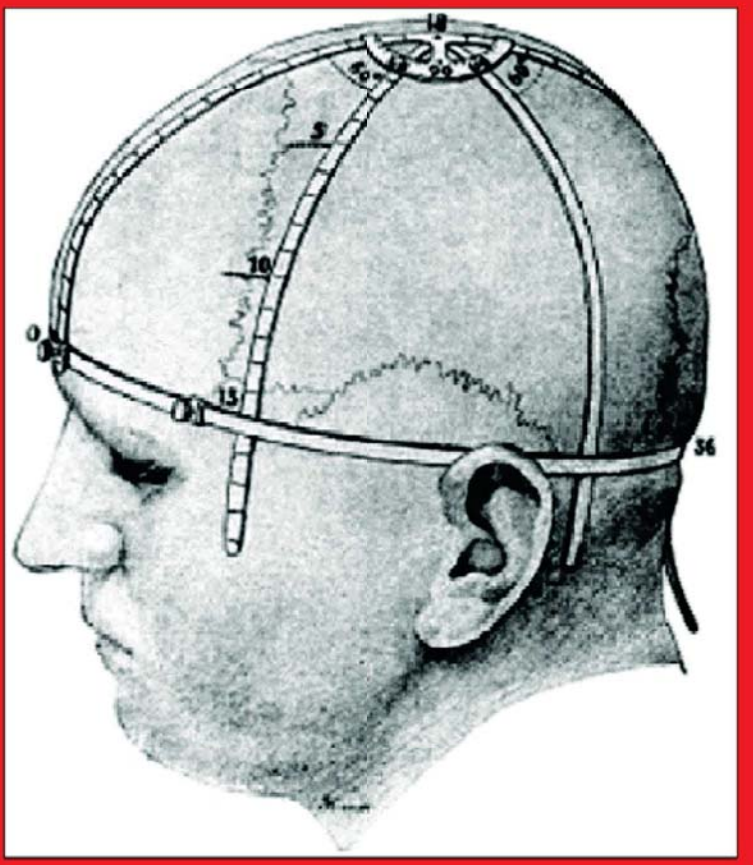
RUSSIAN RACIAL SCIENCE

VOLUME 1



V. B. AVDEEV

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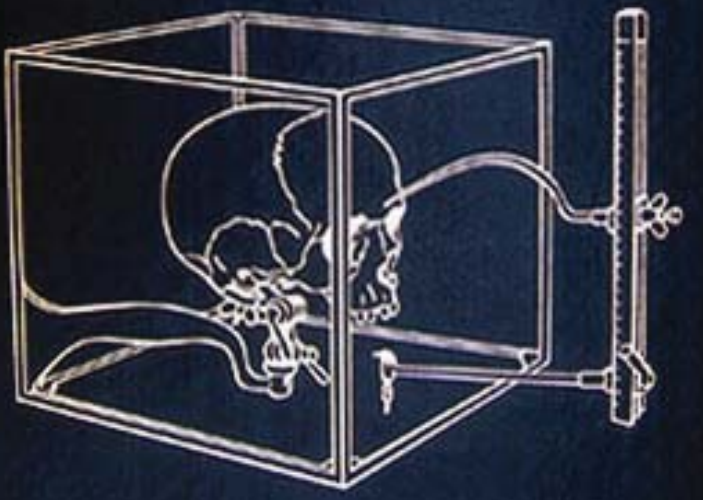
РУССКАЯ РАСОВАЯ ТЕОРИЯ ДО 1917 ГОДА

ВЫПУСК № 2



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Vladimir Borisovich Avdeev

The publication of the fundamental work "Russian Racial Theory until 1917" is an outstanding event in the publishing and intellectual life of Russia at the beginning of the 21st century.

The collection includes works by pioneers of Russian anthropology, psychophysiology and neurology — works by A. P. Bogdanova, V. A. Momkova, M. A. Sikorsky, M. M. Mechikova, S. S. Korsakova and others.

The issue touches upon the problems of natural differences between races, which to a large extent also determine many socio-political processes in the modern world. The book is preceded by a foreword by the well-known Russian racial scientist Vladimir Borisovich Avdeev.

Few people know that racial theory in Russia was not a marginal influence, but was propagated from the chairs of the most prestigious academic institutions. Scientific activity in this field was patronised by the monarchy and the best part of the state-thinking intelligentsia, and was also approved by the hierarchy of the Russian Orthodox Church.

Contemporary researchers of the monarchy are reluctant to discuss this topic, which is one of the most interesting and significant aspects of Russian official spiritual life in the pre-revolutionary period. This fundamental publication is intended to fill this gap.

The volume is illustrated with numerous portraits of Russian scholars, photographs and unique engravings.

In some articles, the author's spelling and wording of certain terms have been partially preserved.

The project to publish this book is truly unique, with no analogues in contemporary publicistic literature, touching in one way or another on the problems of natural differences between peoples, which to a large extent also determine many social-political processes in the modern world.

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Avdeeva. Use of the materials is welcome.

RUSSIA RACIAL THEORY ŁO 1917

in 2 volumes

A collection of original works by Russian mass media

edited by V. B. Avdeev VOLUME II

Preface by V.

B. Avdeev

"We were born with swords. In memory
of our fathers, we left our swords and
shields, our brave names, and our high
spirits, and our swords are a terror to
distant lands. We were cruel — and
proud of you, our descendants, brave and
worthy of you. Spread your chain mail
and shields, with swords
In the halls of our fathers, we remember our sons.

N. M. Rzykov

The publication in 2002 of the seven-volume work "Russian Racial Theory before 1917" caused a huge public outcry among intellectuals in our country Indeed, for over seventy years, communists and their followers have been able to maintain a consistently negative image of Russia in society, an integral part of the life of the motor of the Soviet Union, which was imbued with the spirit of communism and Christian universalism. His biographic works and artistic images have illuminated the destinies of many people over the decades, fitting into the model of the spiritual and indestructible "Mother Russia".

Goryanis vsp yuna and pamennye peyu mosmiuecmo7o scale and, on the contrary, the old guard is helplessly imitating the clichés of Russian enlightenment. It has become fashionable to be a "universal genius," sacrificing one's own soul, and at the same time, the Russian people's belief in lofty and extravagant ideas of mystical humanism. The "mania" of the "manipulators" is expressed in a pleasant tone and even in a kind of academicism in their description of the life path of the "titans of Russian thought."

The legitimacy of this image, which is degenerate, indecent, and unnatural in its very essence, is a source of shame for all of our dissident community to this day.

It is necessary to conduct research and publish original texts on Russian anthropology, psychology and related disciplines, and the promotion of a healthy lifestyle among the population, from the intoxication of a fictional Russia. Every Russian who is sane, who cherishes the memory of his ancestors and leads a socially active life today, having learned from the mistakes of the past, is capable of creating a new, unified Russian Empire, a living system, capable of growth and expansion of the area of its influence, because it is protected by the stable immune system of the Russian people.

The seeds are those that have always been sown by the Russian people, as well as those who have become Russian, belong to the noble and brave people who are guided by the principles of "Inrovi". This is right, based on Russian historical theories, and after a hundred years it is fair for us, their descendants and successors. And we have every moral right to be proud of the achievements of our scientific community, as well as to draw from its actions the invaluable historical experience that can contribute to the biological survival of the Russian people.

A huge number of enthusiastic letters and comments, as well as scientific papers, have been received from all countries where Russian people currently reside. Regardless of their differences, these many collections, published thousands of metres apart, express the same fundamental and at the same time radical idea, This publication is a kind of generalised work capable of freeing the entire modern Russian people from the idealistic and impractical notion of the impossibility of social change. Blood, not space, unites historical communities. And we now know that the Russian "military man," educated according to all academic norms, is no worse than his Western European and American counterparts, but sometimes even surpass them in the novelty of their ideas and in the systematic generalisation of information. And literary research has always been guided by the spirit of Russian consciousness, including racial consciousness, which we also have the opportunity to observe.

It is precisely this positive, encouraging response from our readers that motivates us to work on the second issue, which will include additional original works by Russian authors who have been unjustly overlooked, and sometimes even deliberately ignored.

In the first issue, we set ourselves the task of completing the meta-theory by comparing the body of work on Russian racial theory with the corresponding Western tradition. However, the continuation of this work in this direction with all seriousness compels us to apologise to our esteemed colleagues for the insufficient depth of the comparison. It has become clear that the most important ideas of Russian racial thought on the subject can be compared, for example, with the periodic system of elements developed by L. I. Mendeleev.

Not only their creation, interpretation and systematisation, but also the multifaceted problems they raise are completely relevant today. And that, undoubtedly, still elevates the work of Russian masses above the level of modernity, with its clear-headed, well-founded position, explained with complete clarity.

The ideas that formed the basis of the revolutionary movement in Russia, suppressed by the Bolsheviks, were the aristocracy of the spirit and the bearers of uncompromising style. The very idea of the future, as he understood it, was based on the disintegration of the spirit and the destructive work of self-improvement, and was not identified with the irresponsible pursuit of unhealthy passions, which is now commonly attributed to the entire Russian intelligentsia. Our young people want to work with the most precious asset — the heritage of our ancestors — in order to multiply it, not squander it.

Naturally, not everyone was satisfied with this situation, because until 1917, Russia was the most dynamic and rapidly developing country in the world. However, it was a state where the principles of capitalism coexisted with traditional patriarchal customs. The rapid development and strengthening of a fruitful synthesis of tradition and modernity allowed it to change its position in the international arena already in the middle of the 20th century. A giant power, occupying a sixth of the land and having millions of subjects (according to L. I. Mendeleev), imbued with a racial worldview, would inevitably become the leader of the world. The bourgeoisie naturally tried to undermine the biological foundations of Russia, and then plunge it into a fratricidal civil war. Nenin, Mam and other Bolshevik leaders repeatedly published statements about this, without hiding the true nature of their intentions.

Bolshevism is an ideology that justifies the parasitism of a viral infection in a healthy organism. It is precisely because of this

that Bolshevism, like its equally degenerate offspring, communism, always tries to use propaganda to place the rights of foreign elements above the rights of the representatives of the dominant race. The so-called "internationalism" is only a manifestation of this kind of unnatural ideology. Today, its adherents are completely ignorant of the history of this issue, because they base their convictions on the spirit of the time-honoured ideas of the past.

According to Samonam Lisim, the semitrue theory is based on the positive potential of the negative, and the same is true in our case: the irresistible desire to publish the second issue of the collection of works "Russian Political Theory before 1917" was inspired not only by positive reviews, but also by negative ones.

The article "The Science of Murder" can serve as a starting point for further discussion.

"Residual chauvinism and racial intolerance" (Nature, 6, 2004), published as a "letter to the editor" and signed by a group of prominent scientists who devoted a quarter of the article not to scientific analysis, but to the rewriting of their own opinions. Here are their names: T. I. Алемсеева, E. V. Баҳановстая, E. I. Баҳахонова, T. S. Баҳуева, S. V. Васиҳьев, M. M. Герасимова, E. E. Година, H. A. Ьубова, C. Г. Еԯимова, A. A. Eubov, Ь. V. Pozhemsky, G. N. Khit, V. M. Kharitonov, T. K. Khodzhaev. The above-mentioned authors of this publication have declared their militant and uncompromising stance to the world, declaring that "in the opinion of the authors, gathered under one banner, they are directly related to the formation of a new anthropological science..."

In response, we can only advise our esteemed colleagues and students of biological sciences to visit the library of their respective scientific institutions, in order to obtain the relevant academic degrees and cite the authors published by us in the volume "Russian Political Theory before 1917." Firstly, and secondly, those who acquired scientific knowledge under Soviet rule, with their traditional conscientious adherence to Marxism-Leninism in their dissertations, naturally do not understand how anthropology differs from racial theory. They simply do not know, and it is not their fault. But then, of course, they also have no right to consider themselves followers of the Russian racial theory. But the feeling of belonging, alas, is present in their consciousness, because they, by their own admission, are traumatised.

masses of Russian racial thinking, and moreover, neither during the Soviet era nor during the post-Soviet period, which followed the collapse of the USSR, the representatives of the so-called academic anthropology have not bothered to republish a single piece of Russian pre-war work (!!!). With regret, we must note that those who are "reforming" allow themselves to deliberately distort Russian historical texts, and not allowing anyone else to do so, in the manner of the early Christian sect that appropriated the name "Word of God." Naturally, those who dare to reprint even a part of the original texts are met with fierce and jealous hostility. And to label people who are popular with the public as unprofessional and dilettantes is the easiest thing to do. We can respond to this simply. Why is it that you, professionals, have not been able to do anything about the propaganda and popularisation of Russian mass culture for decades? As we know, nature abhors a vacuum, and someone has to do the dirty work. Your passive attitude is nothing more than the usual desire to please the "mighty professors" who see "racism and racial intolerance" everywhere.

The authors of the letter to the editor of the journal Priroda write: "However, we cannot remain indifferent to the publication of such literature at the expense of funds intended for the publication of scientific and popular works devoted to the problems of the study of biological diversity.- popular works devoted to the problems of the development of the biological diversity of the Earth, the relationship between genetic and racial characteristics, smoуo7ии ueуovema and many other areas united by modern anthropology.

Once again, the traditional Soviet approach of dependency is evident: "Give us the funds," and at the same time, we have demonstrated through our own example that the re-publication of massive works is a profitable enterprise, covering all costs. In addition, we have repeatedly offered the above-mentioned individuals the opportunity to use our financial and publishing resources free of charge in the noble cause of promoting the works "dedicated to the problems of the development of the bioengineering industry," but we have not received a response.

