evidence suggests that the myth we are considering has a romantic meaning and that Baba-P7a was a supreme deity, similar to "bo7y bo7ov" Svyatovit, a huge idol standing in temple, with four bearded heads on separate necks, turned in four directions and corresponding, probably, not only to the four sides of the world, but also to the four times of the day and night; similar to Tri7ava, who was believed to rule over heaven, earth and hell; and many others. Svyatit, Triglav, etc., are the three sacred images and manifestations of the seven-headed and seven-horned god, in сохотому дворшу моторо7о отпрахується 7ерой смасми са three сохотыми вохосами? In that courtyard lives an old woman, — the mother of е7о: "Еед-Всевед," she says, —

My son, — clear soul; in the evening he comes as an old man with a white beard, in the morning he gets up as a young boy and throws the eastern sun. The old woman is our Baba-P7a. In folk beliefs and rituals, next to the old woman, or instead of her, there is often an old man. This belief in the existence of ancient deities and their power is confirmed by the existence of similar beliefs and rituals among ancient peoples. Without dwelling on comparisons, it is enough to mention the various myths and legends, such as those of Geryon, Kerberos, etc., it is worth recalling the most prominent (primarily ancient and mythical) deities of the Greeks and Romans, in order to see that they are reflected the same representations that we have, embodied in the images of Svyatovit, Baba-P7i and similar mythical creatures. For example: depicted sometimes with three horns, Eevs, "father of men and gods"; the two-headed and four-headed Pnuc, "god of gods" (divum deus); the winged and constantly changing god Bertumh, who once took the form of an old woman with a moustache; three-headed "goddess of the dead" Gemat, all-seeing and all-knowing; besides that, they are especially reminiscent of our Baba-P7y Łemetpa, Bectra, Bona Dea, Anna Perenna and many others. I would also like to mention here, in passing, that, like Mam-Bseved, who, returning home old, turns into a child, the same thing happens to Odysseus, who returns home old and is recognised by his wife. Odysseus returns home an old man and is once again young. It is not surprising that memories of ancient times are associated with the name Baba-P7i and her relatives. In some beliefs, if I am not mistaken, there is even a memory that on the day of her feast, people sacrificed the flesh of their children not to their deity, but to feed themselves, and those who did not eat it would be cursed and ~~do~~ sacrifice their own children to the goddess. Hemeumaya Berkhta, corresponding to our P7e, requires that ~~on~~ the last day of the month, meat and fish be served. Anyone ~~who~~ eats something else on that day s h e cuts open her belly, takes out what she has eaten, fills her belly with clay, and sews it up with thread instead of a needle ~~th~~read instead of a needle: with o t h e r clothes, she dies — we accept the same there, the description of Berchta with the e7o tehom resembles the above-mentioned custom of the Smilovs. Tama

The reason for this will become clear if we assume that the fish mentioned are ~~n~~simple fish and not simple fish. We have already seen that fish fried in a pan are clearly similar to children, although it is difficult to say what exactly contributes to this similarity. In passing, we also noticed another dish, in which a mother cooks a child and serves it for dinner instead of meat (Klump). In the latter case, it is not ~~th~~s why she cooks meat for herself and not for her child; she eats the rest herself, but does not say anything.

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

G. I. Rossom

Heza6vewwoǎ namrmu Serper Serpeevucha Korcakova

Published in the proceedings of the Society of Neurologists and Psychiatrists at Moscow University on 21 October 1900.

The basis of our approach to contemporary art is the result of a long-standing dialogue between certain phenomena of spiritual life and the latest achievements in the field of normal and abnormal activity of the nervous system; it represents a reflection of the objective reality and artistic creativity of our time in the realm of art. Represents an objective reflection of the art and artistic creativity of our time in the context of the bioethical crisis. In order to clarify the essence and meaning of the judgements and conclusions based on this new understanding, I consider it necessary to first examine, if not in detail, then at least in essence, the scientific motives that which explain the well-known character of the image in our society.

I feel that it will be difficult for us to quickly orient ourselves in the picture presented by the author, which represents a complex phenomenon of social life, art, and culture. I feel that many details and subtle nuances will inevitably be lost, and as a result, the main tones of the picture will appear exaggerated, perhaps even schematically simple; However, I think that the importance of the intended message is not only that it allows us to understand, but also that it compels us to express our thoughts right now, Perhaps the entire civilised world, the dawn of a new era, is trying to understand the recent events in the life of humanity and give itself a clear answer.

And our life, the life of Russian society, has been shaped by the events of the past; the last decades represent a sharp reaction against the 1960s, which gave wide scope to the phenomena of integrated life, which threw open their doors to science and social issues. Without feeling regret, we must note the decline of the lofty aspirations that were once ours, along with the widespread decline of morality in all spheres of life, там низших, там and высших, проявлениях; ослабевший от умственною утомления мос7 обратился к удовлетворению своих низших, сстетиических потребностей. In the course of the development of mental phenomena, and simply by coincidence, we have recently encountered an intensified development of nervous and mental disorders.

coincidence, we have recently encountered an intensified development of nervous and mental disorders and, moreover, as if by chance, we are coming to the conclusion that it is necessary to compare the pathological states of the nervous system with phenomena in the field of artistic creativity.

I'm throwing myself into a 7-hour coincidence, monetisation, cannot go unnoticed by the entire modern society, and therefore it plays an important role in the 21st century, those who have nervous and mental disorders are not particularly inclined to notice everything that people do, but also exposes the hidden side of their mental life, which is a result of the passive side of mental life, but also subjects the very processes of thought, intentions and actions of people to critical analysis; and therefore it is not surprising that contemporary literature is full of very serious works on the subject of psychiatry and aesthetics, and it is not surprising that we have to constantly focus our attention on the nature of the mind and the properties of the nervous system of people who are affected by mental illness, on the one hand, and on the other hand, on works of artistic creativity in relation to these aspects, which require, in addition to artistic criticism, the analysis of a psychiatrist.

It may be unfortunate for those who treat art with reverence, who gift from above with a sense of devotion, nevertheless have to put up with the unlimited rights of thought, which must be respected, moreover, it is necessary, not uem other, moreover object of analysis.

Here, in the interests of scientific integrity, I would like to make the following remark: in my opinion, a scientific researcher, guided by his habit, goes so far as to begin an analysis of artistic works, completely losing sight of the fact that the conditions of artistic creativity in other areas require a different approach from scientific rigour; he is inclined to subject artistic images to a strict psychiatric analysis, to diagnose them and rank them according to psychiatric criteria, etc. Without discussing the futility of such work, we believe that such a specialised approach stems from a misunderstanding of the psychological nature of artistic works.

One of the most outstanding artists of our time and at the same time an educated man, A. P. Nekhov, expressed himself on this subject (see "Autobiographical Notes"): "The nature of artistic creativity does not always allow for complete consistency with scientific data; it is impossible to depict death by poison on canvas, even if it occurs in real life. However, consistency with scientific data must be ensured in the context of artistic expression, i.e. it must be clear to the reader that that the conclusion is correct and that is consistent with the written evidence.

Лж. Рёсін, an irreconcilable apostle of mraco, goes even further and, with his recklessness, attacks science and knowledge, claiming that knowledge, i.e. true knowledge, cannot be artistic, but in most cases is harmful.

This is true, but not in the sense that science should abandon art in favour of truth: ignorance has not disappeared since the beginning of knowledge and art, and, it must be admitted, in this dispute, the truth will always be on the side of those who, in their artistic endeavours, are willing to recognise as art the special forms and truths of others. Nevertheless, we have reason to pause here, since our subject now includes a more specific topic, which we will now turn to.

I

It is important to clarify the question of the relationship between modern art and the prevalence of nervous and mental disorders, it is necessary to study all available materials on the frequency and nature of these disorders among people involved in art; This includes, first, everything that is related to the illnesses that artists suffered during their activity and before it, and, secondly, those features of creativity that shed light on the state of the artist's health, such as artistic symptoms of illness.

It is clear to everyone that if the last seven years have been marked by nervous and emotional turmoil, then there are many reasons for this, rooted in the very fabric of our modern society, both in their own minds and in the minds of those around them. We can hardly fail to notice the coincidence between the intense interest in art and the development of the nervous system, which we can consider art to be the sole source of all knowledge; we know enough to believe that the development of nervous mental disorders is accompanied by intense mental activity, so we feel obliged to give ourselves a clear answer as to our position, among other similar people, is to strive to realise our aesthetic ideas and aspirations.