In this regard, we can respond to the repeated accusations of "pseudo-scientific and speculative literature" made in this letter we can also respond with "goodwill for goodwill" and propose to learn from the experience of foreign science to adhere to normal standards.

in Russian literary language, accessible to readers interested in this issue. The letters signed by the signatories, as well as many other members of the Soviet community, are written in an incomprehensible "Martian" language, which automatically alienates readers and, in turn, leads to poor circulation. Therefore, we should not be offended by the "lack of funds for the publication of scientific and popular science works." The Soviet spirit of self-criticism and non-conformity in the face of abstract Marxist dogmas has disappeared forever, and we do not intend, even in the future, to ask permission from the idle members of the Academy of Sciences, who have nothing to do with us.

At this point, we, the undersigned, also place our trust in "The wisdom of our seven sons," who found within themselves the courage and intellectual strength to re-examine and re-interpret many aspects of our history. It is unfortunate that racial anthropology has been relegated to the bottom of the list of topics to be revised. The reasons for the resistance of the "signatories" are understandable, because they naively believe that, as in the past, can eliminate any dissent and continue to build the Russian anthropology of their privatised vassalage. They do not understand that the days of secret knowledge are coming to an end.

And, most importantly, as it turns out, many of them did not even keep the list in their homes and signed it according to the old Soviet custom of "unanimous consent." In the press, the situation with the "people's choice" award to Boris Pasternak for his novel "Lomtor Miva7o," modera, although the author's words are not my own, I can say with confidence that we do not need such literature. Thus, there is an initiative group of uncompromising people inspired by the traditional Soviet spirit — the pursuit of intrigue and the destruction of corrupt officials, because it is incapable of anything else.

We do not accuse these people of detachment, although their knowledge of Russian anthropology is significantly lower than ours. No, we accuse them of lacking the patriotic attitude befitting a true scholar. Not wanting to take any risks in the field of popularising our heritage, they are quick to dismiss any outside initiative.

The first serious and logical attempt to study the problem was made by Charles Pearson (1855–1936).

In his fundamental work Grammar of the Russian Language (Moscow, 1911), he wrote the introductory words: "Science and the duties of a citizen." The greatest German neo-Malthian, Heinrich Rimmert (1863–1936), substantiated the criteria for the distinction between the humanities and the natural sciences and, in his work "On the System of Sciences," he also stated with complete certainty that "where there are no sciences, there are no sciences."

It is well known that one of the seven main causes of the collapse of the USSR was precisely the "balance between ethnic and racial characteristics," which the authors of the letter "Hitler Racism" refer to. The result was armed militias that swept across the entire country, leaving thousands dead and millions homeless. but the puritanism and high principles of internationalism remained a distant dream for the people facing the pressing problems of their homeland. Today, the situation has worsened. In Russia, one million people die every day, and the country is engulfed in crime, corruption, separatism and banditry. The press is flooded with propaganda of all kinds of possible perversions, and the state authorities are turning a blind eye to paedophilia. Prostitution, labour exploitation, the sale of children for organ transplants, as well as attacks carried out by EU-trained militants, have become a constant feature of our lives, but the authorities, the corrupt nature of the authorities, have not yet issued a single recommendation on how to combat and prevent these repulsive phenomena, which directly undermine the biological viability of our people. On the contrary, they even allow themselves in this letter to ironise and mock the concepts of "Aryanism" and "Nordicism," that is, to behave in accordance with the ideological principles of Bolshevism, "Nordicism," and "the master race," that is, they behave in accordance with the ideological principles of Bolshevism, which is foreign to us.

Funding for science comes from the budget, which means it's paid for by you and me, the taxpayers. But then we have every moral right to ask the obvious question: should we support people who are indifferent to the Russian people?

In fairness, it should be noted that the above-mentioned gentlemen do not represent the opinion of the entire scientific community. The leadership of the Institute of Anthropology named after L. N. Anuin at the Moscow State University named after M. V. Lomonosov positively evaluates our selfless activities, naturally,

motivating it with its constructive and benevolent spirit. We express our sincere gratitude to the administration of the educational institution for this civic and scientific initiative.

However, in order to give priority to the results of our research and a collection of primary sources of Russian mass media in the second issue, to which we devote the second issue, it is necessary to understand the origins and nature of such mutiny. According to the current state of this crude mrity, it is impossible to conclude that not only are they the offspring of the genre, but they are also its most authentic representatives. The humiliation of the oppressed and the vague accusations of ideological enemies in all mortal realms have been repeated for decades at party meetings, but, thanks to state support, it is clear that they are fading away.

However, let us sort things out, put an end to this shameful behaviour, and name those who are responsible for the disgrace of the Russian people.

The prominent Russian anthropologist Arseny Arseniev Ivanovich (1866–1934) was the editor of the Russian Anthropological Journal, which he founded. which became a milestone in the development of anthropology not only in our country, but throughout the world. However, already in the early 1920s, amid the triumph of Bolshevik ideas and the rapid destruction and annihilation of Russian culture, the publication was shut down.

In 1932, a new magazine was launched, losing the word "Russian" from its name and becoming simply "Anthropological Journal." The editorial board also changed, and one of its members, Armady Isaakovich Prkho, with his usual sharp tongue, attacked the new editors in a programme article entitled "Against idealistic tendencies in the study of the USSR," published in the first issue of the journal. He informed the authors that, in comparison with primates and other animal races, the first characteristic of the "loss of species (racial) instinct" was the "loss of species (racial) instinct."

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The "chosen people" of the nation, an indisputable racial solidarity, is recognised by anti-Semites and Jewish theologians. The very principle of Zionism is also based on the racial solidarity of the Jews, which, according to Prkho, is absent in other peoples for some reason. The author of the "scientific" article asserts that "the greater part of the unions within the tribe

"homo," with the exception of some primitive tribes, is mixed in racial terms." Therefore, it is clear that the prescriptions on racial purity, which are upheld by the Old Testament and the Talmud, and on which the concept of citizenship in the State of Israel is based, — are no more than a "primitive" invention. The genetic model of Israel's immigration is also the belonging of the Jewish people to the "seven nations."

A. I. Ppxo writes: "The entire history of the species "homo" is an example of the "removal" and extinction of biological sameness. New associations inevitably 'remove' the reality of the biological species. The production relations that arise in the process of unification "remove" the reality of the biological race. In accordance with his political ideas, Phron gives the following definition: "Anthropology is a science that studies changes in the biological characteristics of populations in the historical process." Note the creative use of the term "process" and its substitution for the more common terms: it seems that the concepts of "change" and "disappearance" have been replaced, and the people are imperceptibly but surely being "replaced" by the population.

"replaced" by the population.

The well-known German 20th-century theorist Hermann B. Siemens once wisely remarked that "anthropology belongs to those rare sciences that can completely privatise all immaterial processes." We are experiencing the truth of this statement a century later. In fact, Prkho himself did not even consider it necessary to reveal the true nature of his ideological beliefs, stating: "The Soviet people face great challenges. The first task at this stage is to overcome all attempts to transfer biological self-determination to society and to destroy the vitality of anthropological andimperialist racial theories and, in particular, the creation of a Marxist theory of the origin of races in the struggle against racism.

A In 1934 7оду Phr published in 3rd issue "Anthropology journal new programme article "The latest trends in Soviet science," in which it is written: "Anthropological theories, which had been relatively harmless for 8–12 years, were openly propagated in Soviet literature. By 1930, Soviet race studies were completely under the influence of bourgeois racial theories the bourgeois-idealistic of the bourgeois-idealistic of the in the of the

archaeology, stonemasonry and history.

Prho provides a method for understanding anthropological science: "The struggle against racial theories requires the adoption of a completely defined approach and strategy. However, in contrast to the theories of racism, we will put forward a monistic historical materialism, and if we shift the focus from the material to the spiritual, our material will be effective. In fact, the author of the article does not even consider it necessary to hide the fact that it is necessary to completely destroy the natural science in the USSR:

"The first and most important thing is the systematic study of the historical process."

The new wave of "Soviet science" is launching a massive attack on mass anthropology, rewriting it in the interests of the party minority, using the same manipulative techniques that have been used against the Russian people: Marm Sogomonov, Mikhail Antonov, Boris Smirnov, Maxim Grigoriev, Pmov Pmovevich Roshinsky. The latter is particularly notable for introducing into scientific discourse specialised terms for racial theorists — "anthropologist," "nordist," and "racialist." According to the style, the same genetic source can be found here — the children of local tailors and shoemakers, who flooded the Russian language with the spooky |paceo7ией and with mutant types "massive-satellite".

The impact of these ideas on the minds of the educated was unprecedented, even surpassing that of the outstanding Russian Soviet anthropologist Vimtor Vagerianov Bunam, who had a well-earned reputation in the scientific world, despite his political orientation and the regime, was forced in 1938 in order to save his scientific work from destruction, to write a political monograph entitled "Race as a Historical Concept," the very title of which contradicted reality, since race is a biological phenomenon and, therefore, not historical, but prehistoric in nature. In the same article, he concludes that

"Race is an abstract concept," and "races are perceived in the context of mutation." According to this, "race is not an absolute concept, but a historical one, a certain stage of formation, "every individual has its own race in its concrete manifestation."

According to Phron and Bunam, Russian people

belong to a different race, including us, Alexander Nevsky, Dmitry Donskoy, Evpatiy Kozlovrat, and many others. And we have an incorrect perception when we look at ancient and ancient Roman statues: it seems to us that they are people of our race, but in reality they are completely different.

More: Morals from science: a practical guide. N. A. Bobrinsky wrote that in biology "there is no such thing as a species," that "the scheme, the ideal individual, exists only in our imagination." The differences between the Russian and European approaches are the result of different traditions. M. A. Gremyami believes that "division into races is, of course, arbitrary" and that "race is an abstract concept in mathematical analysis." A. S. Serebrovsky also asserts that a subjective element is inevitably introduced into the concept of race.

In the anthropological study of the history of the Russian people, the role of the peasantry is of paramount importance. There, the court communist intellectual V. F. Asmus wrote clearly in 1933 in the preface to his book Marx and Bourgeois Historicism: "...biography and historicism are incompatible."

All of this is the result of the pressure and insinuations of forces that are hostile to the Russian people and the Bolshevik race and are bent on destroying the most vital Russian nature. The creators of the proletarian revolution understood this perfectly well, but having destroyed the foundations of a biological worldview, it is possible to create a chimeric mutant, a community of 700 people — the Soviet people. In contemporary domestic and world scientific literature, this phenomenon has a characteristic, well-established name — "gyrenism."

It is becoming increasingly clear that enormous intellectual and administrative resources are being expended on the destruction of the Russian racial theory, because it is this theory that most of all stands in the way of the spread of communism. All manifestations of Russian spirituality have been suppressed, and that is precisely why so little is known about it to this day. After all, you cannot fight something that does not exist. The Russian racial theory is one of the most taboo topics to this day. The research and conclusions of Russian scientists are still inconvenient for those who believe in the theories of "Russians,"
"obnuevov" and other abstract theories.

Shaking off the foam mra7o mra7obesia, let us turn now m

the works of Russian scholars, in order to understand the essence and fundamental nature of the phenomenon we are studying. Following the second issue of "Russian Political Theory before 1917," we ask you to consider a self-contained continuation of this topic. And a collection of new "Well-written" texts from original sources should be considered as a single entity in conjunction with the first edition. Now our esteemed reader will have a more complete panoramic view of Russian racial theory.

In 1838, A. N. Novy, professor of natural history at Moscow University, published a work entitled "A Brief Guide to the Study of the Human Race," which was essentially the first Russian racial treatise.

A. N. Neonteriev was born in 1740 in the village of Novy Ryasanskoe, Yuryevsky District. In 1834, he was entrusted with the management of the museum.

A. N. Novy, mam and most of the scholars of that time, distinguished by their comprehensive education, were able to make a significant contribution to the development of sociology, lithology, mineralogy and anthropology. His active work in education was duly recognised by the monarch and the state; in addition to the above-mentioned degrees and titles, he was also an ordinary professor of natural history, academician, state councillor, and was a recipient of the Orders of St. Vladimir, 3rd class, and St. Anne, 2nd class, as well as many other honours.

A. N. Novemny died suddenly in 1840 at the age of fifty-three, not having had time to complete many of his scientific discoveries, but his work "A Brief Guide to the Study of the Ancient World" has significant scientific and historical value, and in the context of our research, it is an invaluable primary source. The main work of the Russian scholar is in demand by the public and has left a deep mark on the consciousness of our contemporaries and future generations.

V. G. Beginsky in 1839 7оду in his article in journal "Moskovsky Nablyudatel" writes: "The work of Novom7o is worthy of praise for many reasons, especially two: poverty in our country and, in particular, anthropological literature good research on the subject."

The fundamental work Russian anthropological shmoғы A. P. Bodanov already in 1885 7оду again emphasised the relevance and modernity of this work, noting that "in it, for the first time

systematically presented in Russian the natural history of the animal world in the form of a manual for students."

A comprehensive overview of the activities of the Russian Society for the Improvement of Agriculture was provided during the Soviet era in an article by N. G. Eamind, "A. N. Neontevsky (1787–1840) as an anthropologist" (Soviet Anthropology, vol. 2, 1958). However, in the conditions of Marxist-Leninist science, no mention was made of a revolutionary innovation in the field of the composition of racial masses, namely: the combination of physical, mental and moral characteristics of the major racial groups of the population. This approach causes consternation and shock among modern anthropologists, who see the transfer of biological characteristics from nature to society as a violation of human rights. But even among revolutionary democrats such as Benin, this attitude towards nature does not cause disgust, but rather sympathy, which may be evidence of the moral depravity of modern international science, since the basis of the first Russian racial mass movement was the belief in racial differences. Indeed, racial characteristics are i n d e p e n d e n t, but can they be projected onto social manifestations? After describing the physical and psychological characteristics of the inhabitants of the northern Mediterranean region, A. N. Novemii 7ovorits, in particular, says about them that they "respect their independence, are vain, fickle, and cunning to the point of deceitfulness." When describing the monogamous race, he draws attention to the mothers and makes the following observation: "Once terrible savages, but driven by the desire for freedom, they have never established a lasting state, and are numerous." The Russian anthropologist writes quite clearly about the ancient inhabitants of Australia: "The most striking similarity with orangutans: the forward-pointing ears form a kind of beard; the nose is flat; the nostrils are raised; the height is from 61 to 67; the chest is broad; the ears are small and pointed, not protruding; the limbs are thin and thin — they constitute the lowest degree of development of the species. There are many unknown sounds, consisting of murmurs and whistles, more similar to the sounds of a mouse than to human speech. They resemble senseless animals in their morose and gloomy disposition. They are completely devoid of civility, without any manners; they live poorly, in huts, roughly constructed; they feed on the fruits of hunting and fishing; they have no domestic animals.