In this regard, journal entries, psychiatric reports, and special biographies of outstanding artists, musicians, artists and poets provide sufficient material to establish that to establish whether people who are professionally involved in the arts constitute a significant proportion of the population with nervous and mental disorders, especially the negative attitude of professional artists towards the general population will be taken into account. Nevertheless, such works should be included in the collection of artists who are considered healthy, who do not suffer from mental illness, but meanwhile suffer from one of many painful conditions, which they put up with, either because of the special nature of their talent or because of the inevitable nature of their condition, without complaining about their suffering. and in which they do not inform their friends, because they are known to them, or for reasons that are not known to them. And all of them

The material will be destroyed along with everything else that we are obliged to destroy, intentionally or unintentionally, in relation to bio7rapiya. Great diligence is required, great interest in science and a keen eye for detail in order to select the data that is relevant to our question from the vast amount of material available. And yet, based on the findings of known cases, on the one hand, and the observations of artistic natures, on the other, it is not difficult to see that among professional artists, and amateurs, especially those who are mentally and emotionally unstable, but it is possible to identify the predominant and, in their own way, most characteristic forms of behaviour.

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

Let us leave aside those nervous system disorders whose origin is purely accidental and has no connection whatsoever with either the innate properties of the individual or the nature of his upbringing. These disorders are not found in the internal connection with the conditions and characteristics of the nervous system of an artistic nature, and we would not like to give examples of those authors who confuse and distort this question, using data from studies of these forms, apophthegm, inhibition, psychosis, synaesthesia, etc. To substantiate our conclusions, we draw attention to those forms that are all found in people with artistic talent.

We are grateful to the talented artists, to the pride and subsequent misfortune of their families, to the students of the art school, to the teachers of painting, dramatic

masses who have come to study with renowned teachers of natural talent, on the modest students, on the majority of professional true musicians, artists, writers, artists, and even more so on true creators and outstanding artists, we will find everywhere a vast number of representatives of the so-called neurotic family, distinguished by their unique and original ideas: among all members of this family, we find a hereditary predisposition to nervous and mental disorders, with obvious signs of degeneration. we will encounter either isolated cases of nervous system disorders or already developed disorders. At the first stage, there is a nervous and psychopathic constitution, manifested in people with a tendency to all of which manifest themselves in a variety of disorders of the cardiovascular system, the nervous system, the vascular system of the internal organs; on the part of the motor system in the form of muscle twitching, tremors, various motor disorders and, in addition, in the form of passive disorders of the internal organs, especially in the respiratory system.

Due to the pathological characteristics of the psyche of people with artistic talent, they often encounter conflicts with imposed ideas and imposed norms, with contradictions, pseudo-ideas and, less often, with true ideas about life and the world, with a tendency to exaggerate and invent, with sharp mood swings between two opposing extremes, although and with a predominance of melancholic moods, with mysticism, heightened and abnormal emotions, in a 7-day pattern, poetic, with a tendency towards mysticism, and despite all this, with great mental instability, inconsistency, and a desire for change and new experiences.

All the anomalies, which we associate with the type of person who brings life together with the taunt, presenting themselves as characteristic characters, can cause great pain and serve as a lesson for those who are more sensitive, who often strike artists under the influence of professional impressions and the impact of their own life experiences: neurasthenia in a moment of weakness, it will manifest itself particularly readily in circulatory disorders and cardiac phenomena, which will lead to a series of obsessive fears and ideas.

Hypochondria and other similar traits; it manifests itself in mood disorders, in timid behaviour and, in pianists and violinists, in convulsive and nervous disorders in the hands. Hysteria breaks out, especially in singers and dramatic artists, and it takes on a vivid, theatrical form. due to the presence of one or more of the above-mentioned nervous and mental disorders. It is accompanied by other mental disorders, such as a manic-depressive state, delusions, hallucinations, pseudo-delusions, mystical and sensational delusions, etc.

When citing data on the state of the nervous system of people gifted with artistic abilities, we intend to present them as raw material and do not seek to establish a definite relationship between congenital and acquired anomalies of the nervous system, on the one hand, and talents, on the other; The only thing we can note is that people naturally gifted individuals tend to have a highly pathological nervous system and are often victims of more or less severe sabotage; In addition, we can establish the following four relationships between natural artistic talents and the state of the nervous system:

- 1) Talent and degeneration.*
- 2) Acceptance of oneself and self-esteem.*
- 3) Talawmluvosm and bolezw.*
- 4) Активно проявляем талантливість и болезнь.*

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

II

The scope of our discussion does not include specialised aesthetic questions, and therefore we cannot dwell here on the nature of art, its forms, types and applications. We will try to clarify its essence, as well as the conditions for artistic creativity, and then move on to questions related to the state of the nervous system.

"We will try to identify the source of the sensation, provoke it in the body, and then analyse the sensations, their intensity, duration, and characteristics. sounds, images, spoken words, or repeated sensations, which are perceived by the senses, are called sensory perceptions. The essence of a person is the essence of humanity, which is in me, which makes a person a person, uzvecmuvymu vveemmu zwaqamu neperdaem drugu ucnumyvayemy um chuvcmva, a druge ludu zarazhayumcr smumu chuvcmvam u neperzhuvaum ux.

This is how N. H. Tolstoy defines art in his extensive ~~a~~original treatise, entitled "What is Art?"

Art is one of the ways to express well-known mental processes, and, in relation to its own language, it represents a simple analogy with simple speech, with the help of certain symbols; the difference lies in the fact that art, through stylised images, symbolic, figurative and abstract, striving to convey first and foremost the emotion underlying the idea, and to convey them to the audience, чтобы, perceiving the artistic image directly, regardless of the effort of attention and thought, we ~~will~~ experience this image with the same vividness; the consciousness in this process should contribute in a significant way to this, so that the perceived image is not distorted and ~~has~~ all the necessary elements for the reproduction of the image are preserved; monitoring and self-criticism should be constant, so that it does not interfere with the main thing, with artistic creativity, with the process — on an uninterrupted basis, with artistic trance.

This is the process of artistic creation, on the one hand

, and on the other, the process of aesthetic perception, from the perception of existing works to their representation, must be represented by two analogous phenomena, which include the same mental and linguistic processes, but arranged in reverse order. In the first, i.e. in active artistic creativity, the initial source of all phenomena is aesthetic perception and the idea embodied in it, within the framework of a corresponding harmonious structure, the accompanying primary forms are arranged, and subsequently, based on it and on the perception of the artist, images appear — figurative, symbolic, allegorical, dynamic, etc. In the second case, i.e. in the aesthetic perception of an artistic creation, the same processes occur, but in reverse order, i.e., the perception of an artistically structured image gives rise to an aesthetic feeling. And here and there, the seeds of aesthetic feeling and the seeds of images germinate.

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

— feelings, emotions, sensations, experiences, which are influenced by psychological experiences, as well as by external influences, which vary in degree and content, are limited to the realm of one organ of perception and extend to the more complex and multifaceted aspects of our activity: in the first case, i.e. when it comes to the combination of colours, light tones, sound tones, simple movements and mimetic images, we can talk about aesthetic perception; then about perception; in the second, the images of various mental situations, composed of feelings, where they express ideas, social and aesthetic ideals, we have aesthetic perception, with a corresponding feeling and mood.

In a general sense, aesthetic perception is expressed in the same phenomena on the part of the nervous system, and in all other types of perception, and the intensity of the characteristic processes of perception is directly dependent on the perceived stimulus; here, the intensity of the effect depends on the degree of susceptibility of the subject, on the ability of the subject to respond to one or another stimulus, on the sensory-aesthetic, ideological and spiritual; but at the same time, the intensity of the stimulus is determined by the special organisation of the individual.

nervous system, manifested in pain and less noticeable mobility of the vascular, sympathetic, and nervous systems.

According to Fere, all movement — and, we would add, all sensation — is caused by external influences, and accompanied by the same changes in the muscles, and, consequently, in the impulses emanating from the sympathetic nerves. These changes spread to the entire body, manifesting themselves in increased tension in the internal organs or in the peripheral organs; reflecting on the function of the sensory organs, on the activity of the digestive organs, reproduction and respiration, they give rise to positive and negative changes in the course of chemical processes in the organs of our body, and to the movement of substances on the surface of the body; In other words, there is no single plant process that is free from the influence of mental emotions. In turn, the intensity of these phenomena varies among different individuals, and people with a sensitive disposition exhibit all of the above changes in accordance with the degree of their susceptibility.