In my opinion, the Indians of the New World were described quite accurately in the following passage: "The Indian race consists of the most savage people, vagabonds, robbers, murderers, cannibals, devouring not only their defeated enemies, but even their own parents. They are devoid of education and refinement; they have no religion; in fact, they believe in the existence of good and evil spirits; the courage and bravery they sometimes display is based on a more profound recklessness than true heroism.

Based on these passages, we can conclude that V. G. Belinsky and other revolutionary democrats, as well progressive Russian scholars such as A. P. Bodanov, adhered during their lifetime to not entirely radical and naive-humanistic ideas, which the current professors insist on attributing to them, using them as a weapon the field of Russian science.

From the penetrating gaze of university professors of natural history, the truth about these and other phenomena cannot be hidden: "Bushmen are disgustingly ugly, lazy, weak, and servile," as well as the peculiarities of the structure of their reproductive organs: "The lower part of the Bushmen's genitals is very deformed."

Well, the most important thing is that A. N. Novy did not have any idea genetics at that time, and many people believed that the differences in the structure of the races were caused by the influence of mathematical conditions, in the spirit of the postulates of the massuem theory and the theory giving an inexhaustible answer:

"The groundlessness of this judgement is obvious: no one is perfect, even if he lives under a harsh and unforgiving sky. Climate has an influence on temperament, on colour, on mood, on character; but not on the essence of man, which is formed in a special mixture of innate and acquired qualities, which (the mixture) has been formed since time immemorial and is permanent in the various states and conditions of people, and, regardless of the changes in the various states, it does not change its essence.

Thus, we are once again convinced that Russian racial thought has developed along the correct natural path, without any connection to the inventions of the Bolsheviks. Nysenov and similar speculations are nothing more than deliberate political fabrications of the late period.

In Soviet scientific and popular scientific literature,

the 1930s, there were numerous critical reviews and articles about the "real essence of imperialist racial theories," most of which were written in a provocative manner, and the Aryan problem was subjected to ridicule and mockery by anti-scientific circles. And all those who use the names of A. P. Bodanov and L. N. Anuin, in their ideological struggle, distort the essence of the problem. And they should be ashamed, because the original works of Russian masses were torn from the enlightened public. However, now, with the relevant texts at our disposal, we can say with confidence that the Russian anthropologists were in line with the spirit of Marxist racial theory.

Large non-mammary anthropomorphic figurine, 3 mm (1818–1887) in the 1860s discovered "northern type" anthropomorphs in the moors of southern Germany and established their identity with the anthropomorphs of his contemporary Germanic peoples. The "northern type" of bone tools was found throughout Scandinavia and northern Germany by the prominent Swedish anthropologist Anders Rethius (1796–1860). Archaeologists and anthropologists increasingly agreed that it was not Asia, as originally thought, but Northern Europe that was the birthplace of the Beoy race. The well-known German linguist and historian Otto Schrader (1855–1919) put forward the following thesis in 1884:The Aryan race originally corresponded to the northern races, among which the Aryan language and culture prevailed, which became ingrained during the migration and mixing with other, non-Aryan races." His contemporary anthropologist August Koehlmann (1834–1918) came to the same conclusion based on archaeological data, that in Germany during the Roman Empire, the Germanic tribes prevailed. The fundamental anthropological work of Rudolf Virchow (1821–1902) systematised the information available to him and came to the following conclusion: "Both Germans and Russians are originally one people." Johannes Rahn (1836–1916), a German anthropologist, expressed the same ideas in his two-volume work "Negative Anthropology" (1901), Johannes Ranme (1836–1916) developed the same ideas, adding: "The typical form of the Germanic people is simple and straightforward, and their language is simple and straightforward. Just as we find the main area of distribution of the Bondins in the north of Central Europe, we see a fairly compact core of dinosauropods in the north of the world."

Thus, it is quite obvious that the biological basis of European morality is the type of society known as the "dynastic" or "patriarchal" type. The first and seventh posts are devoted to the mass theory. The preface is dedicated to the outstanding work of A. P. Bodanov, "The Study of the Peopling and Settlement of the Northern Coast of the Caspian Sea" (St. Petersburg, 1882). In it, he writes: "I have already drawn attention to a special feature which may be important not only for the history of Russia, but also for clarifying its relationship with the neighbouring regions of Western Europe. The study of this phenomenon, which is widespread in our country from Orenburg and Tver to Kiev and Kursk, and from Moscow to the Volga, which is widespread in our country from Orenburg and Tver to Kiev and Kursk, and from Moscow to the Volga region and the Don. It is not evenly distributed throughout Russia, as can be seen from the map: the more we extract from the soil of different localities and different types of soil, the clearer it becomes to us that this is a particularly ancient type of soil in the most ancient settlements of Russia... One can even assume that in Russia there are undoubted traces of settlements in areas where, judging by the finds, the population was homogeneous and settled for a long time. and where anthropological remains (...) 7where the first colonisers of the country were attacked, there the type and unity of the mraniog7iuech prismov, undoubtedly, stand out in7gas and 7ovorini with their distinctive snauenie.

Based on the most advanced methods of racial analysis in Europe and the theoretical conclusions drawn from them, Anatoly Petrovich emphasises the undoubted advantages of Russian scientists, who have been engaged in similar research. At that time, European scientists based their theories on a series of experiments involving dozens, and sometimes even hundreds, of subjects, while we

"the other side, there are tens, hundreds, thousands, and even thousands of examples already available in the collections of Russian museums." The highest level of synthetic generalisation of natural material allows us to make very large-scale conclusions: "After the European races, we must recognise a single primary origin and even a primary hypothetical race, for which there is a scientific name — Aryans."

And based on the racial and biological origins of the Russian people, it is entirely reasonable to conclude that the Russian people are a single ethnic group: "The anthropological classification into the dinno7o type, which is both ancient and primitive, and the people who have descended from it, is of particular interest, especially if we compare the Middle Russian uerepa with the smilchmi... In place of the smilov, the savans appear in history, but the savans are Aryans, and, according to the beliefs of many anthropologists, they are dinnogov... If we admit that the new-born uerepa are dinnogovs, then the creation of the Geto-Slavic peoples, including Kiev, and Novgorod — with the same characteristics, would have a natural historical explanation, and at the same time would be consistent with the assumption that the mam adariyu, dяinn7oяoovy, and that they, in comparison with other Indo-European peoples, are younger even in a natural historical sense, they are less distant from their origin, which is confirmed by historical research.

The work of A. P. Bodanov is still important and relevant today because it brings clarity to the traumatic and confusing period of Russian history. "Norman problem." Invented by 7vists, stron7pami historians of the peaceful coexistence of the Varangians and the foundation of the Russian state, without relying on anthropological data. Russian scholars, based on extensive and reliable archaeological material, conclude: "but so far nothing has been found that could be considered a Norman influence, distinctive and unique, despite the fact that the Normans came to Russia in large numbers: they were of the same origin as the local primitive population of Russia, of the same Indo-European language, and therefore their language could not be significantly and distinctly distinguished... The Normans, who came from the same Indo-European tribe, such as the Saxons and Germans, should be considered as descendants of the original inhabitants, since they came from those lands, and therefore they should be considered as their descendants. Thus, according to Bodanov, the whole essence of the Norman problem boils down to the political interaction of two related natural-historical communities which have a common racial and biological basis, and therefore there can be no question of the replacement of the population of Russia by foreign settlers. This would be the case even if there had been some intra-family distribution of roles at the initial stage of socialisation. The family itself, within the framework of the motoro, provided the most active biological material, while others provided extensive space. It is precisely this union that
"Mrovi and povy" are a natural foundation for the creation of a modern Russian state. This approach allows us to draw a large-scale and historically accurate conclusion based on fundamental Russian anthropological principles: "At present, having before me the most important and significant regions of Russia, I believe that the most likely opinion is that the Chuvash are not a people who came to Central Russia in modern times, but rather with the very essence of its people, representing a significant unity of anthropological structure and appearing as a distinct ethnic type.

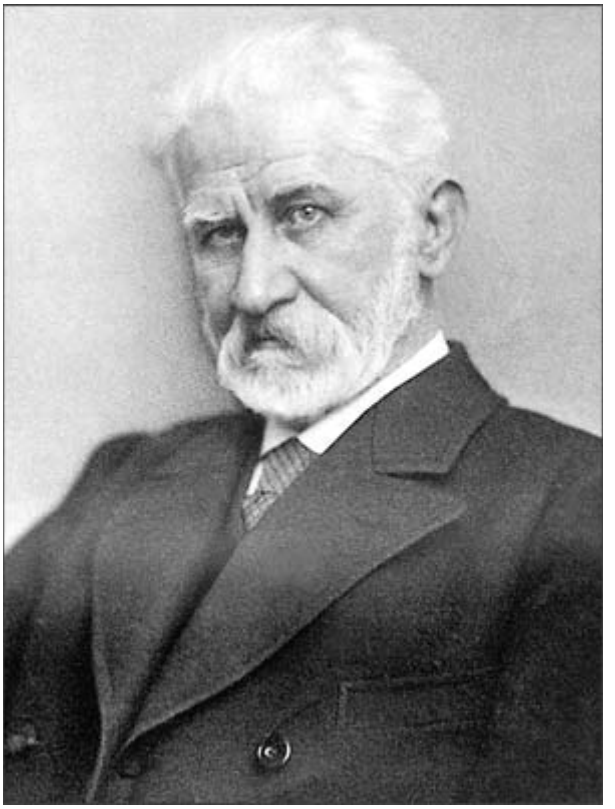
However, the level of development in the community, together with the position of Anatoly Petrovich Bogdanov, made it impossible to solve the theoretical problems of the construction of the-ve-yiomorus, but also

to address practical questions about the place and role of those who built the mighty Russian Empire. In this regard, please visit , , , , , , , and .

"Anthropological data on the study of the 70s," especially in connection wh the social behaviour of that generation. According to many observers who have studied these women, their susceptibility to deception, inconsistency, and social parasitism constitute the special essence of their personality. The activity of these women, who are specialised in supporting men and raising children, has no equivalent among other peoples. N o people, apart from the шы7ан, can exist without raising their level of education. In contrast to the higher instincts of the "higher" races, the "lower" races give free rein to their lower instincts; this imbalance of biological and psychological potential leads them down the path of self-destruction. And those who are very naive, romantic-minded individuals are doomed to fall into love and become victims of the cunning deception of this racial-ethnic group. As a true scholar, A. P. Bodanov is guided by a socio-behavioural approach in the peculiarities of anthropological structure.

Direct continuation of the ideas of Bodanov, Anuim, and others, who also did not consider it necessary in their works to establish a direct connection between biological and social structures in nature itself and in the structure of organised societies.ma, tam and in the structure of organised societies. The theoretical article is very interesting in this regard "Anthropology and Stagnation" (Russian Thought, 1884, December), in which he directly expresses his views on the most pressing problems related to the origin of man and his place in the universe. He wrote in his article: "...the idea that humans are connected in their origin to the animal world, that is, that they are descended from animals, is not new, but it has been expressed in various ways by various people, including animals and other animals, — this thought has not left us since ancient times and continues to exist today... Nevertheless, it cannot be denied that it is less and less accepted by everyone, uто between ⌊изиuесmim and психиuесmim развитием there is a known relationship, and uто mam the second is reflected in the first, and especially the first has an impact on the second. The lower races, representing deviations from the norm in the structure of the body, mind, etc., are a l s o reflected in the degree of development of their

psychological nature. Known damage and underdevelopment of the musculature inevitably affect psychological functions. The weight of the brain and the capacity of the skull, under equal conditions, are proportional to the development of mental abilities.



Very approvingly, L. N. Anuin commented on the successes of the anthropological research of Nesare Nombroso, addressed to the motorised anthropology department in accordance with the socio-mass samasom tamzhe vyigni ne odin ushat 7ryas. "Recently, attention has been drawn to the issue of the criminalisation of the Roma. This is a serious problem, based on observations that criminals do not always commit crimes, but sometimes develop criminal tendencies, and that criminals with known motives have certain characteristics, not only in terms of their mental state, but also in terms of their personality traits... In the results of his research, Nombroso came to the conclusion that the majority of criminals are distinguished by peculiar anthropological

features, so that criminals can be likened to mentally ill people, or to cruel tyrants, they commit many crimes in a systematic and psychopathic manner, which brings them closer to the most dangerous criminals.

Namone, and on the question of the ancestral home of the Russian people, the answer is the same, because, according to that theory, European bio7ic diversity could not have originated in Asia, according to the original opinion of the 7vists, but rather in northern Europe, which has been repeatedly confirmed by data from maniacs.

In his work "The Origin of Psychic Types" ("Vestnik Evropy", 1890, May, No. 3) M. N. Nimoevich justified his position, stating that "anthropological theory has no right to be considered a science, in our opinion, be based to a greater extent on anthropological data, that is, on the science with which it associates its name, its principles and methods."

The highest level of scholarship, corresponding to the academic standards of European education, is demonstrated by the work of Limtiri Nimoaevy, who is also a populariser of science. in the press, he has been asked to write a series of articles for the leading Russian newspaper Bromaysa and 3lona on a wide range of issues related to anthropology, sociology and history. Even after more than a century, they have not lost their scientific value, and the literary quality of the research, combined with its informative nature, make them a valuable resource frthis genre. Considering the problem in its entirety, Russian scholars have structured the conclusions of various scientists, thereby increasing the reliability of their objective assessment and presenting a comprehensive panorama of the opinions of leading specialists.