3stetiuecmaya smoya occupies one of the first places in this respect, especially considering that those who are capable of it are generally highly intelligent and, if they have a talent for this and other forms of creativity, they systematically put their exceptional sensitivity to the test in their beloved work. It is not surprising that Zhukov thought that "an artist will work spontaneously, everything he does will be good and right; and everything he does in anxiety will be false, meaningless and worthless." According to Sigen, "Byron, Goethe, Rimsky and others testify to the unusual spiritual turmoil that accompanied their work." And even "he himself was not convinced that a work of art, born of creative imagination, could be created in a state of complete calm. We must be prepared to experience heat and cold, to be in the heat and in the cold. In moments of inspiration, the whole being is shaken to its very core, and that which is hidden deep inside bursts out.

The same thing, mam not the most significant disturbance of the entire [исиуестой] spiritual or 7анисашии, mam not the participation of all снх уеуовеуестих, mam not the highest tension of life?

True artistic work, similar to everything

To the living being who has given life to its creation, living by it and passing it on to others, must consist of soul and body: someone living in it must be nourished by both, and *формой, вмещающей в себе душу*. These artistic works are the images that give them artistic value; and they then satisfy their purpose, merging with the imagination into a single indivisible whole, so that they are in all their parts, in all their properties, harmonious with each other and express the general artistic harmony of the whole work; according to the artist, endowed with the ability to *материализовать стематическое содержание материи, ваним образом и гистапротомного журнага*, will not be able to express their inspiration in a truly artistic work.

The achievements of these artists can be perceived as something completely unique, thanks to their special perceptive and creative apparatus, which is not limited to the purity of form, creative activity, not only the ability to remember images, but also the ability to imagine, i.e. imagination. However, in order for the latter to be fully realised at the height of its potential the creation of a truly artistic work, it is necessary it must appear at the same time and in harmony with all the other elements of the aesthetic-psychological process associated with it, and in its own right, it must be based on a particularly pronounced excitability of the sensory centres of the mind: art itself is, to a certain extent, sensory delirium, and a work of art is nothing more than a manifestation of this delirium; the more vivid the images, the more intense the impression and the more vivid the emotion they evoke. Therefore, the sensual centres of the mind are capable of producing vivid and clear images, pseudo-images and illusions, — phenomena *на* often found in artistic creativity, as evidenced by the artists themselves and, even more so, their works.

The fact is that it is very important, thanks to the efforts of Kandinsky, ~~that~~ the efforts of Kandinsky, the mental health of healthy and sick people, as well as the state of their consciousness, are very vivid and clearly defined images, which are, however, they are not perceived by the consciousness itself, from truly-*вещно-инстинктивных образов тем*, do not possess the latter characteristic of objective reality, but, on the contrary, are directly associated with the mind.

It is not subjective, but at the same time, it is not anomalous, new, or very different from ordinary images of memory and fantasy. The phenomenon to which Kandinsky gave the name pseudo-галлюцинаций, which, in his own words, describes an inner hearing, an inner vision, observed in the passive states of consciousness; it is accessible to many healthy people in a state between sleep and wakefulness, and to people with a high level of mental activity and vivid imagination, such as artists, it occupies a very prominent place among mental processes, being particularly pronounced in cases of nervous system disorders: during emotional turmoil, artistic trance, in cases of mental illness, under the influence of intoxicating beverages, etc. The main feature of pseudo-галлюцинаций mental disorders is the absence of compulsiveness and repeatability of their appearance in the consciousness. Pseudo-hallucinations, like true hallucinations, are not common in people with mental illness.

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

Here are two main features of the psychological side of artistic creativity: 1) image and 2) emotional expression; on the one hand, the image is concrete, tangible, meaningful, dynamic, simple and ideological, and on the other hand, it is inseparably combined with a harmonious mood. This is why a work of art is destined to be perceived in the mind and immediately remain hidden from prying eyes and ears. But the thing is, apart from these qualities, artists constantly feel the need to tell others about their feelings in the form they have created, and at the same time, that impulsiveness, which, it seems, is directed against the artist himself, by simple laws of self-preservation, compels him to express his thoughts outwardly.

The work requires the artist to have a special skill in conveying everything that is happening in the picture. reproducing the same product of creativity requires the artist to look closely at the original work and then go into the studio to reproduce it, so that it seems as if the original creative work belongs to him and not to the actual creator. This process is especially important in our, liberal, society, which requires artists to be able to detach themselves from everything around them while they are working, and even from themselves, This allows them to manifest their creative activity in the form of a combination of visual and emotional images.

There, 7de peu goes about the simplest psychological processes of artistic work, mam in painting, musyme, deyo boils down to the artistic experience of the simplest sements of spiritual life; here, the unnatural tension and attention do not reach the degree that they do in literature, but rather in creative work, where the artist's individuality must be pushed aside as much as possible, and violent detachment from one's own "I" must be all the more profound, the more profound the image, the more profound the relationship between the spiritual elements and the depicted reality. This process, in its psychological character, resembles to a certain extent, although in a more subtle form, the state experienced by subjects who have undergone a suggestion to transform themselves into something else. experienced by subjects who have undergone a strong suggestion to transform themselves into something else and perform the corresponding actions.

Thus, we see that, first, three components of mental life participate in artistic creativity, namely 1) perception, 2) imagination with images of memories and pseudo-7ayyюшинашиями, and 3) special integrative perception, which is controlled by the first two moments in the processes of perception and excitation; secondly, the special feature must not only be particularly noticeable in itself, but under the influence of a known combination of images, give rise to a special, that is, a meaningful, aesthetic impression. Thirdly, images should be clear, concise, consistent with the known meaning and contribute to a motivated mood and, above all, should not interrupt the connection with the rest of the spiritual world of the artist, the audience, Fourthly, the sensitivity of the visual image and the moral centres of the higher organs of perception must be sufficiently developed. чтобы в҃ияние во҃и бессоснате҃ный мир мо҃ха бы 7ранииить со способностью

self-suggestion of images and moods, — friends, если excitability of the artist's creative activity should not exceed the limits of the norm, then in all cases it should occupy a certain area between the normal state and pathology; therefore, there is no reason to insist that the very process of artistic creativity is, in the simple sense, a pathological process; nevertheless, it must be admitted that it requires certain characteristics of the nervous system and brings it into certain states, under which disturbances in its activity are possible, depending on the parts of the nervous system involved in the formation of the normal artistic creative process.

III

All mental activity requiring a certain degree of tension is worth the effort and therefore good for health, and this is especially true for artists, artists and writers, whose nervous system reaches, due to the nature of their mental processes, high degrees of tension in a continuous manner, and therefore the inevitable division of their spiritual life. As Madden testifies in his work "Infirmities of Genius," artists die on average 70 years earlier than the general population. The creative activity of artists is accompanied by intense emotional upheavals, which in most cases occur without sufficient reason, regardless of the course of the mental life directed by the mind, and, moreover, it can be immeasurably prolonged — and, according to Fere (*Pathologie des emotions*), the essence of the human being is precisely this immeasurable duration. Spending most of their lives in the world of dreams, artists not only chronically exhaust their strength, but at the same time open up a wide space for emotional excitement and for the domination of the soul over all other manifestations of spiritual life, and from there it is only one step to the most dangerous — from hysteria and neurasthenia to serious mental disorders.

On the other hand, the intense strain on the imagination, constant life among images, their constant emergence in consciousness and control over them, can serve as the final stage of a pathological state of the psyche and certain mental disorders. All true artists, musicians, poets, and especially dramatic artists, who have the ability to devote themselves completely to their work and produce vivid and touching images, are very familiar with that state of spiritual exhaustion and loneliness, with that heightened emotional impressionability and excitability of the higher sensual centres, reaching hysterical agitation, which appear to replace the tension of creative nervous energy. It is worth citing an example from Nombroso ("Genius and Madness"), where it is about the painter Spinelli, who worked persistently on a painting; When he finally achieved his goal and depicted Nüilipa in all her beauty, she appeared ~~thin~~ in a dream and cursed him, saying that he had depicted her as a monster. ³This image

Then, in the continuation of the story, Spine was persecuted and driven to suicide. An example of this is given by Berzha, who knew an artist who, having practised drawing funny faces for a long time, began to see them before him day and night, even turning into real people; to such an extent that he tried to drown himself.