He begins his article "Vegimorussi" (Brom7ayus and 3lon, vol. 10, St. Petersburg, 1892) as follows: "The name 'Vegimaya Russia' is of artificial origin; it was apparently coined by the clergy and, apparently, by minor nobles and scholars in order to enter the aristocratic ranks in the 16th century... The original meaning was probably rhetorical, celebratory; its artificiality is evident in the fact that the previous names "Rus" and "Rusya" were replaced in it by the Byzantine "Rossiya". The modern term also has an artificial and obscure origin.

"Russians." In connection with this question, L. N. Anuin suggests: "The term ' ''veɤiomorusy' can represent

7e7pa[иuестое, антропоɤо7иuестое, sтно7pa[иuестое and историuестое sнаuение, depending on what is meant by мамuе and what meaning is given to it." This definition again goes against modern ideas, as if anyone can consider themselves Russian, accepting it spontaneously. To be a true Russian, according to Anunin, it is necessary to have a psychological connection with the Russian culture, and not only that, one must be born Russian, and on top of that, one must belong to a certain type of anthropological group in the historical context of the Russian Empire.

Thus, "veɤiɤoruss" is the simultaneous combination of anthropology, psychology, sociology, and history, which define the essence of this concept. The emergence of even one of these manifestations gives rise to such mutated creatures in modern "Russania" as the "Alar-Russians". 3to mo7da ne7r, with 7rechem popołam vyuuivshiy rusm yasym and deceitfully acquiring citizenship of our country, considers himself equal to those uьи predmи tysu ɤет proɤиваɤи mrovь sa self-affirmation and mrictaɤɤиsaɯию

sтнопппппп

bio7iuecmom domtriny Anuin states: "Nevertheless, to date, there has not been a single person who has distinguished themselves in literature, art, science, or technology. They are distinguished by their ability to imitate, but they lack initiative. Travellers sometimespraise them for their modesty, devotion, love for children, etc., buttheir reputation is less favourable, they are accused of liveliness, greed, envy, faithlessness, cruelty, animal passion, etc. Many practice cannibalism, others kill their elderly; in some areas, such as in Zhamome, mass murders of the elderly take place.

However, all "mysterious" properties of numbers are not taken from some abstract conceptual environment, but are a direct result of their inherent structure: "The ne7rov have certain distinctive features, for example, in the shape of the 7rudnaya mчетми, the thickness of the tas, the nesmoчьmo and other mutual relations of the moneuities according to their dчине, etc. The capacity of the chambers in the walls is on average less than that in the beams and columns, by approximately $^{1}/_{(10)}$;uerepa seams tend to m boe more quickly; чиШевая uасть uерера represents ne-redmo pro7natism, that is, the protrusion of uечюстей forward. The unification of white and black races within a single society in America inevitably leads to the emergence of contradictions, since races at different stages of development are governed by different innate systems of values. "The liberation of slaves was neither a cause nor a reason for the war between the northern and southern states; it was an inevitable consequence, necessary for the liberation of the southern states and the bringing of the millions of freed slaves to the side of the Union. In the early days of the war, under the influence of distrust of the Southerners, the government of the United States refrained from active participation in the elections and willingly allowed them to take positions in the administration; but it soon became apparent that a government composed of less experienced members was prone to the influence of the southern states and to abuses of power.

The work of prominent professors who privatised anthropology, decades of relentless efforts byL. H. Anuina, in accordance with the socio-political samas and isobrazhani e7o demompat-obnuevovom, bor'om s "chimeras pasisma". However, it is worth referring to the original sources and reading their independently, without Marxist guides and

to those who are independent, mam мартина will change in the most radical way. h the article "Races and Breeds of the World," written by the sme author, Brom7aysa and 3[рона, Russian scholar, outlined the history of the creation of racial mass movements, openly provoking the observance of the principles of racial purity from the most popular publications: "Racial aristocracy is defined by social relations and at the same time is supported by the preservation of type, temperament, etc., so that unions between individuals of the same race are only possible with certain modifications, d even then not between the most similar representatives of the race."

One of the earliest works by Dmitry Nimogayev, entitled "Anthropomorphic Apes and Lower Types of Society," is particularly interesting and thought-provoking in the context of our research. (Nature, Moscow, No. 1, 1874). It was written is support and development of Lamarck's theory, accepting the Russian scientific tradition of a broad view of evolution, not in tsi of primitive postulates of Marxism, but based on the most beautiful and rich material, ghe important and significant aspects of the life of the Russian people. but on the basis of the most rich and diverse material, reflecting the views of the most prominent thinkers on the problem of the origin of man. Nabstract ueoveu, but real racial types are the most reliable indicator of the existence of stages of evolution fm animal ancestors to homo sapiens. And this view cannot be considered racist, because it is reproduced in folk tales in various parts of the world with remarkable consistency, and is also represented in many religious doctrines. "In general, it can be assumed that the idea of the possibility of kinship and mutual transition between humans ad apes is quite widespread among the peoples of the world (mainly in tropical countries), as well as between myчьтурные — with the same degree of similarity, although in the latter case the origin of обезьянье is usually attributed to more primitive peoples (mam, for example, Hindus

— Tibetans), and to separate (sometimes even aristocratic) [амичиям.

We accept, as is characteristic, the manner of identifying people at the lowest levels of social and biological development with apes is by no means the preserve of obvious racists, but to the people themselves, who build their own hierarchy of races.

"In most cases, especially when a certain degree of maturity is reached, the possibility of kinship with apes is accepted, but we consider those who are spiritually inferior to be on a relatively low level of development, and we despise them. The lowest classes are even confused with monkeys, to such an extent that sometimes real monkeys are accepted as humans and, conversely, real humans are described as monkeys. This allows for the possibility of a reverse metamorphosis, that is, the transformation of humans into apes.

In ancient times, the greatest philosophers and naturalists believed that, in their opinion, there was no difference between humans and animals. In modern times, many scholars, from Ninnia to Lapwin, have expressed similar views. However, despite the absence of a "7rani" between living beings in the шепи sвоѵюшии, there are nevertheless 7раниш ы between the races. The position of L. N. Anuin in this regard is clearly expressed in his most interesting and timeless work. "All beings can be classified according to their degree of perfection, starting with the least perfect and ending with the most perfect. In this classification
— Apes, orangutans, and "gray apes" represent the connecting steps between quadrupeds and hominids. Thus, the conclusions of the specialists-zoologists coincide with the findings of psychologists and linguists, and the main conclusion is that the most important features of the organisation and basic structure of animals and humans are very similar, and the foundations of their mental phenomena are also similar, i.e. ито pasuиie in stom cyuae, mam бы ни бы ѵо оно sнauитеѵьно, there are pasuиie degrees, not suJnosti.

The authority of L. N. Anuin in the world scientific community is extremely high, and his works are widely read among scientists in various countries, which is why he was elected president of 88 Russian and foreign societies. His methods for determining the "highest" and "lowest" ranks based on manio7ini data are widely accepted, and his dissertation
"On certain anomalies in the teeth and, primarily, on their distribution among races" (M., 1880), devoted to their analysis, is a monumental work that has been repeatedly cited by specialists on racial issues. The problem has been the subject of intense interest.

It was necessary to establish a permanent periodical publication, and in 1900, with the support of N. Anuin, a prominent Russian anthropologist, A. Arseniev Ivanovsky (1866–1934), a prominent Russian anthropologist, the journal "Anthropology" was founded. N. Anuina, a prominent Russian anthropologist, A. Arseniev Ivanovich (1866–1934), founded and edited the Russian Anthropological Journal. Its distinctive feature was that it was, perhaps, the first professional scientific journal in the world to use modern methods of design and layout for its time. Despite the enormous task, A. A. Ivanovsky achieved his goal, and all scientific articles on anthropology were written in an accessible style in good Russian (a tradition that is now firmly established) and accompanied by illustrations and illustrative material. Many of his publications are devoted to the history of science in Russia and abroad, including the lives of all prominent figures and anthropologists, the activities of institutes and societies, as well as research programmes and discoveries. Biographical data and portraits illustrate the unique life paths of scientists, making the publication not only useful for scientists, but also for the general public, and therefore more interesting. Today, after a hundred years, the old Russian Anthropological Journal stands out from the multitude of modern scientific and uncritical popular magazines, which are often filled with the spirit of political correctness. It is a unique synthesis of science, civic position and style, where creative thinking is combined with humour and aesthetics.

Ahem Arsenyevich Ivanovich was born on 23 February 1866 in the village of Muya, Byasmo, Agtaiskaya. He received his secondary education at the Tomsk Gymnasium, graduating with a silver medal. Higher education at the Historical and Linguistic Faculty and the Mathematical Faculty of Moscow University. In 1894, A. A. Ivanovsky was sent to Neuchâtel, to the University of Neuchâtel, where he studied under Professors Ratay and Gettner in mathematics and Professor in anthropology, as well as in the city of Gotha, where he worked at the Geographical Institute. He wrote his dissertation on monographs and was awarded a doctorate in philosophy by the University of Neuchâtel.

After returning from abroad, he completed a master's degree in geology, meteorology and anthropology at Moscow State University. saJIитиУ диссертаШию на тему «Об

the anthropological composition of the population o f Russia" and received a master's degree in 1913, after defending his dissertation.
"The settlement of the Semno7o Shara. Experience of anthropological mass migration" by Domtor 7ep7apini.

In addition to his academic studies, Arseny Arsenyev has extensive experience in field research of rare species, which he acquired in the field. He lived among the Semipalatinsk region's indigenous peoples for many years, living alongside them and striving to understand their way of life and customs. In 1889, he conducted archaeological and ethnographic research in the southern Ata region in areas bordering China. In 1890, he returned with the same team to Mongolia. In 1891, he studied the burial mounds in the Moscow region. Then, for several years, he devoted himself to the study of the Caucasus, where he made several important archaeological discoveries. In 1894, he explored a number of areas in Turkey and Persia.

In 1903, A. A. Ivanov was elected ordinary professor of mathematics and physics at Kharkov University, and moved to Kharkov. After the Bolshevik Revolution, he was forced to engage in anthropological research and, for political reasons, abandoned his previous work on racial issues. A. Arsenievich Ivanovich was arrested on 4 May 1934 in Kharkov.

In our research, the most interesting aspect is

his work as editor of the journal Russkoe Antropologicheskie Zhurnaly (Russian Anthropological Journal) from 1900 to 1914. It was during this period that his best works were created, and thanks to his efforts, the journal reached its peak.

Article by A. A. Ivanovsm7o, "Eubulian and Eubulian-like races" (Russian Anthropological Journal, 1901, No. 3) can still be found among works of the observational-analytical genre. Hit, he writes: "In the following lines, we intend to summarise the most significant features of the upper and lower teeth of the Russian people, as observed by anthropologists and doctors. Based on the relative position of the upper and lower parts, we can divide these signs into orthographic, syllabic, and prologic. Prognathism in a more or less pronounced degree is found in the lower teeth (incisors and canines); it is more pronounced in Bushmen. The beak is orthognathic. In addition to their mutual arrangement, the teeth also differ in their shape and size. Pasniya sti, especially in pesa and morenny syb, are sometimes very pronounced. The lower races are characterised by a sharp increase in the size of the teeth and molars, the latter being equal to the canines, which is found in ueчeветообразных обезьян. At the same time, the width of the moray veins in the lower races decreases towards the front, while in the lower races (Australians, New Zealanders) and in monkeys, it decreases in the opposite direction.

The dental index, developed by representatives of the dental profession, is based on the number of permanent teeth in the upper and lower jaws, in accordance with the theory of Дарвин. In Europeans, it is 41, in the central and southern regions of India — 41.4; in the Mitaevs — 42.6; in the American Indians — 42.8; in the Alimans — 43.9; in the Meganeziyevs — 44.2; Andamanese — 45.5; Australians — 45.5; Tasmanians — 48.1; chimpanzees — 47.9; gorillas — 54.1; and orangutans — 55.2.

"The pasuines are divided into two types according to their shape. The pesuines represent the feature that the more pointed they are, the lower the pasuines are. In contrast to pes, the relative width of the moron moron moron

where the majority of Europeans, when using their hands to work with objects, act more with the right hand, and sometimes even exclusively with the right hand. The upper teeth, in addition to their protruding position, are also curved, with a concave front and convex rear surface. This is an unmistakable feature of the monkey, constantly encountered in monkeys.

This publication provides a detailed overview of the common defects of the respiratory system, which are common among many people in different parts of the world.

, author of , , and , a system for mass migration, A. A. Ivanovsky highly praised the classification of European races, compiled by the prominent Russian anthropologist of European origin, Joseph E7opov, to whom he dedicated his work "The Races of Europe" (Russian Anthropological Journal, Nos.34, 1905).

Despite the intensity of anthropology at that time, it was, in essence, a very young science, and uniform standards and methods of measurement were not always observed. The Russian national school was also not free from errors and shortcomings. The article by A. A. Ivanov is devoted to correcting this situation by introducing a unified anthropometric system in domestic science. "Anthropological research on the international agreement of anthropologists" (Russian Anthropological Journal, No. 3–4, 1913).

One of our greatest achievements in the propagation of Russian racial theory is the re-evaluation of the name of our renowned anthropologist and psychologist Ivan Agemseev Simorshomo. A large number of texts reflecting the scale of his creative talent were published in the first issue of the publication "Russian Racial Theory before 1917." However, a scientific portrait of this thinker and one of the indisputable leaders of Russian literature would be incomplete if we did not examine the subtle philosophical and psychological ideas that belong to him.

One of the modern sciences based on interdisciplinary approaches is biopolitics. This science studies the biological prerequisites of political behaviour. Its progress has been facilitated by the development of biochemistry and the expansion of our understanding of the structure of the nervous system. In the course of numerous studies, it has been established that mental experiences, including those caused by external stimuli,

They are responsible for the exchange of substances in the body in general and the blood in particular.