We cannot fail to mention one more interesting detail: Bisan mentions an artist who was able to memorise a single image and then reproduce it in his mind in various settings; he was able to stop distinguishing between imaginary images and those he had seen. We would never be able to give all the relevant examples here: there are so many of them in the biographies of artists, musicians, and writers. We will limit ourselves to pointing out the consequences that the current situation may lead to, leading to the replacement of the first and second subjects with the third subject, who will temporarily replace the first and second subjects.

"I" to others, striving to temporarily suppress the first and most powerful psychological barriers of the subject.

It is clear that this is difficult work, but such a transformation of consciousness is achieved in rare experiments with people who are gifted with a highly impressionable, hysterical nervous system, and not only leads to temporary exhaustion of the nervous system, but also gives rise to the development of real hysteria and other pathological states where they exist in a latent form. A striking example can be found in "Thoughts on the Art of Painting" by S. A. Riev, inspired by the famous actress Mrs. Siddons:

"The most solemn celebration for Mrs. Siddons was the performance of Mambeth. Her performance was so passionate and sincere, inspired by dramatic feeling, and at the same time so imbued with a sense of reality, that the audience, watching and listening to her, is completely transported from the theatre of the 18th century to an old house in the north of Scotland, where they tremble and shudder because before them unfolded with terrifying clarity a terrible, shocking drama of life. Mrs. Siddons herself completely identified with the characters she portrayed on stage. The following story, relating to that period of life, shows to what extent she identified with the characters she portrayed. Once, late in the evening, Mr. Siddons sat in the dimly lit family room, the only one awake in their quiet household."

He woke up and felt confused... He hurriedly got out of bed and rushed to the hallway. "Who could it be?" he asked himself in surprise, rubbing his sleepy eyes. But he did not have time to finish the question, when suddenly a trembling hand hurriedly opened the door, and in a moment a woman rushed in; Mr. Siddons looked at her with utter amazement and a touch of fear. Standing before him was his wife, her hair dishevelled, her clothes in disarray, trembling with intense emotion. Confused and alarmed, he asked her what had happened; but instead of answering, she threw herself into his arms and began to cry. He gently calmed her, not daring to think. She gradually calmed down and then explained to her husband the whole secret that had been weighing on her. Instead of going to bed, she sat and listened to Mammet's story, and then she was overcome with the same horror that the heroine of Shakespeare's drama had experienced, The horror of the Shakespearean drama she had experienced overwhelmed her, and she could clearly see before her eyes all the scenes of the drama in which she had taken part. She was overcome by insane horror, and she ran away to save herself from the crowd.

In the same article by S. A. Riev, we find references to the former *Талантливая женщина* зрения у знаменитого москвитина Моухова, and to the equally talented *Расеу*, who, when performing, aroused such nervous excitement that the images before her eyes completely disappeared; she not only behaved in a manner befitting her position and dress, but also saw and felt the people who surrounded her in the crowd that had gathered around her. At first, her nervousness was very rare, but then, with the development of her activity, such phenomena began to occur more and more often.

The connection between artistic creativity and the pathological state of the nervous system is evident in the fact that, first of all, it is inspired and comes from the depths of the soul, a certain imbalance in the nervous system is required; This seems to be a necessary condition for more intense perception and the emergence of more vivid, yet at the same time more harmonious images. and under conditions of heightened attention and more complex manipulation of images. Many of these artists are considered to be healthy, i.e. those who, during their creative life, did not show (I am speaking on the basis of available biographical data) any obvious signs of mental disorder, but whose works are characterised by similar temporary abnormalities. *Кан*

Often, in the event of any misfortunes, life's misfortunes under the influence of social factors, and during a state of shock, musicians, artists, and the first fruits of their creative work. "Oh, if only it were possible to record the thoughts of the sick, we would see how strange and extraordinary they are," says M. M. Russo.

As an artist, he himself often violates the normal conditions of the nervous system, try to change the blood circulation in the brain with the help of mental and physical exercises, by means of foot baths, massage, and, in particular, by means of substances that have a poisonous effect on the brain, in order to чтобы похуиилось обнее возбуждение ихи напхыв разнообразных ихи спешиих обрасов. Morz Eand during work, he smoked a lot of cigarettes; Bodep poisoned himself deliberately with 7ashish дхя to7o, utoby uерпа obrasy and mood is mira speqiluečmikh 7rēs; We know that one outstanding Russian writer, now deceased, suffered from periodic bouts of depression, which manifested itself in a desire to destroy everything around him. and that, in order to be more successful in his creative endeavours, he accompanied his work with intense, deliberate self-torture. The same theory can be applied to the example of Taguma: the famous artist, through his efforts, created for himself many characters that filled the theatre; in their place, he puts characters created by his imagination, and thus achieves a depth and truthfulness, a vitality that, in his opinion, they could never have achieved.

On the other hand, an increase in creative ability may occur when the necessary aspects of mental activity are in a state of heightened excitability under the influence of a certain condition, such as somnambulism. I witnessed this in the case of a law student who had never shown any artistic talent and suffered from natural somnambulism, who wrote in his sleep in my presence, expressing his feelings in poetic expressions. He wrote in his sleep, in my presence, a poem that was full of poetic expressions and in a style that was reminiscent of the poetry of a famous poet of that time. In the second dream, I was seriously ill with a patient, a talented musician and composer, whom I had saved from a terrible hysteria; I saw her with the most beautiful features, with a mole on her neck and a dimple,

tied to a knife; on the table, next to the open piano, a sheet of music covered in notes; it turned out that ~~at~~ returning home from the conservatory, she fell into a stupor, repeating some of her usual phrases and, without coming ~~her~~ senses, took the instrument improvising and sketching a score for an interesting and well-developed piano trio; Without leaving her somnambulistic state and finding her voice ~~in~~ the musical form, she, still in the same state of unconsciousness, sang a song. Coming to her senses, she did not understand what had happened and did not recognise her own creation.

All of the examples cited point to the possibility of the temporary emergence of artistic creativity and the intensification of existing talent under the influence of certain conditions that bring the nervous system out of its state of equilibrium. However, artistic talent can flare up and take a leading place in life due to various reasons, differing from those mentioned above in a more significant way, non-material aspects: here we encounter the same moral and ethical principles that underlie the nervous system, ~~the~~ the same consequences, However, for the appearance of such a character, it seems that the summation of moments that shape the nervous organisation of the future artist is required, whether they are rough or ~~7xy6xe~~ soul-shaking shock. The famous composer Gretri attributes the appearance of talent to falling on a ~~7oxyby~~ log.

Psychiatric disorders occupy a significant place ~~among~~ the abnormal states of the nervous system that contribute to the manifestation of artistic aspirations; All psychiatrists can attest to this; they can show you pages filled with beautiful and incomprehensible writings, normal and pathological drawings, ornaments and works of sculpture ~~ad~~ architecture; their papers are not marked by demagoguery or musical improvisations.

We can find very reliable data in the statistics of Nombros: he had to examine all 107 mentally ill subjects under observation who were addicted to the arts and distributed according to the type of illness in the following order:

25 napawoukov with hallucinations and 6 cases of persecution.

21 with a hallucination.
16 with 6 red spots.
14 with ocmpym and nepuoducheskum
ncuhozam. 8 melawholuks.
8 nprogrescuvychi naraumukov.
5 with wrap-around handles.
2 snulenmuka.

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

It is noteworthy that among the 107 professional artists, there were 8 painters (including 46) and 10 architects ■ woodcarvers (including stonemasons). The remaining 9 artists demonstrated artistic talent during their mental illness. From the same table, it can be seen that the most common types of artistic creativity, inspired by mental illness, are painting and poetry, and that most of the artists fall into these categories, which are characterised by a violation of the balance of the visual image on the one hand, and deception of the senses on the other; on a par with these two aspects is the decline of integrative activity; the main reason for the decline in moral values should be attributed to the nature of the most dangerous form of moral values, which usually destroys all moral activity.

Thus, all of the above materials and considerations lead us to believe that the basis of artistic creativity and the stimulus that directs and sustains artistic activity may be very diverse anomalies of the nervous system's equilibrium, starting with simple and transient disturbances in its activity and ending with serious mental disorders.

IV

When it comes to works of art, it is customary to say that everyone has their own taste, that what one person likes, another may not, and vice versa. ~~and~~ it is not necessary to have universal recognition of artistic works in one circle and universal rejection in another. However, a single attempt at aesthetic reinterpretation of past works cannot withstand even the slightest criticism. Even if we assume that in one historical period a certain artistic style is represented by one work, one motif, one manner, in another historical period it can be represented by other manifestations of artistic creativity. but which are completely different in terms of content, form, and aesthetics, may appeal to those who are unfamiliar with the desert, just as European art may appeal to those who are unfamiliar with the desert, and vice versa. it is possible to admit, for example, that two people standing on the same level of culture but looking at the world from different perspectives may like different paintings, different music, different literary works, nevertheless, one cannot deny that dimarya can be reduced to the fact that that they will not be influenced by Shakespeare, Mozart and Ravel, that an ancient Greek might like Pushkin, Repin and Gorky, that, for example, a Russian is capable of enjoying Rossini, Agrippa de Musset, Munamaui. True art is subject to those psychological laws that are binding on all people, which should make all healthy people experience the same feelings under the influence of artistic works created according to the natural laws of psychology and aesthetics. This ability of a work of art to evoke uniform reactions in a normal environment and to characterise the creation is what makes a work of art normal.

When discussing the artistic works of mentally ill individuals, it is important to note that these works are also considered art: passionate emotional outbursts are not obliged to reflect all aspects of mental activity and are not necessarily artistic creations of the sick; the evidence of mental and psychological symptoms, participation in aesthetic activity, may be preserved in some patients, while in others they may be in a pathological state, which explains why some

you do not find paintings, musical compositions, poems and prose by mentally ill people among the same products of creative activity as those produced by mentally healthy artists, psychologically healthy, artistic people, and why other works of art by emotionally troubled people seem somewhat abnormal.

With careful attention and skill, bearing in mind the individual degree of technical preparation of the participants, it is possible, on the basis of an analysis of their works, to draw a clear distinction between healthy, normal creativity and pathological creativity: in one case, it is possible to speak with confidence ~~about~~ the genuine expression of the artist's soul, while in another, it is necessary to refrain from making conclusions about the artist's mental state. Leaving aside the question of mental disorders in the expression of aesthetic ideas in the mentally ill, here, with normal content, it boils down in most cases to a lack of sensitivity. and in one-sided method of expression of violent feelings, we will turn to the artistic features of pathological works of art and try to give them a general

Characteristics.

The distinctive features of these works are, first, their content, which is imbued with a well-known feeling, and second, forms, in view of the fact that painting and literature are the most accessible means of expressing well-known emotional content, are of primary importance; In this respect, music, which is essentially a means of conveying emotions, is particularly suited to expressing the feelings of the artist, who is experiencing many emotions, thoughts and desires, and who is in need of help. and comes to the aid of the poor, who are experiencing many emotions, thoughts and feelings, and who are in need of help, with a series of symbolic techniques.

The main thing is painting: feelings, ideas and thoughts are ~~not~~ reduced to static images, and are not associated with them? The purity of written representations to such an extent that it can give an inexpressible image of the artist's inner world, an expression of the artist's inner mood.

In artistic works of a spiritual nature, the suffering of the characters is reduced to an intensely one-sided and intense spiritual struggle, and the content reflects the specific characteristics of the characters' personalities: in manic excitement, you will see a chaotic plot, large figures, large and rough buildings, many chaotic ornaments, completely random impressions on buildings and people;

the drawings should give an idea of the size, mo7yueystvo, about bo7atstvo d s7ave, d7ya ue7o bo7ьnoy obra7aetsya mo all ob7eисvestnym symbol7am, such as deity, radiance, морорny, weapons, etc. and7ini himself изображает свои, ему одному понятные symbol7ы.

Megahogni depicts suffering — imprisonment, staying in hell, crucifixion, death, uepepa, m7adbija, dark sy7i, ueptei, 7antaстиeствие чудови7а and animals, such as vampires, vo7movi, etc., especially family and family-like creatures, — and all this is expressed again through the darker and more vivid images that existed and were invented by him for this purpose, ueм more intensely in ne7o tocm and ueм more in ne7o associated with the main note of the e7o mood.

The first part of the work is devoted to their own experiences; the second part deals with plots related to their own ideas: the beating of hearts and loving on one side of the canvas, and on the other — the most surprising nudity and criminal acts of a sporting nature.

The historical images necessary for artistic works give the psyche a rich background, 7seudo-symbols, and the whole picture conveys the content of the symbol, like a scary face, which is reflected in the mind, 7hen in reality. 7ежаре7o on the feet, then 7а77юшинация с7ужит то7ьмо амессуаром and is part of separate с7ементов рисунка; character their appearance, generated by the 7а77юшинаторным process, can be very pas7иины and characterful for pas7иинных бо7ешенных 7орм; all of them are found in the works of the authors mentioned above, and therefore they have special frightening character: roars, screams, cries, mows, paws, pyre, omrowavnennye corpses, murderers, etc.

The content of a work of art has great significance for determining the state of the integrative system: the more coherent the composition, the clearer the meaning, the more reason there is to think 7preserving the integrity, the less the main idea 7hood are distorted, the more justified it is to think about the onset of decay: here you will find unfinished ideas, where there is neither naivety nor monstrosity, and it is impossible to grasp the meaning, you will be struck by a multitude of vivid details and, perhaps, you will witness the wildest flights of imagination, all with a prevailing absence of shame.

B 's works are soulful and mam and in normal

In works of art, form and manner are no less important than content; it is already clear that the means of expressing content and, *главное*, — *воиную* mood, *воинские* traits willingly resort to symbols of self-*то* *пашнобашно* properties, *чем* their works *песмо* *отъицаются* from normal artistic works; necessary where the content does not correspond to the requirements of art and where there is a lack of adequate artistic images to convey aesthetic ideas, the technique used is crude, overshadowed by pathological moments and incapable *д*harmoniously expressing *б*esthetic vision. However, beyond this, the symbolism *the* mentally ill can be seen as an atavistic phenomenon, leading to the degeneration of the form and its return to its long-past state, and thus the symbolism is emphasised, a pathological phenomenon.

There is no doubt that art, in essence, is a manifestation of the spirit, embodying in itself abstract images, and is a necessary means of expression of the mood of the artist; but where these symbols are used to convey meaning in the context of artistic creation, they are symbols of aesthetic value; where they are intended to produce a special impression, replacing natural means of representation, where they have a special meaning, a special significance, a special charm, and *и* *л*амты and *дру*той *объ*асти and *где* they *до*жны *с*ужить *д* *жел*я *до*по*у*нительно*то* *оп*ру*е*ния *це*то-*то*, *до*у*ж*енствую*е*то, *я*тобы, *у*су*у*бить *с*стетическую *с*мо*ш*ию, — there are symbols that are the result of a violation of the harmony of mental activity. With that very same intention, or rather, due to the narrowing of the range of representations and the tendency to impose repetitive patterns, artists often resort to the frequent repetition of the same form, the same symbol.

Along with the abundance of symbols in the works of the soulful and spiritual, their depiction has certain characteristic features: we encounter roughly outlined figures with irregular proportions, exaggerated features *и* distorted proportions in relation to perspective, with an unusual arrangement of lines, similar to Japanese images; while in those cases where such errors do not depend on the original and the skill of the artist, they should be attributed to the mannerisms of artists who have something special in mind.

. It is worth mentioning the special sensitivity of the soulful in punctual montures and shadows is to uem, as well as their constant striving to draw colourful figures and ornaments, which give material to the often romanticised images of family and drama in their works.

Hamone, and the spectrum of light tones does not remain the same in our patients without their local colour and is replaced by well-known peculiarities in certain psychopathic states; For example, in the paintings of the Ammonites, one must note the characteristic bright and especially vivid tones, which are either connected with the bright and colourful subjects of their works or have no connection with the content at all. On the other hand, poor tones are predominant in other artists who had the ability to convey their images in all kinds of reliable forms: Nomros mentions a well-known artist, a good painter, who, in a state of second sight, using only black and grey tones, and was particularly skilled at conveying the mood of the characters.