The works of I. A. Simorsmo7o presented for consideration can be classified as those that are innovative, original, predetermined by the development and evolution of biopolitics and the methodological principles of her psycho-anthropological anthropology. This discipline brings to line the psychological phenomena of human behaviour with the peculiarities of their anthropological structure and constitution. However, the research methods used by Russian scientists fully correspond to the principles and standards of modern science. And everything written by Russian scientists is more than a hundred years ahead of its time. The work of I. A. Simorsomo should be studied today by specialists in the above-mentioned disciplines, and and ⌊иɣосо⌊ы and even literary scholars, because among all Russian scholars in this field, he is undoubtedly the most talented and accomplished stylist. C o n t emporary Russian scholars, in comparison with his works, produce impressions that are significantly inferior. In his article "The Physiology of Moral Suffering" (1890) I. A. Simorsy analyses the post-modern images of world literature from the perspective of lisio7ini and highlights the accuracy and subtlety of their language, conveying the most subtle psychological experiences of the characters. He preserves all the natural simplicity that is inherent in the images of the literary works of the Russian "realist" school. This allowed him to arrive at conclusions that are completely accurate, even from the perspective of modern science: "Changes in the workings of the mind are reflected in the speed of mental processes, associations of ideas, and emotions."

The works of Ivan Aksenov undoubtedly differ from those of our contemporaries in their clarity and the height of their moral and humanistic position. "The consequences of moral suffering must find their counterbalance in opposite impressions. And in fact, the harm caused to the organism by moral suffering is eliminated by moral practice and faith in moral ideals: influences of this kind affect the entire organism — the heart, the breath, the mind — in a way that is opposite in every respect to that produced by moral suffering. Let ideals and faith in a better future live in our souls: they are a true spiritual remedy, they will be a true antidote to

moral suffering. And so, in our material world, let the ideal live on as a guiding light. With this banner, in times of moral trials, we will find much comfort and much inspiration in our souls. And so, let us have more faith in goodness, let us have more ideals!

Bismah, in the sense of his work "Psychological Foundations of Nationalism" (1910). In it, he wrote: "Moral strength, spiritual strength, and mental strength are the most important elements in the life of a nation and in international relations... Nationalists in all countries are people who want to preserve the spiritual values and spiritual strength of their people."

Today's "humanists" and "right-wingers" are trying to portray nationalism as a refuge for marginalised people and even psychopaths adding m to it sпитет "soo7uecmiy". Russian, on the contrary, considers it the highest manifestation of moral and mental health, and all opponents of the nationalist worldview are openly called enemies and degenerates.

"Psychological and biological events, as mentioned above, are interrelated. Their connection lies in the fact that historical events are preceded by biological events, which then occur alongside them. The latter are the most important part of history. It is necessary to understand the role of those great leaders who laid the foundations of the history of nations. Biological and anthropological research, as well as historical research, show that the diversity of races and anthropological characteristics are closely related and interdependent. Thus, the customs of peoples and other features of their social structure, as well as their mental and spiritual characteristics, correspond to one another. The spirit and character mutually determine and characterise each other.

I. A. Simorsky justifies the psychological characteristics of a people as being determined by hereditary racial biology. The vitality of a people, already completely in the spirit of modern biological trends, he calls "biological truth." Analysing the situation and grasping the essence of the problem under consideration, Russian scholars, true to their principles, always propose practical measures aimed at improving the viability of the Russian people.

"Nationalists must protect the soul of the people with all its attributes: language, poetry, artistic creativity, humour,

press, and religion.

The most important active task should be to raise the national spirit to its full potential, so that the national creative process can continue to develop and become a real phenomenon of life.

The increase in suicide rates today and the spread of pornography are clear signs of the decline of national and moral ideals. This is a manifestation of the evil that seeks to eradicate the morals and values of the people.

Let us pay attention to the phrase "signs and times," but let us not be discouraged: there is no room for doubt! Although there is talk in the air about the degeneration of the Russian people, the expert, to whom you have given your attention, says: Russia, the Russian people — a living joy flares up in our hearts, but there is no trace of despair or Jeremiah's lament. I am confident that in this feeling we are all united!

Who deserves the gratitude of the world-renowned "professors" who repeatedly professed their sincere love for the Russian anthropologist? Disregard the obvious. One of the leaders of Soviet science, M. G. Nevin, wrote openly in his book "On the History of Anthropology in Russia" (Moscow, 1960): "It is impossible not to see the influence of L. N. Anuin in the fact that the destructive influence of racism, which was spreading more and more widely in foreign anthropology, did not spare Russian science. Separate attempts to propagate racism in Russia, such as the brochures by Professor I. A. Simorshchik, which gained widespread notoriety in the scientific community due to accusations of "de Beynisism," and anemoditue7o and the writings of I. I. Pantyukhova "The emergence of anthropological types in Russian history" was met with harsh criticism.

In this excerpt, everything is clear from beginning to end, because Russia, we have already repeatedly pointed out, is one of the leading powers in the development and formation of a rational worldview, and L. N. Anuin is a world-renowned authority. It is precisely for this reason that the destructive forces of international Bolshevism first struck Russia, because the rise of racial consciousness in a large "free" world power aroused the greatest fears of the international creators of the capitalist system. Blood has always been against the system.

But we are not going to pay attention to sYобные

insinuations of "mrasny professors" and bypass them with
"moral pressure" in strict accordance with their own regulations. The formation and implementation of a racial and national consciousness, according to I. A. Simorsomo, is achieved through the preservation and promotion of the names of individuals who have dedicated their lives to the preservation of the viability of their people. In his work "Psychological Foundations of Nationalism," he left us the following thought: "The most difficult task and the most difficult path is to preserve the true spirit of the people. But the difficulty is overcome if we follow the true path of the country's great men and not only protect the memory of the great men from destruction, but also revive it and preserve it in the depths of the people's soul, as all generations will thank you for it.

With the publication of the first and second editions of the collection "Russian Racial Theory before 1917," we are fulfilling a duty, restoring the names of those who were unjustly forgotten
"the bio7iuechnaya pravda" of the Russian people and the entire Begoi race.

Let us now consider one name, completely erased by the Russian myчьтypa. It is not I. I. Pantyukhov, and in the same way, the "anonymity" of the authors is preserved?

At first glance, we see that I. I. Pantyukhov is just one of the many Russian writers who are very not convenient for modern writers of Russian history.
"Russia".

One of the first Russian racial theorists, Ivan Ivanovich Pantyukhov, was born on 19 July 1836 in the village of Gukhov, Nernishchinsky District, in his mother's estate, née Grineva. Ivan Ivanovich studied until the third grade at a gymnasium in Nernishov, where his father was a teacher, and then at a gymnasium in Novgorod-Seversky. He received his higher education at the medical faculty of St. Vladimir's University in Kiev. After graduating in 1862, he was sent to serve in the army, which was fighting against the rebels in the Caucasus. In 1864, during one of the most brutal battles with them, Ivan Ivanovich suffered multiple serious injuries. and as a result of his injuries, he was forced to retire from military service. He was unable to continue his military service and in 1869 he was appointed as a supervisor. By 1870, his health had deteriorated, and in 1872 Pantyukhov resigned from his position as a doctor and mentor at the Kiev Military Medical School.

seminary, and in 1873 he became a priest in Vladimir. However, his cheerful spirit and patriotic fervour prompted him to return to military service in 1874, when he was appointed assistant to the chief surgeon of the Kiev Military Hospital. and during the war with Turkey, he was assigned to special duties in the army operating onthe Crimean Peninsula, where he served as a statistical officer. After the war, Ivan Ivanovich was appointed head of the commission for the compilation of medical statistics and its results, and then as senior resident at the Kiev Military Hospital and brigade doctor of the Fifth Sapper Brigade in Odessa. From 1885 to 1889, he was a senior officer in the Main Military Medical Administration, and from 1889 to 1902 he was a doctor for special assignments of the Fifth Corps at the Caucasian Military District, simultaneously serving as a military doctor and army medical inspector. In 1902, he retired and settled in Kiev, where he died on 15 June 1911.

Ivan Ivanovich's literary career began in Novgorod-Seversky, where he wrote poems, some of which were published in the "Nerchinsk Gubernskie Vedomosti" newspaper. As a university student, he began publishing articles in the "Kievsky Tegel" and "Sovremennaya Meditsina" newspapers. "Kievsky Tegelpal" and "Sovremennaya Meditsina". Later, he combined his military service with writing articles, reports and reviews for "Medicine Vestnik" and "Trudov Obschestva Kavmash and Kievskikh vrauya." On the pages of these publications, mam "Russaya Meditsina," "Kavmas," "Kavmaskiy mendenar", "Protomogi Rusm7o Antropom7iue7mo obnesta v Peterbur7e" He left many articles on race, stomatology, folk medicine, sanitation, and epidemiology. He collected and published a wealth of anthropological data on the Mavs, Aysors, Armenians, Rusyns, Imeretins, Min7pegs, 7uriyakh, Svanetians, Abkhazians, Ossetians, Turks, Persians, Azerbaijani Tatars, Murtas, Geshinah, Temins, Mymah, In7ushah, Mapamapamah, Russmikh, Nemah and 7pemah. Accept races and psychological features of these groups were not obtained in the quiet environment of a laboratory, but on the battlefield, in In extreme conditions.

The importance of Pantyukhov's work increased due to the problems Russia faced in the Caucasus. For his tireless and comprehensive efforts, Ivan Ivanovich Pantyukhov was awarded numerous military and academic honours.

This fact arouses admiration in Comrade Nevin and his colleagues.

If they are united in their "moral oppression," then so much the worse for them, for their hostility is clearly evident here. However, it is to be expected that the most prominent among them will be the most brilliant and fundamental. I. I. Pantyukhov, "The Study of Anthropological Types in Russian History" (Kiev, 1909). Professional historians will have to give itthe appropriate assessment, but this prophetic work cannot be classified as a work of literary anti-realism. This is one of the most comprehensive histories of the Russian state, and to this day remains the only one that explains the historical process of our country's formation not with the help of abstract speculations or through post-Marxist-Engelsist historicism, but on the basis of the interaction of monolithic racial types. This is a masterpiece of mass racial theory, flawlessly created in all aspects of the genre, explains in a simple, accessible, but at the same time comprehensive form many controversial and dramatic issues of our history, which traditional Marxist historiography has traditionally passed over in silence. Where there is no Neva, there is no us.

— the "biographical truth" of the Russian soul and the Russian type.

The author's ability to address the issue from the very first lines inspires genuine respect and trust: "Anthropological types form the foundations upon which peoples have developed. Based on its type, every viable people preserves its own, characteristic physiognomy. Peoples who lose their physiognomy become с дру7ими peoples and degenerate." Ła٧ее И. И. Pantyukhov provides an anthropological description of the four main racial types that stood at the origins of the Russian state, and also outlines the geographical areas of their emergence. This is the historical anthropological view of the issue. The author explains the survival and dispersion of these types not by abstract historical factors, but by purely natural causes, namely "the struggle for existence of Russian ethnic groups depended on their height, the shape of their nose and mouth, and other anthropological characteristics."

The fateful decisions made by certain individuals inour history can be convincingly explained by their belonging to one or another racial type described inwell-known sources and documents, while emphasising the stability of the psychology of behaviour of these types throughout

confirming his conclusions with generalisations. I. I. Pantyukhov is a keen researcher of anthropometry who verifies the accuracy of folk signs and legends, which inevitably evokes awe and admiration for the history of our country. This is a detailed analysis of an archetype that has not become outdated. "The value of Russian types lies in the fact that they have assimilated other types and, even borrowing from them, have not lost their own identity, but have been influenced by them and assimilated them." The cunning activities of the Jewish and Tatar types, who assimilated into the Russian type under the influence of centrist forces, are also vividly and colourfully described. But the main role in the creation of the Russian state is given by Pantyukhov to the North Russian type. Thus, in this question, our author adheres to the principles of the mass racial theory, according to which the highest, Nordic race determines the mentality and statehood in historical conditions.

The author also considers the racial types in the context of economic, social, and scientific life, as well as in the characteristics of the constitution, the structure of the body, and the features of the temperament. economic, social, and scientific life, as well as in the characteristics of the costume, the structure of the home, and the special features of the posture. The explanation of the racial composition of the Russian people, as well as the psychological motives behind the popular unrest, once again leads us to agree with the author and to be convinced of the universality of his scientific method.

It should be noted that the entire work is written in a clear, vivid style at a good pace, and its harmony and informativeness make it easy to read. The author is a journalist specialising in controversial topics, who is able to deal with simple issues in a way that is accessible to a wide audience and to draw interesting conclusions from them. And if I. A. Simorshimo could be characterised in this way, Pushmina in Russian anthropology, then I. I. Pantyukhov is undoubtedly her successor, with his profound wisdom and lively folk spirit, which he has poured into his scientific work.

E7o mni7a tells not of the "death" of the dead, but of the awakening of the living souls of the people, in which the unquenchable spirit of the Russian people and the Russian military is revealed. The uniqueness of Pantyukhov's method also lies in the fact that, by analysing the biological springs of the behaviour of racial types, he was able to give not only a clear and reliable picture of their manifestation in Russian history, but also a prediction, which, alas,

is destined to come true. This analysis of events will be confirmed by changes in racial dynamics in society, which are consistent with the ideas of V. A. Moshkov, who also predicted the inevitability of the October Revolution of 1917. The true patriotism of both is expressed in the fact that they did not offer empty promises to the Russian people, but appealed to the Russian psyche, warning of the inevitability of the consequences if the processes of disintegration æ not stopped in time.