We will not dwell on the peculiarities of pathological painting and will not venture ~~ita~~ similar analysis of other forms of artistic creativity, such as literary works, which, in a general way, are no less readily accepted by the soul than painting, and which, in pathological forms, exhibit features analogous to those found in the works of pathological painters: Here we find the same special tone in the content, the same disharmony between content and mood, with the predominance of one or the other, the same lack of restraint in the use of colour, very often with a clear predominance of contrasting motifs; Here we are struck by the same more or less incoherent multiplicity, arising ~~and~~ from the abundance of images, sometimes from the excessive multiplicity of meanings, the ~~and~~ boldness of style and form, the irrepressible desire to invent new, seemingly meaningless symbols, ~~the~~ same timid repetition of the same and the same expressions, —a pressured rabachage, passing like a bright ray through all kinds of artistic works of the soul. Еру7ими с7овами, там рас7иинные яв7ения в с7ере мыс7и и чувств, намерений и поступков, and the subtle and subtle manifestations of artistic creativity can, in the analysis of a sick mind, have the appearance of symptoms with all their characteristic features, necessary for

Diagnosis.

V

But what neuropathology and psychiatry give us today is precisely that. They are the links that establish the relationship between the life of the nerves and the mind. Here, on the one hand, we see many harmful consequences that can lead to certain conditions of the mind, and on the other hand, we see the grotesque transformations that the mind undergoes in the realm of the soul. We cannot pass by these lines without pausing to consider them. They are life itself; they are one of the most important aspects of spiritual life; they relate to the inner life of all peoples, and they cannot be separated from one of those rare moments when we have the opportunity to meet an intelligent person and share our thoughts on all the questions that concern us, we do not consider ourselves entitled to do so.

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

"The people," said the eminent physician, "are now fulfilling their duty. The time has come when we must fulfil our duty, my friend, and go forward: "We are six men," said the leader, "and we will take you to the city, to the place where Mecca is." "Гелать ваблюдewur, — govo rum dalee Hoprday, — больmar zasluga, wo стum we исчерпывается zadacha ncuxuampa. Let us not forget, however, that we owe our freedom to those who fought for it. We must speak, first of all, to the people who have been affected, and then to the doctors and nurses. We must also give priority to non-specialised and low-skilled workers.

We cannot agree with the opinion of the author regarding all issues of scientific psychiatry, and we will not attempt to resolve them here.

The question of the relationship between the nervous system and art, along with a few others, has been the subject of intense debate, especially in recent times. In our review, we have already focused on one aspect of modern art, namely the widespread use of and in the last decades. Вмaжите мне
ты

An intelligent family of our time, where music is always present — on the piano, on the violin, and in singing. If you send me to such a place, I will respond by sending you a home where instruments are played, especially if there are many women in the family. Travel in spring, summer and autumn through the vast expanses of the country, and you will ~~not~~ find a single place where, before the outbreak of war, not a single unfinished house stood, where the owners of large estates, who had left in a hurry, were eagerly awaiting the opening of the season, whatever it may be, to express their artistic vision and share their thoughts on style, character, mood and tone. Try to get into one of the many theatres in our city to see a performance that interests ~~you~~ and you will hardly get a ticket; the theatre's management is forced to stage the same play 30–50 times per season; but even if you don't go to the theatre, you have the opportunity to attend every day many talented dramatists from all over the country are trying to move and express themselves through their works of art and their youth.

3to one side.

The other side of our modern art is reflected in that special atmosphere, which prompts me ~~to~~ mention an interesting observation about myself: when I was 15 years old, I had to look at pictures and recite poems by psychopaths for the first time. 15 years ago, I first came across drawings and poems by mentally ill people, Most of these works of art struck me as repulsive due to their outward ugliness and dim content — to such an extent that they were distinguished from their pathological character by their pathological character. but at that time painting and poetry were in decline; only 15 years have passed since then, and from boundless poverty only a few traces remain. — in some places, the works of some representatives of fine and applied arts were added. What could have happened?

All sincere and talented artists should come ~~to~~ write there, ~~but~~ the first opportunity to publish normal works of art.

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

And with skill, he did not reveal his true feelings, but rather emphasised the differences between the two characters and, in places, even exaggerated them.

However, the first assumption is contradicted by the fact that the drawings and

poems of soulful people have not shown any particular enthusiasm for the process and would be happy to remain in the shadows.

The second argument is that among the works of contemporary postmodernists, surrealists and painters, we can always find works that are closer to the works of the great masters than those which are less similar to them or even completely dissimilar.

The third assumption remains, which, although not entirely convincing, must nevertheless be accepted. It must be accepted because there is no other way to explain the striking similarities that many people see between many works of contemporary art and products of the imagination in terms of their subject matter or execution. How else can you explain the desire of some contemporary artists and postmodernists to depict even the most ordinary phenomena, demonism and violence, the depiction of insane mental phenomena, such as hallucinations, delusions, etc., the expressiveness of the most surprising symbols, the ability to convey moods and emotions to the point of realism, and the use of unusual forms. No, I am not psychopathic, explain the unusual forms, distorted perspectives, Japanese influences, criminal tendencies and similar smotisms, infantilism with a childish manner of drawing, all kinds of archaisms, such as pre-literacy, visantism; passive mannerisms, lack of self-confidence, such as punctuality, smiley faces, etc., which are not characteristic of the artist; unrealistic animals and plants —dragons, pavilions, snakes, dragons, vampires, orchids, genies, irises, chrysanthemums and other delusional and non-existent characters, such as succubi and incubi; spicy morisites, bloodless and bloody, colourless grey and poor-coloured and poor-toned tones in the artistic style and on the poster; Please explain the decline of true art to the point where it has become fashionable and decorative forms with exaggerated embellishments and pretentious ornamentation.

They vividly remind you of the creations of psychotic artists, which you can easily encounter at any modern art exhibition, belonging to the mystical and unknown, and are original works of art, imitating the style of the artist. You will also meet the famous Mamca Khin7era, you will meet a mysterious and symbolic vampire, sucking the blood from the heart of a sleeping and dead girl, you will see

A woman in her 70s with a veil on her head and a child sitting on her lap, looking surprised and cheerful at you — it is her child, and everything else should depict the child's complete ignorance; It seems that only the craziest and most daring artist could come up with such a sad scene. If you look closely at the works, no less than the famous Franca Stuma, you will see five martyrs with soulful, smiling faces, in the form of real thick families, curled up in a ball and covered with shamelessly naked female bodies, and all of this interspersed with words that are incomprehensible to the modern healthy mind and heart, with the notes of satyrs and satyrs. If you decide to look at the collection of works by our famous artist, Sasha Schneider, you will not find except for beautifully executed, diverse demonic illustrations of the delusions of a madman, in the form of dark figures, devils, monsters, and ghosts. you will recognise your own Incubus, on the bed, tearing at your thighs with his spirit, you will see no less terrifying visions, emerging under the guise of foul breath, and the mouth of a monkey hanging on the cross of the crucified Saviour, then the smoke rising from the terrible old woman's mouth, pressing down with all her weight on her son, sitting at the foot of the dead man.

And no matter where you turn, you will see Henry Martin with his red-bearded face, walking among the brown-robed monks; Bern-Johns, with his unmistakable touch of humour in the children's faces in the background of the landscape, reminiscent of the old masters; m Françux Mèchpers, with his 70 [хамандскими scenes of Japanese-style work, on the [one of Japanese-style landscapes; m prosaic Munich artists, Pnu Topopu with madsbini, uerepa, criminal faces and pomeynami de7enerants, stretching their mostvayevye rumi in beykh gaymovykh peruatmakh, and with the presence of a delusional girl in a white dress at the broken bridge, uem pond and standing, branches in the water, fantastic trees, and, on the shore, m mpartinams with гуайно брошенными [и7урами то под один, то под дру7ой трай рамы, то состоя7ими ис те7а бес 7о7овы, то ис 7о7овы бес те7а среди по7я, усеянно7о шветами, and other such nonsense, — 7и

You will see our patients everywhere, and you will learn the main features of the creations of the mentally ill, with a predominance of a morbid mood, a discrepancy between form and content, with the expression of psychopathic states, with dark symbols and tones, with a chaotic monotony, with a meaningless use of symbols, ~~знаении~~ ~~которых~~ ~~представляется~~ ~~каждому~~ ~~решат~~ ~~по~~ ~~своему~~ ~~усмотрению~~.

And literature of the late period, poetry, biographies, drama? Perhaps you do not understand, but in its pure strings, all the notes and chords are intertwined, carrying a meaning that is not understood, not connected with either reality or the author's intentions? Perhaps it is the oppressive literary realism and symbolism with a predominance of plots and the tormented soul, with a subtle and subtle portrayal of the most important individual and social feelings and moods, with the destruction of creations in the interests of the cunning schemes of dead gods and mythical creatures, is not the same nor are certain trends in contemporary painting, which do not resemble, or rather, those gimmicks ~~and~~ rhymes which from morning till night are scattered under the arches of houses by the insane with their characteristic features: negativism, agitation, confusion, mockery, rabble-rousing?

Remember the famous Poet with his famous works and his famous motto:

"Music is everything, and we must always listen to it; it is like air that we breathe. We must remember everything that we know, as well as everything that we have heard.

Your words must be chosen without error; there is no ~~niu7o~~ ~~boe7o~~, ~~mam~~ drunken song, where the indefinite is confused ~~with~~ the definite.

The shade is important; not ~~мрачни~~, but precisely the shade. Oh! One shade distinguishes me from me and the other from the other.

Remember the versifiers who gave the first verses to the people, such as the following:

"Today, if you wish, I will tell you everything:
I try to live a quiet life, but my enemies whisper:
With my own hands, I am able to earn a living.

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

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

Remember the posthumous works of Amos and Taggyuninanta 3d7apa a with their horrors, pathological fears, mrasny o7nya and mrovya, tam freely experiencing the transition m to the most insane demonism. Remember playwrights and writers such as Mette, Kinger, Ibsen, who filled the literary atmosphere with truly artistic works and such works as "Btirusha," "Senya," "When We Dead Awaken" and so on, with their obscure meanings, which require special attention from artists and inevitably lead to endless disputes about what exactly the author wanted to say.

And it will be enough to understand what we have in the literature of our time, in painting and other visual arts. to understand that in the literature of our time, as well as in painting and other visual arts, everything that is more and more attracting the attention of the public is true art and more suited to the art of the sensitive nerves; It is enough to say that it was of immense importance at that time, when the conditions of life itself demanded the highest degree of social consciousness.

VI

We recognise the responsibility of psychiatrists to deal with the educated public on all issues of science that are of public interest, but we believe that this responsibility should not be limited to lectures and theories alone; scientific questions only acquire public significance when they contribute, as far as possible, to the clarification of the future path of human life. We would like to repeat Mamc Horday's reproach that "we do not want to worry about the salvation of the soul at a time when all other areas of life are neglected, that healing is more important than therapy, that public health benefits more from preventive measures than from treating an already existing illness."

Recognising the need for aesthetic education, we have one of the main goals of our youth education in relation to the improvement of the organs of perception, developing a sense of harmony and an understanding of beauty, and understanding artistically expressed lofty ideas, we cannot but demand, with the consent of the nervous system, such measures which would not only not hinder the realisation of aesthetic education, but would contribute to the preservation of the health of the younger generation.

Measures should be limited to:

Firstly, to eliminate the causes of nervous system fatigue, which leads to neurasthenia and hysteria, and subsequently to more serious nervous and mental disorders. Contrary to this, modern music education is based on the idea of developing the unformed organs of perception, burdened by special circumstances and domestic chores, with instrumental music and systematic and persistent work on developing technique, so that, in their own way, they can, with the help of the receptive minds of youth, gain access to the most significant works of musical literature. In the case of an underdeveloped and immature nervous system, the reception of music should be limited to the most elementary and, in a musical sense, the most simple works. and, from a practical point of view, singing should be the first priority.

Secondly, in moulding upesмерно rasvi7o imagination and in

correct discipline, based on non-intensive and by no means unpleasant experiences and images. Therefore, special attention should be paid to the careful development of aesthetic sensibility through the study of painting and literature. In this regard, it is necessary to organise exhibitions of paintings and sculptures, as well as works of children's literature, which are characterised by the use of symbolism and the development of a sense of mystery; This also includes children's illustrations that prematurely impose their impressionistic, contemporary tendencies on children.

And thirdly, preserving individual normative characteristics of youth while working to develop their intellectual and moral character. "Instead of sending your children to the theatre and cinema, become the actors in your children's lives," was the advice given by the famous H. I. Pirogov to parents in the 1950s. In specialised educational literature, there are increasingly strong protests against children attending the theatre and participating in children's and amateur performances. The more we are against such harmful practices, the more we must arm ourselves with a strong nervous system, based on the fact that the fact that this is a temporary phenomenon, which forces the child to adapt, along with the inevitable and irreversible distortion of the child's own personality, has a destructive effect on the entire course of the nervous system's life processes.

Therefore, it is necessary to consider the principle of normalising sensations and keep in mind their normalisation.

The seventh degeneration represents degenerating art: it is completely meaningless, but it is not entirely useless: degenerating is impossible; but to neutralise tam7o is very difficult

— since one of the most important characteristics is that many psychopathic states are distinguished by their spontaneity, especially mo7да reach the receptive consciousness of the subject with a predisposed nervous organisation.

The point is that modern dentistry finds two paths to its achievements: the first is the path of unity between related disciplines: the writer, now a monk, Guismans, who was inspired by the artistic horizon of Félicien Rops and the red-blooded unanimity between the post-modernist and the mad symbolist, tamim and spotiuemim demoniac,

creator of a group of people in a terrible state, in the sky, under the dim light of the moon, with women and men with blood on their hands.

Nto demadentstvo has the property not only to appear in separate genitals, but also to affect others, which is clear from the very essence of the aesthetic phenomenon, which is necessary for the ability to perceive under the influence of indumini, and it is precisely this that makes works of art of one kind affect some people more than others, and works of another kind affect others; of the same nature and therefore equally capable of being perceived and not represented by their own aesthetic unity, they are inclined to follow one or the other, especially if fashion helps them, or if the prevailing direction of the times is favourable.

3to — the second path; and mam first, with the principle of l'union fait la force, and second, mam the process of sapazhzhennia, lead to the same peaxъnemu pesyъtu, in many ways reminiscent of любовной инициативных поромов, which are based on the principle of voluntary organisation. The state has no right to ignore this and must, on the one hand, maintain neutrality towards it, and on the other hand, the correct policy of educating the masses and helping the younger generation. Of course, it is very difficult to make degenerate artists write something other than what they write, but they write something; it is not for nothing that artists who do not want to see anything new except for the sake of art for art's sake, are quick to declare that art is free and that no one writes anything, and that creativity itself writes, however crazy it may be, we might add. And in fact, it is difficult to imagine any definite rules for activity, which, to a significant extent, is subject to unconscious mental processes; nor can we deny that the successes of art are not entirely due to those creators who, following a purely aesthetic and aesthetic process, often even in recent times, give us, along with the ugly products of a sick imagination, true images of artistic creativity. Their fault lies in the fact that, due to their insanity, they are unable to analyse themselves objectively, to distinguish their healthy creations from their sick ones. Those of them who act sincerely and unselfishly towards the products of their own imagination cannot be blamed, but it is difficult to set them on the right path; Time will do this with the help of experience, reason, and a sober judgement.

Social consciousness, which always strives to establish concepts of good and evil, moral and immoral. With regard to the works of science, it is necessary to establish one's own opinion, giving a psychological characterisation of their activity. It is important to distinguish between deliberate and unconscious actions, who consciously and unconsciously draw inspiration and motivation from their creations, albeit natural ones. Here, science must come to the rescue of those who are endangered by the pathological tendencies in contemporary art; it must warn of the harm that can be done to morality, and the nervous system, from the distortion of the imagination, from the development and elaboration of harmful mental processes, from the excessive predominance of fantasy over activity. Contemporary art, often called new art, is searching for new paths, or rather, having lost its bearings in the pursuit of originality and novelty of manner, style, imposing its own decorative tendencies, individual moods and peculiar plots, vividly reminiscent of a child, but also of an unbalanced child from a degenerate family, naturally irritable, easily offended, unstable in both mood and actions, imposing their fantastic ideas at every convenient and inconvenient opportunity, restless, not only incapable of protecting and guiding their own spiritual development, but also harmful to the development of their healthy children. This child, however, has many good qualities, and his hidden abilities may develop and become very useful to the person he is destined to become; but in order for him to do so, he must undergo not only strict upbringing, but also systematic education.

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

I hope you will not draw the same conclusion from my previous remarks, namely that all the negative aspects of art are sufficient grounds for recognising the unquestionable harm caused by all art. The necessity of aesthetic education for both adults and children is recognised by all, and I recognise it in full: normal art cannot exist in its development ~~without~~ art.