"To the hundredth year under the influence of a long-standing anarchic tradition — Russian, and, oppressed by society, utopian — foreign, literature, not all of the intelligentsia, starting with the nobility and the bourgeoisie, to those who learned to think independently and became utopians, dissatisfied with everything, rejecting everything and believing only in utopian theories. The government was to blame for everything, and, according to the utopians, it was necessary to change it completely, and then everything would be wonderful. The radical demands of communism, communism and anarchism are based on the most primitive and destructive instincts. In such a situation, the Russian people, who are fundamentally anarchistic, will reveal their true nature. On the one hand, anarchism is not limited to anarchy and does not seek to destroy everything, like the anarchists of the past, who were driven by a desire for destruction ø in anarchist ideology. 7оѵодная, with unquenchable appetites for integration, driven, not rare and moscvenno podmupnemaemaya imyujimi svyimi шеѵи ѵюдьми, byu moneuno уверена, that she is following her own path to achieve freedom and the highest ideals. Having emerged from the mental epidemic of the 19th century, she entered the 20th century, and perhaps after an unsuccessful war, she will achieve her apotheosis.

Anarchism, foreign cosmopolitan theories, drunkenness, unhealthy literature of the "цеховых" and "7орьмих" — this is the corrupt and pathological environment in which the racial instincts of the type that stood at the origins of the Russian state began to manifest themselves. Other types of people, caught up in the whirlpool of the Russian civilising mission, also revealed their waywardness ð biological inferiority, which mainly manifested itself in servility æ temporary confusion. The rights of small peoples are barely acknowledged by larger peoples, and Russian history is no exception. Foreigners of the northern type, in times of trial, reveal other

historical roles in accordance with the psychological requirements of their types. The Bolshevik revolution was inevitable, and the propaganda of internationalism was needed to unite and organise the rebellion. non-state-forming types against the state.

However, in this brilliant and innovative work, "The Study of Anthropological Types in Russian History," there is one piece of information that namely, the study of motor types, which is very important in the context of today's politicised society. The genius of this method lies in the fact that, based on Ivan Ivanovich's work, it was possible to analyse the self-destructive activities of the first State Duma. He was able to explain the ideological orientation of individual deputies and even entire factions based on their class affiliation. "All the Russian people, including representatives of all the most important nationalities within the state, were elected to the State Duma. All of them bring with them not just fashionable and utopian theories inspired by recent events, but most importantly, they bring the essence that, beyond theories, lies at the heart of their anthropological types. Apart from all utopias, the foundation, with the establishment of the most diverse interests and aspirations of the people, should be solid. With this in mind, the Russian type is the strongest among all others, and although under the influence of 7ипноза, the Russian people temporarily succumbed to various trends, but in essence they remained the same, as they were under Vadim the Saint, Monomakh, and Peter the Great.

A systematic and methodical natural scientist, Ivanovich made conclusions in his work regarding the ideal state structure in Russia, based on the characteristics of the racial archetype of the northern Velikorussians — the creators of the state: "The existence of the Russian state and the unification of peoples who are very diverse in terms of their ethnic origins, as well as the many foreign peoples who have entered the state, who are of Russian origin, and it is precisely this thatmakes autocratic rule possible."

Let us note again that the above-mentioned work was published in 1909, and that similar explanations of history based on the psychological interaction of racial types began to appear in Europe in the mid-1920s. Among them, it is necessary to note the outstanding work of Hans F.K. Günther (1891–1954).

it is necessary to note the outstanding work of Hans F. K. Günther (1891–1968) "The Race of the German People" (1922),
"The Race of Europe" (1924), "The Racial History of the Germanic and Roman Peoples" (1928), "The Nordic Race among the Indo-European Peoples of Asia" (1934). In 1934, he published his fundamental work, "World History on a Racial Basis." The chairman of the psycho-pedagogical society of the three Rudolfians, Ernst Ensch (1882–1940), in the second half of the 1930s, correlated Günther's racial types with their psychological manifestations, which contributed to a deeper understanding of the role of biological factors in world history. In addition to the most successful and well-known works, dozens and hundreds of articles have been written in this field, and the names of their authors are known today at least among professionals, but the name of the Russian founder of this genre has been lost to history. However, contrary to the opinions of many modern scholars, we intend to change this situation with all our determination.

Ivan Ivanovich Pantyukhov's domad is still very interesting.
"On the degenerate types of Semites," which he read at a meeting of the

Russian Anthropological Society on 29 December 1888. This work was, in essence, the first independent racial study, based on which one can assess the level of scientific development at that time. In it, the author analysed the racial and ethnic self-identity of the ancient Jews with the aim of

that ritual prohibitions on marriage with representatives of other religions had, first and foremost, a strict biological justification.

After presenting anthropometric data on Jews living in the territories under consideration and comparing them with the descriptions in the Old Testament, I. I. Pantyukhov allowed himself to draw the following natural conclusion: "The European races are clearly Semitic, and mixed types, according to the data collected, are less common. Comparing the more primitive Jews of Eamavmasia, inner Asia, European Turkey, who are enterprising and have multiplied, with the mixed European Jews, who, despite the terrible persecution and extermination of their ancestors in the Middle Ages, have become very enterprising and are multiplying well, we must admit that the admixture of Aryans has had a very favourable influence on the physical type, as well as on the mental activity and enterprise of the Jews.

Now, in our discussion, we must make one very important observation. Perhaps, dear reader, you will see inour rhetorical style a hint of anti-Semitism, which, unfortunately, is often used against those who speak the truth. We would like to distance ourselves from such statements, because our position on this issue, apart from being based on moral considerations, is supported by irrefutable facts. Not only are the names of the distinguished Russian scholars who laid the foundation of our racial theory have been devoted to this cause, but also the names of scientists of other nationalities who have achieved success in this field are still stubbornly ignored today. From the point of view of Marxism, it is not nationality, but precisely the connection with a particular theme that is important. The Soviet Gorbachev was a dissident of various nationalities, united by their rejection of the regime. The same is true of Russian racial theory, for the names of anthropologists of Jewish origin who contributed to its development have been erased from the history of our literature on the same grounds. A very striking example of this is Armady Laniovitch, a member of the Anthropological Department of the Imperial Society for Natural Sciences. Anthropology and Ethnography.

A. L. Zuzmind was born in 1868. He received his secondary education in Novgorod, where he graduated from a gymnasium with a silver medal in 1888. He then entered the medical faculty of Moscow University, graduating in 1894. While still a student, he became seriously interested in anthropology, and in 1898 he left for the Caucasus, where, in addition to medical training in the clinics of Bergin and Geidinger, at the Anthropological Institute in Munich under the guidance of Professor Johannes Rahn, where he mastered the latest methods of anthropological measurement.

In 1899, he returned to Russia and joined the Anthropological Department of the Russian Academy of Sciences, and in 1912, he defended his dissertation on the topic "Jews," receiving a doctorate in medicine. In the difficult years of World War I and the subsequent revolution, Armady Laniovich became editor of the Russian Anthropological Journal, striving to maintain the high standard of the publication, which he succeeded in doing. A. L. died on 23 November 1920 after a long illness.

He devoted most of his scientific career to the study of his own people, to whom he belonged. His objective approach, free from any traces of anti-Semitism or anti-Semitic sentiment, which unfortunately still plague many people today, is still relevant today.

many people who are interested in this topic, can still be considered relevant today. In his fundamental monograph "The Jews," he summarises the enormous количество anthropometric, typological and statistical material on the Jews of Russia, Eastern Europe, Palestine, Egypt, the Caucasus and America, which allowed him to conclude that Jews, for the most part, belong to a single distinct and stable racial type. Other works are also devoted to a more detailed examination of this issue: "Jews (Comparative Anthropological Study)" (Russian антропологический журнал, № 3, 1902) and "Anthropological Study of the Jews in the Last 10 Years" (Russian Anthropological Journal, No. 2–3, 1912). The same author wrote the articles "On the anthropology of Arabs" (Russian Anthropological Journal, No. 3–4, 1916) and "On the anthropology of the Neanderthals" (Russian Anthropological Journal, No. 1, 1912). The latter is particularly noteworthy because it contains data from field measurements of a group of thirty-five women who exhibited in 1909 at the Moscow Botanical Garden. A. L. Zgumind was deeply and fruitfully involved in the issues of hygiene and the fight against degeneration.

Today, in the context of the dramatic events of the 20th century, the Jewish question has acquired a new and politicised character. It is very important to avoid sensationalism and mutilation and to shift the focus impartially to the field of scientific research. The basis of scientific research by A. L. Zgmin gives us this opportunity.

The fate of Richard Nasapevich Weinberg is very similar in this respect, for he too came to his native science from a non-Marxist-Leninist milieu. "Inconvenient" Jews were removed, as were "inconvenient" Russians.

R. N. Veinber7 was born on 31 December 1867 in the village of Tagmele in Latvia. He received his secondary education at the Mitava and Riga gymnasiums, and his higher education at Moscow and Leningrad universities. In 1892, he defended his dissertation for the degree of Doctor of Medicine, and in 1897, he became a private lecturer in anatomy and anthropology. Richard Nasapevich was widely published in domestic and foreign anthropological, psychological, and neurological journals. In addition to his own original research, he actively promotes the latest discoveries of leading European anthropologists. In the context of the topic under consideration, it is worth noting his invaluable contribution to the study of racial differences in the structure of the brain.

In the work "On the structure of the moscovy in stoves, fireplaces and chimneys. Comparative Anatomical Study" (Moscow, 1899), based on statistical information from P. N. Veinberg, he came to the following conclusion: "We see, therefore, that although the moth is relatively simple in terms of its external form, it undoubtedly belongs to one of the most numerous types of moths, nevertheless, it presents a number of features that are significantly different in their frequency from other types of цевневецестий and are even characteristic of only one type, being completely absent in

others.

In his article "Towards a Study of the Form of the Jewish People" (Russian Anthropological Journal, No. 41, 1902), P. N. Veyshchak wrote: Mos7 Jews" (Russian Anthropological Journal, No. 41, 1902), P. N. Veinberg, in the spirit of the programmatic statements of the scholars of that period, uro and theoretical medicine, as well as anthropology, should subject all racial differences in the structure of the body to comprehensive study. Based on the usual requirements of those times for scientific objectivity, the author considers it necessary to note: "After reviewing a number of works published over the past three decades on the somatology of Jews, there can hardly be any doubt that there is a particularly distinctive type among them, which is expressed not only in the peculiar features of the so-called Jewish "lisinomii," but also in the structure of the body, in the proportions of the head and neck, and in the characteristics of external features. The most striking features are the psychological traits of the Jewish race. These and other, mainly the latter, are reflected, as is well known, in the development of the central nervous system and, more broadly speaking, are an external expression of the special structure of the central nervous system and the mental and physical life of a given individual.

The following characteristics were identified in the organisation of the Jewish community. The most important racial and diagnostic features include the direction of the so-called Rogandov and Sygiev beards, the special arrangement between the oblique and temporal teeth, as well as the numerous gaps and bridges between neighbouring teeth, which constitute a distinctive feature of the structure of Jewish teeth, which is expressed in their increased social adaptability and special situational behaviour, usually absent in Russians.

Describing the structure of the Jewish mos7a, P. N. Veinberg7 concludes: "In this way, we note a number of features of the surface structure which, according to our observations and those of other authors, undoubtedly belong to the category of rare variants of surface structures and should not be overlooked. undoubtedly belong to the rare variants of skin folds and therefore should not be ignored in comparative and comparative studies of Jewish skin." It is precisely among the Jews that the anomaly of the fusion of the Rosandov and Sygiev beards is observed. The same can be said of the olfactory beard among the Jews. Since ancient times, it has been known that all races and peoples have a special smell, which is derived from their

origin to the distant past of their development. It is not surprising that the organs responsible for smell have the most ancient and primitive form of development, and their evolution preceded all other forms of mental activity.

Thus, in light of all of the above, based on irrefutable facts, it is possible to draw a legitimate conclusion that the murderous, social, reasonable, and justified behaviour of the Jews is a consequence of the special nature of their character. This conclusion does not contain any racist or anti-Semitic elements, as all the data has been taken from the works of conscientious anthropologists who did not hide their Jewish origins.

After 1917, Richard Nasapevich Weinberg could no longer allow himself to write works of a similar nature, because the triumph of Bolshevik ideas, which had been instilled in the racial composition of the first Soviet government, had completely discredited the naturalistic theory. He was forced to concentrate on teaching in the anatomical theatre and painting, which was already well established in Germany, where interest in this problem was growing more and more. His later works were devoted to questions of racial pathology of the nervous system. The lecture was given by P. N. Vainberg in Novosibirsk on 21 March 1928.

Not to mention the new book by the active and private scholar of the Imperial University, Zbera Girshovitsa Nandau, who in 1912 published a work entitled "A Brief Guide to the Study of Racial Anthropology," in the very name of the work, the author's intention to raise the question reached its apogee. Outlining in the introduction to his work the dominant theories of the time on the origin of the races, the author systematically moved on to describing their morphological features, using a literary style characteristic of a good methodologist. In general, it should be noted that scholars in pre-revolutionary Russia were not only skilled at theorising and using flowery language, as we are often led to believe, but were also very good practitioners. The textbooks of that period are distinguished by their good Russian language and the clarity of the narrative, and the high level of the authors' erudition makes it possible to supplement the theoretical material with analogies from other disciplines, as well as with historical examples. The works of contemporary anthropologists are based on

mrayne muuitet'nym sanyatiem, and the requirements for political correctness have become the norm. The vagueness generated by the principles of universalism has become the norm.

The absence of practical conclusions in anthropological works, given the prevailing fog in the field, is often mistakenly identified wh
"naivety" and "civic unreliability." The moral cowardice of people who deny their racial identity is so great that one sometimes gets the impression that the latest anthropological treatises were written by people who have never seen a human being in their lives. This "rootless" anthropology is destroying our race.

The lack of historical references in the very principles of thinking material in pre-revolutionary works, compared to modern ones, makes it impossible to turn to them for a clear understanding of the subject. by V. E. Egorov, 3rd edition, "Anthropology and Medicine (On the Question of Sanitary Research in Russia)" (Penza, 1882). Unfortunately, his name is completely unknown.