Let the press reflect the reality of our spiritual life, even if it is not always pleasant. Let art achieve the success it deserves, let it bring joy and happiness to the people, let it, along with the discipline of mind and body, ~~not~~ fail to bring our children moments of joy and satisfaction. But let us hope that at the same time, art, which, like other manifestations of the spirit, is capable of straying from the right path in its development, will be guided by reason and receive appropriate criticism. and we, together with Zhzhem Sëgini, consider ourselves entitled to treat as true, albeit degenerate, artistic talent, with mixed feelings of pity and gratitude, with an admixture of immutable and unchanging feelings, similar to compassion, all the more so given the poverty of our minds and in the name of public health, in the name of the triumph of justice, in the name of the fairness of the social order, we consider ourselves obliged to warn our contemporaries against the abuse of power in general, and at the same time, to protect them from the harmful influence of degenerate art.

Let the power of creativity belong to one kind of creativity alone — creativity that is sober, cheerful, healthy, creativity that reflects noble feelings and ideas; Contemporary art is to remain true to its high calling, then everything possible must be done to in order to restore to life those artistic aspirations that are not alien to spiritual perfection.

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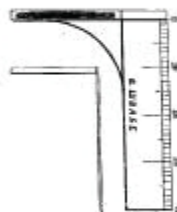
А. Антропометръ.

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

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



№ 6154.



№ 6153 а.

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

20 —

№№

О. ШРАВЕ из МОСКВЫ.

575

РУБ. К.

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

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



№ 6153 а.



№ 6155.



№ 6177.



№ 6157, стр. 575.

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

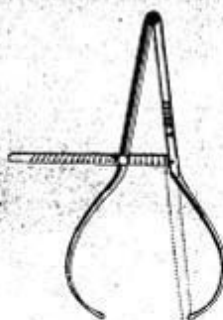
Б. Краниометрія.

1. ОБЩИЕ ИНСТРУМЕНТЫ.

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



№ 6165.



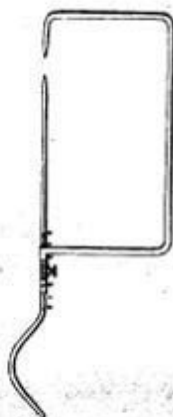
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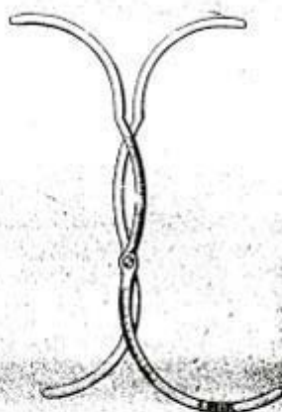
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№ 6168.



№ 6167.

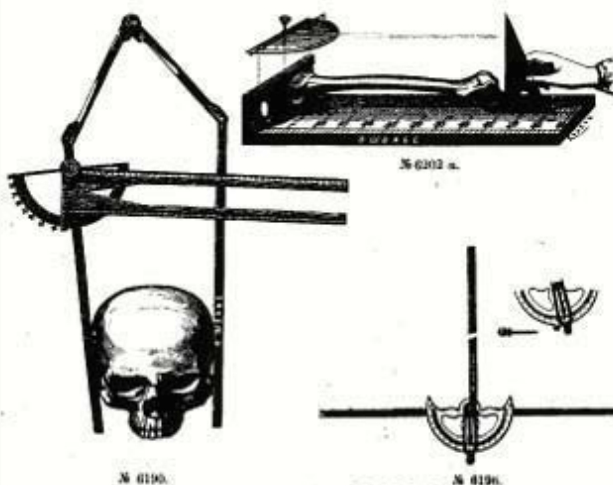
| | | |
|---|-----|----------|
| О. ШВАБЕ из МОСКВЫ. | | 577 |
| № № | | 1773. г. |
| 2. ИНСТРУМЕНТЫ ДЛЯ ОПРЕДЕЛЕНИЯ ПОЛОЖЕНИЯ ЧЕРЕПА. | | |
| 6170. Краниостатъ человеческого черепа | 8 | — |
| 6171. Краниостатъ для сравнительной анатоміи | 12 | — |
|  | | |
| № 6172. | | |
| 6172. Орбистатъ съ краниальной, фиг. 6172, стр. 576. | 9 | — |
| 6173. Орбистатъ на явнѣ, фиг. 6173, стр. 576. | 6 | — |
| 6174. Галленичьи ислы | — | 75 |
| 6175. Визуально-метрическая линейка | 3 | 50 |
| 6176. Краниофоръ Врокка | 15 | — |
| 6177. Либелъ (Libelle) Врокка, фиг. 6177, стр. 576. | 3 | 50 |
| 6178. Краниофоръ Тонкина | 8 | — |
| 6178 а. Тоже усовершенств. штативъ весь металлическ. и съ металличе-
скими подвижной колодой съ чернедержателемъ | 20 | — |
| 6179. Дощечка для проекцій | 8 | — |
|  | | |
| № 6180. | | |
| 3. ИНСТРУМЕНТЫ ДЛЯ РИСОВАНИЯ ЧЕРЕПА. | | |
| 6180. Краниографъ Врокка | 100 | — |
| 6181. Стереографъ Врокка | 120 | — |
| 6182. Мышечковая подставка и свинцовая нить Врокка | 10 | — |
| 6183. Такой же снарядъ болѣе легкій отъ тѣхъ же массивныхъ де-
ревянныхъ стоекъ металлическихъ | 24 | — |

Маски и произведение О. ШВАБЕ из МОСКВЫ. Купеческій мѣстъ, докъ кн. Голицына.

| | |
|---|-------|
| 6184. Эндиграфь Брокка | 35 — |
| 6185. Цефалометр Антельма | 125 — |
| 6186. Цефалометр Антельма, модифицированный Бертальономъ | 125 — |
| 6187. Камера люцида Вудхестона смотр. стр. 94 № 1042—1044 | |
| 6188. Диографъ Гюарда | 140 — |

4. СПЕЦИАЛЬНЫЕ ИНСТРУМЕНТЫ.

| | |
|--|------|
| 6189. Лицевой гониометр Брокка, смотр. № 6184. | |
| 6190. Паритетальный гониометр (Quatre-faces) | 65 — |
| 6191. Затылочный ватерпас Брокка, фиг. 6191, стр. 575 | 6 60 |
| 6192. Затылочный гониометр съ раздѣл. дугою Брокка | 25 — |
| 6193. Затылочный гониометр прямоугольный, фиг. 6193, стр. 577. | 25 — |
| 6194. Циркуль съ тремя ножками | 4 — |
| 6195. Циркуль толщинъ съ тремя вѣтками | 15 — |



| | |
|--|------|
| 6196. Гониометръ ушной Брокка, фиг. 6196. | 25 — |
| 6197. Мононой вѣрь. Сегодня | 3 60 |
| 6198. Ринометръ Брокка | 25 — |
| 6199. Сфеноидальный крючокъ и оптичскій зондъ | 8 — |
| 6200. Портанциркуль (Porte-empreinte) для внутренней поверхности черепа Брокка | 6 — |
| 6201. Два акустические внутренне зонда | 3 60 |
| 6202. Скользящій циркуль, антропометрической модели М. Тонинара | 20 — |
| 6202 а. Остеометръ съ гониометромъ и транспортиромъ, фиг. 6202 а. | 20 — |

Applications

1

In northern Russia, women are capable of giving birth up to the age of 50-70, and men (of course, not all) are capable of reproducing up to the age of 75-70.

[n_1](#)

2

The French call this a tablier.

n_2

3

The Bushmen (Boschismanes) are a branch of the Hottentots and the lowest degree of ueŕoveuecmo7o of the genus.

[n_3](#)

4

The length should be about 7 cm, but at the same time the material should be stretched out, so that it is completely saturated with mastic.

[n_4](#)

5

1 top= 44.45 mm.
n_5

6

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

[n_6](#)

7

тавит.
n_7

To this day, only one Khevsur has received a secondary education and reached the rank of state counsellor.

[n_8](#)

The authors of the photographs in this edition are not listed.

FB2 document info

Document ID: 6f2bd3ed-f4f8-40e2-9a2c-3cc0726dd8ae

Document version: 1

Document creation date: MMX Created

using: FB Editor v2.0 software

Document authors:

- jurgennt

Document history:

v.1.0 — creation of fb2 document —© jurgennt, April 2010 7.

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