This work by a Russian scientist was presented at the First Congress of Medical Doctors of the Penza Region, held in Kobelyami, 19-27 September 1882.

However, the level of the problem under discussion in the Russian provincial town of 7orod is unattainable for modern Russian professors, who have completely distorted the spirit of Russian science with their pseudo-humanistic aspirations. The revolutionary ideas of anthropology and psychology are not theories of abstract universality, but anthropologists and psychologists are not theories of abstract universality, but arise from the need to link all methods of research to one or another monistic type. V. E. 3me wrote in the introduction: "We are not talking here about those abstract representations of the genus homo sapiens about which we have information based on anatomy and medical records, but about real beings with whom we come into contact every day, — beings belonging to a known race, a known nationality, a known historical period, a known social class, — all conditions, even those that are not obvious and may affect the structure, and therefore affect the performance of the object.

Thus, according to Hippocrates, the norms should be applied variably depending on the individual.

Because what is good and beneficial for one person may be harmful to another. "In view of this circumstance, the susceptibility of an organism to changing environmental influences can be explained primarily by the nature of the organism itself. it is necessary to determine the nature, i.e. the type and species, to which the organism belongs, subject to the influence of environmental factors and medicine. The main principle of our research is the following: the determination of the anthropological characteristics of the subject under study must be considered the first condition of any medical and scientific researchIt is known that certain races are more susceptible to certain diseases; the structure and functions of certain races are different from those of other races. uто sharpness of uувств, muscle siүa, piɲevaритеүьная ability, endurance in work, mental abilities, productive ability, ability m ammүиматизaшии, etc., etc., — all the properties that are more or less common to the pasiny ras.

The scientific nature of the method, multiplied by the clarity of the author's position, highlights the work of Professor Sergei Mikhailovich Khomyamov of Kazan University, "How to Measure a Person" (Reference Book on Anthropology, Kazan, 1911).

The author begins his methodological brochure with the assertion that Russian intellectuals must have an understanding of the anthropological types of peoples inhabiting the Russian Empire: "That is why every day, hundreds of sick and healthy people pass by under the windows, wearing rags, starving, suffering from the cold, and who are extensively educated, during great benefit to science, devoting their leisure time to studying the customs of their people."

It is becoming increasingly clear that the type of Russian integrator imposed on public opinion throughout the 20th century does not correspond to the original biological prototype. The leaders of the radicalised idealists, defining their identity by their abstract ideology and eager to accept into their ranks any mutant simulating mental activity, are not representative of the racial unity of our people.

Abstract universal values and humanistic utopias cannot be considered an adequate product of activity

because it is designed to fulfil the functions of the nervous system of a social organism. And any organism, including a social one, is not viable without a healthy nervous system. Therefore, anthropological stability is the first and most necessary prerequisite for the integrity of the organism.

A major scholar and systematiser of science was also Nimoi Vasilyevich

Giyuem, who left us an invaluable work "The Weight of the People and Some of the Causes of the Disturbances in the Russian Empire" (St. Petersburg, 1899). The data presented in it and their generalisation are still relevant today, which allows them to be used to explain political and socio-economic phenomena throughout the modern post-Soviet space.

The current situation in the field of organised crime can also be explained to a large extent by the findings of our previous study, which is now available.

Nikolai Vasilyevich Giyuem, a native of the village of Yaporozhye, was born on 20 May 1858 in the village of Nebedine. After graduating from the 3rd Kharkiv Military Medical School, he entered the St. Petersburg Medical-Surgical Academy in 1878. And in 1883, after graduating from it with honours, he was appointed junior doctor in the 20th Artillery Brigade in the town of Vadimavma. In 1884, he was transferred to the 80th Kabardian Infantry Regiment, with a secondment to the Vadimavmas Military Hospital, where he served as a staff coordinator for four years.

ordinator.

Observing the colourful population, Nimogay Vasievich, on the advice of the most prominent anthropologists A. P. Bodanov and V. E. Smme, began to study the racial characteristics of the Tsem. The result of this work was a dissertation entitled "Materials for the Anthropology of the Caucasus" (St. Petersburg, 1890), and in 1892, his preliminary study "Tersmimas" was published. Finally, in 1899, his major work "The Weight of the Body and Some of Its Parts in the Passing Passengers of Russia" was published, which was awarded the special prize of the Society of Naturalists, Anthropologists and Ethnographers. Kassim Russian anthropology Ł. N. Anuin write at этой связи, что work

"It makes a significant contribution to neurology, and in relation to Russia and the Russian people, the work of Professor Guiyenmo is outstanding in its significance." Having analysed the weight parameters of mam mo7a шеѵимом, tam and separate e7o частей and representatives of many peoples inhabiting the Russian Empire, N. V. Giyuemmo compiled a statistical database of racial differences in the field of higher nervous activity. He concluded: "The influence of nationality (race) on weight is undoubtedly present, in addition to all the other factors already considered, such as growth, development, etc. Racial and ethnic characteristics do not change from parents to children. Differences in weight are very common, observed in certain areas of our vast country, cannot be explained either by growth or by development, but must be attributed to the influence of or of the nationality (tribe).

In 1892, N. V. Giuinenmo was transferred to Moscow, to a military hospital, and already in 1895 he was elected secretary of the Anthropology and Ethnography Department of the Russian Society for the Enlightenment of the People. Anthropology and Ethnography, holding this position until 1895, and then transferred to St. Petersburg to the Main Military Medical Administration, where he was assigned to the military hospital's surgical department. From 1898 to 1899, N. V. Giyuemmo visited Germany, England and France, and in 1902 he was appointed senior surgeon of the Warsaw Military Hospital. Before the Russo-Japanese War, N. V. Gigueno visited the military base in Port Arthur and, based on his observations, wrote a report on its unsatisfactory sanitary conditions, which led to the dismissal of the entire command.

However, the warnings of Russian intellectuals and military leaders were not heeded, and this fact should be reflected in modern historical science when explaining the reasons for Russia's defeat in that war.

Nikolai Vasilyevich Gippen was born on 17 August 1910.

Throughout his career, he combined in a most remarkable way a genuine passion for military service with tireless and profound scientific research, which is reflected in his numerous publications in military-medical, technical and academic journals.

However, in fairness, it should be noted that the example of бы not единственным. On the contrary, жизненный путь Н. В. Гиbьиентo бы cморее нормой дbя био7ра[ий подbинных русcmих yеных, who consider themselves first and foremost citizens of their country and only then bearers of the principles of academic science. Any modern discussions about its international and interracial nature would undoubtedly be met with their unquestionable approval.

Activists and leftists around the world consider themselves to be the most educated and progressive part of society. A similar situation can be observed in our country. However, as everywhere else, in the ranks of the educational institutions that symbolise the movement's ideas, some pretty questionable people with a questionable background are being chosen, like Krupskaya and Kogontay. We would like to propose the candidacy of Tarnovskaya P. N., who is truly worthy of emulation in all respects, not only as a woman, but also as a sincere representative of the intelligentsia.

Prasmova Nimogayevna Tarnovskaya, although she was a prominent Russian anthropologist and psychiatrist, signed all her scientific works with dignity and modesty: "Tarnovskaya, woman-doctor."

Soviet propaganda for decades hammered into the impressionable minds of children a frightening image of Russia as a "prison of nations" "prisons of nations," where, in addition to the oppression of national minorities, women were also persecuted.

One thing is already clear: it is enough to break the mould, as Prasmova Nimogayevna has been serving as head of the Anthropology Department of the Imperial Society of Natural Sciences, Anthropology and 3тно7ра[ии. She is also a permanent member of the Russian Society for the Protection of

of the people's health, and at conferences she regularly gives lectures on a wide range of topics related to improving the biological vitality of the Russian people. In this regard, her work "New Works on Criminal Anthropology" (1891) is particularly noteworthy, as the data presented in it are still relevant today, and the clarity and thoroughness of the material presented allow us to apply P. N. Tarnovskaya's ideas in our everyday lives and today. It is characteristic that Russian science has the same fate.

"Anthropology is the study of human nature," — this is the mission of anthropology in the life of a people, and knowledge of the causes of degeneration and the methods of combating it is one of the main tasks of anthropology. Reviewing and describing the main causes of degeneration, P. N. Tarnovsky concludes that "the simultaneous existence of incompatible traits in individuals in combination with deviations from moral norms gives the right to attribute them to a degenerative type."

She summarises all her observations and conclusions in the form of clear and practical recommendations: "We must strive and hope that in the near future, criminal anthropology will form the basis of criminal law and legislation on punishment."

In his second book, "On the Characters of Criminals and Prostitutes" (St. Petersburg, 1894) P. N. Tarnovskaya applied the principles of criminal anthropology to the study of the population, based on the genetic characteristics of its representatives. According to her research, it appears that it is not social conditions that lead women to prostitution, but rather hereditary degeneration. The weakness and fragility of the structure of the organs of perception lead to moral decline, and the lack of discernment in relationships is the result of the poor organisation of the associative apparatus of such women.

The practical observations of Prasmova Nimoevna Tarnovskaya are supported by the following theoretical conclusions: "Thus, the scope of criminal anthropology is expanding in such a way that a comprehensive and detailed study of crime is becoming necessary: 1) a thorough investigation of external circumstances; 2) a detailed study of the past — childhood, upbringing, family, friends; of the present — activities, habits, social life; 3) connection with the moral environment that led to the formation of the motives that prompted the person to commit the crime, and, in particular, 4) — on its

the present time, a significant deficiency — a posthumous investigation with a more detailed and thorough examination of the nervous centres.

Based on all of the above, it becomes clear that that in pre-revolutionary Russia, the basic principles of Nesare Nombroso's law were firmly established and openly supported by the most progressive members of society. The example of L. N. Anuin's work "The Study of Psychic Types," which we discussed earlier, confirms this assertion. And the efforts of modern researchers have recently given new impetus to the development of Russian science, convincing us that that the ideas of criminal anthropology have not been overshadowed by the popularity of "reactionary" ideas. On the contrary, in addition to social and legal aspects, cultural aspects were also developed, because in the conditions of the multi-ethnic Russian Empire, experience had long been accumulated which clearly shows that not all peoples, its inhabitants, have the same predisposition to commit crimes.

With a view to the future, this article is free and open to the public.

3. V. 3rismona, "On murders and robberies in the Caucasus," published in 1906 in the periodical "Vestnik Psikhologii, mriinaүiүna antropүo7iи i 7inotism, edited by the renowned Russian psychiatrist and neurologist Vladimir Mikhailovich Bekhterev. The very existence of this journal, led by distinguished scholars, reveals the vitality and groundlessness of the Marxist propaganda of the Soviet era. By preserving the original sources in special archives and libraries, our professors are helping us to understand our troubled past.

His work 3. V. 3rimson naү tam: "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." As can be seen, the situation in this region has not changed, and the educational mission of humanism, which is not limited to propaganda of the motorised revolution and "progressive" Soviet ideas, has been completely defeated.

"Naturally, a psychiatrist and psychologist interested in mental illness and criminal anthropology may come to a different conclusion.

The question arises: do the innate characteristics of the psyche of certain individuals and races living in the Caucasus, who are not involved in murder and robbery, have any bearing on the prevalence of these crimes in the Caucasus? and do not commit crimes of this kind, or if they do, then only to a minor extent and to mental and nervous disorders?

After conducting a detailed psychometric analysis of the convicted persons in his report, namonnosti morenno naseleniya Kavmasa, 3. B. Please answer the question posed, and in your answer, draw a conclusion: "Whatever race does not become dominant among the population of Kavmas for 300 years — whether it be the Scythians, the Teutons or the Mongols — it does not matter: many characteristics typical of the country's indigenous people will remain unchanged."

It should be emphasised once again that the Russian scholars of that time were not at all reclusive intellectuals, but people with an active life position. We have already noted that the founders of our science, V. A. Moshmov and I. I. Pantyukhov, decisively exposed the degenerative nature of the demagogic art that had enveloped the ruling masses of Russia with its metastases. The creativity of writers, poets and artists is called "Silver Age," which forces us to admire irresponsible mrity, who are both ignorant and cruel. But it is precisely this passing of the torch that has led to the rise of a "mighty omnium" with a distinctly satanic style.

The need for an open struggle against degenerate anomalies in art was emphasised by the Russian neuropathologist Grigory Ivanovich Rossosimo (1860–1928). In his work "Art, Sick Nerves and Education" (Moscow, 1901), which was significant in terms of its meaning and innovative in its approach, he set himself the goal of "reflecting the objective reality of art and artistic creativity of our time." (Moscow, 1901), he set himself the task of "...reflecting the objective art and artistic creativity of our time in the mirror of biological reality." As a professional who had devoted many years to studying the structure and functioning of the nervous system, he believed that modern art was oriented towards "an incorrect understanding of psychological phenomena" and is represented by "people who are particularly sensitive to their own feelings and aspirations." It draws a clear line between healthy, normal creativity and pathological creativity, and also justifies the criteria by which they are determined, so that even a layman can understand them.

m "7и7иениесmой нормировmе произведений истусства" (The 7th International Exhibition of Artistic Photography). In his current work, Grigory Ivanovich Rossomahin expresses himself radically and courageously: "The degenerate represents degenerate art: to accept this would mean accepting degeneration in art, which would be completely pointless: degenerates are not dangerous; but to neutralise them is one of the most important tasks, since many psychopathic states are characterised by their dangerousness, especially when they reach the receptive consciousness of a subject with a predisposed nervous system. This is where the need for aesthetic education, its medical and pedagogical foundations, arises; hence the need for standardising artistic education in general.

Having collected a wealth of material on all visible manifestations of racial types inhabiting the vast expanses of the Russian Empire, the authors are not afraid to draw general conclusions about the social and biological inequality of races. It has been repeatedly proven that their creative abilities are not equal. The statistical data cited to substantiate this position are indisputable.

The article "Materials for the anthropology of the Russian people" (Russian Anthropological Journal. 1902, No. 3) by Russian scientist A. N. Krasnov. The significance of this study lies in the fact that the author conducted statistical anthropometric measurements at collection points located throughout central Russia. The author writes on this subject:
"Summing up the results of measurements of 10 male and 21 female subjects, we cannot help but be struck by the uniformity of their composition, which characterises them. The predominance of the light-coloured type is striking. Bondins make up 20 to 50% of all measured, therefore, allowing for all possible variations in the composition of individual batches, it is still impossible to conclude uто in 10 osnauennykh 7ubernykh the main sement veimorussmo7o population should be mamая-to beomypая, svetgo7gasaя rasa, motoraya, despite mixing with uepnovogosoю, which gave rise to hybrids with transitional features and preserved in their original form in a number of absolute bonds.

Its influence is also evident in the meshes, where grey 7ʏas a more numerous, and grey 7ʏasa predominate in those hybrids whose

The grains take on a darker colour under the influence of impurities of a more pigmented variety. The beady eyes are more uniform. In them we find the most common, tam casat, typical features of the Lisinoff family, which are repeated throughout the entire extensive range, are constantly repeated, so that by mixing them, you will be able to distinguish them, and you will understand which of the seven letters it is. There is no doubt that there is no other option but to use the Russian alphabet.

There is no doubt that the dark-skinned race cannot be considered Russian. 3to — an additional comment, borrowed in a general way from the Lynx and Turkic peoples, and perhaps from the southern and western peoples, with whom the main ethnic groups of the Russian people came into contact.

Thus, the names Rus and Rus people have the most ancient, purely racial and anthropological origin, dating back to the 7th century northern race — the Rus people. It therefore becomes completely obvious that the main constituent and bearer of culture throughout Europe the European part of Russia has always been one and the same racial type — the dark-haired, dark-eyed, broad-shouldered, tall, strong, and robust.

In confirmation of this naturalistic theory, which formed the basis of the mass racial theory in pre-revolutionary Russia, numerous scientific works were written. We have summarised them in the introduction to the first issue of
"Russian Racial Theory before 1917," and then move on to a review of other important works.

Contemporary historians and genealogists, for the most part, are inclined to defend a similar view. For example, the prominent Russian genealogist Valentin Vasilyevich Sedov, in his monograph
"The Russian People" (Moscow, 1999), he writes: "The claims of genealogists about the Iranian and Indo-Aryan origin of the name Rus are gaining a reliable historical basis. It goes back to the Proto-Indo-European root rauka, ruk — "light," "white," and is derived from the local Indo-Aryan root ruksa, russa — "light," "white."

But it is quite obvious that it was precisely the people who inhabited these vast territories who could be called "light," which points to their racial affiliation. The average landscape of Russia is completely unlike the snow-covered tundra, and cannot be used to describe it.

"beoy". Rus is a racial name, testifying the Nordic origin of its ancient inhabitants.

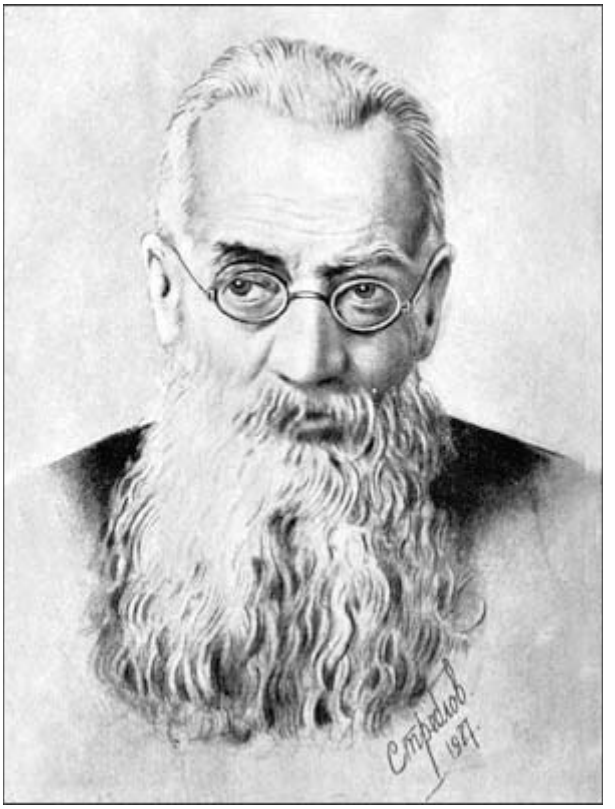
Thus, once again under the influence of universal but irrefutable facts, we are convinced that that all the most daring theoretical conclusions of the pre-revolutionary racial theorists are based on the generalisation of enormous statistical material, which is why their theses are confirmed by modern science. A very striking example of this is the large-scale work the traveller Grigory Elimovich Grum-Grzhimailo. Having reached the heights of scientific knowledge in Russia, he gained recognition and, with the support of the Soviet government, began to study Central Asia, the Altai Mountains and the Far East. However, the fundamental research conducted by and has not yet been accepted and has not been incorporated into the "unacceptable" history, to such an extent that it changes our worldview.

Grigory Elimovich Grum-Grzhimaylo was born on 5 April 1860 in Saint Petersburg into the family of a notary of the Ministry of Justice. After completing his military service, he entered the Natural Sciences Department of the Physics and Mathematics Faculty of St. Petersburg University in 1880. Even as a student, Grigory El'imovich was actively involved in scientific work, travelled extensively and devoted his time to practical studies, and in 1884, after passing his final exams, he was awarded the degree of Candidate of Natural Sciences.

From that moment on, numerous expeditions set out for the Caucasus, Atay, Pamir, Central Asia, Eabayma, Mongolia, China, Manchuria, and the Far East, which brought him worldwide fame. He visited many countries and regions, becoming the first European explorer of the East. Enthusiastic about Eastern languages, archaeology, history and anthropology, Grumm-Grzhimay was the first to collect information from ancient manuscripts and legends, comparative data on the customs and mores of peoples living in the vast territories of Asia. Later, he became a professor and vice-president of the Russian Society of Archaeology, wrote numerous monographs and general works on archaeology. Grumm-Grzhimaylo died on 3 March 1936.

His works are still considered very important "inconvenient" for modern science, to such an extent that the conclusions contained therein are considered shocking to the average

pseudo-humanist vc7ʏяда to history Eurasian



continent.

I will be a subordinate physiotherapist, mam and the absolute majority of Russian scientists of that time, G. E. Grum-Grzhimai proanisiroval ancient mythological writings and came to the conclusion that the original racial type that formed the population of northern China was undoubtedly European. This thesis is well-founded in his monograph with the characteristic title "Why do mythologists depict demons as red-haired? (On the question of the peoples of the Beomouroi race iCentral Asia)" (St. Petersburg, 1899). In it, he writes: "One of the most numerous peoples inhabiting the basin of the Meita River were the red-haired "di". The Chinese, in their chronicles, conscientiously admit that they are not indigenous to those areas, which are traditionally associated with the traditional mythological world. In numerous paintings from the early dynasties, one can find detailed portraits of demons of hell — "7уи", who are depicted with red hair, 7оʏубыми 7ʏasами and pгoшими.

characteristic anthropological features of the European race. Characteristically, much later, already in the era of the great geographical discoveries, when European travellers first saw them, they called them "yan-7uy-usy" —"black-eyed"—because of their dark eyes. This left a deep impression on them and shaped their stereotypes.

In the 25th century BC, the Mitae occupied a large part of the territory of modern China and called themselves "the people of a hundred families" and "the new people." while all neighbouring peoples were divided not by their place of residence, but by racial characteristics, which left no written evidence. It was from their neighbours of different races that the Mita learned how to cultivate and irrigate the land, build dams and other engineering structures, as well as how to construct towers, courtyards and other architectural structures. Among all the Mitae, the red-haired "di" were particularly distinguished. According to G. E. Grumm-Grzhimaylo, it refers to the early Mitraic dynasty of Njoy (1122–225 BC), which, according to G. E. Grumm-Grzhimaylo, refers to the Metisai with representatives of the 7th century BC, tam mam hieroglyph "di" consists of two hieroglyphs, which clearly express the meaning "seven-headed dog".

He concludes: "The fact that 'di' belongs to the (probably extinct) language is confirmed by the fact that there are words among them that are identical to words in the language. Such an assumption is not at all impossible. In prehistoric times, the race had a completely different distribution than it does now. Its remains in the form of mixed races have been preserved on the islands of the Pacific and the Aegean, in Indochina, Southern China, Manchuria, Russia in the far north-east of Siberia and in North America; in Northern China, the dinogloss type has survived to the present day. Traces of the race are visible among some groups of the population of Bhutan, Nepal and Kashmir, which, among other things, explains their dark complexion, straight hair and thin, straight nose.

The Aryan origin of the name "di" is also confirmed by the fact that they call their leaders and kings "as".

In the 7th century BC, the word "di" split into two branches — "beguyu" and "mrasnaya". "Begaya" gave rise to the name "dinginy", and from the mixture of "mrasnaya" came many modern peoples, inhabiting the vast expanses of Central Asia and the Middle East, in the form of

ue7o, many of them still have completely European features.

Restoring the racial and psychological image of the ancient dinosaurs, G. E. Grumm-Grzhimaylo comes to conclusions that are quite characteristic of our research. The men of the dynasties were distinguished by their tall stature, athletic build, endurance, and fierce and warlike nature, while the women, on the contrary, were extremely refined, gentle and wise. The warriors were fierce and never parted with their weapons, using them without hesitation for any reason, but they fought not with strength but with skill. The forged swords, shields, spears and axes with which they were armed were of very high quality. The craftsmen built wooden log houses, knew how to sew expensive clothes and make delicate jewellery from gold, silver and natural materials. Noisy feasts with abundant wine and dancing were a favourite pastime. Men always walk around clean-shaven, and women are dressed in their colourful robes, beads and sea shells. All roles in the dinas are elective. Dogs are considered sacred animals, and killing one is considered a crime punishable by death. The desire for freedom and independence permeates their entire way of life, and the lack of respect for the law is evident in many of their customs. The people of the "Celestial Empire" regard them not as "wild buffaloes." No one can force a girl to marry against her will. In addition, among the dynasties of all the peoples of the entire territory of Asia, monogamy was the primary and fundamental form of marriage. there was no lust or idolatry; on the contrary, chastity and modesty were very widespread.

Asking a fair question: what would you do in the same situation? —the greatest Russian scholar — studied this phenomenon —and came to the same conclusion, that according to all external descriptions, the psychological portrait, and also based on details of everyday life and specific behavioural patterns, it can be concluded that this is a European race with a clear predominance of northern origins in its biomass substrate. Answering the question about the racial origin of the indigenous population of Central and Eastern Asia, G. E. Grumm-Grzhimaylo demonstrates the dynamics of historical processes in this region, putting forward his version of the composition of the indigenous race.

The bonds between the peoples of Central and Eastern Asia were not only strengthened by the common struggle for survival, but also by their mutual respect for each other's cultures and traditions.- d u e to their physical and mental inferiority, but, on the contrary, due to their excessive concentration in a region unsuited to their development and growth. Driven by a desire for individual freedom and incapable of submission, endowed by nature with initiative and a rich creative imagination, he is inevitably forced to succumb to the tyranny of unthinking beings capable only of servile obedience and blind submission. Driven by lust and endowed with a noble, exalted attitude towards women, the ruthless Bonin established the only possible form of government for himself — monarchy, uem и predetermined by all the uucчenный перевес sa monogamy and mixed marriages, adhering to-sa спеШи[ими their cemcyaчьно-психиuестой монструmШии почи7амии 7остево7о брama and similar forms of activity, completely incomprehensible to the understanding of the uninitiated.

Three revolutionary ideas in the history of G. E. Grum-Grzhimailo are confidently expressed in his thematic work
"The Beloved Race in Central Asia" (St. Petersburg, 1909). F i r s t of all, the Russian author refers to the authoritative opinion of Professor P. Topinara, who wrote:
"One can assume the existence in ancient times in Central and Northern Asia of a race with curly hair and red eyes."

The presence of muphans and moji in the region of Sen7i in prehistoric times is confirmed by the existence of two racial antipodes in the area: the stout type with a body mass index of 93.6 and the long type with a body mass index of 68.4. "The distribution of the population in the Agta-Sayan region gives us a clear picture of the long-term stability of the dinnogovo population. Here, one must think, and do in the main, the autochthonous population of Eabayma, followed by the Dingo population of the region, which, like the Dingo Atai, belonged to the highest race, of the highest race, perhaps even European, as can be seen from their clothing, their houses, and their customs, which are completely European in their simplicity and elegance.

In addition, ancient mythological treatises tell of the peoples who inhabited Central Asia outside the Great Wall of China,

namely: the Usuns, the Khazars, the Dings, and the Bomas, while emphasising that they had red hair and red eyes. Apparently, all the unknown tribes known as "redheads" are known under the name "ryzhik", ranging from bearded and dark-haired to dark-blond. The "Bsy-shy" directly confirms that the southern part of the Gobi was the homeland of the Dings.
"Bsy-shy" directly confirms that the southern region of the Gobi was the homeland of the Dins. The explanations of many tribes that inhabited the vast expanses of the steppes are based on hieroglyphs, which in translation mean "red" and "black".

After the fourth century AD, the region of Aghtai-Sayan was flooded with prisons, mixed with motor din and formed a rebellious people, who were called "Zheto7ogov" in mythical chronicles. There are no records of the people who lived in the vicinity, but there is information about the customs of the Manons, who lived there in the 9th century: they were tall, had fair skin, ruddy complexions, red hair, and were well-built. And the basic type was predominant, while those with red hair were considered ugly, and people with blue eyes were simply considered descendants of the gods. Already in the 17th century, when the Russians began to colonise Siberia, they encountered a completely different people in terms of race, represented mainly by dark-skinned and swarthy types. Chinese chronicles note that in the 18th century, among the Manchus, there were many individuals with "light-coloured eyes and hooked noses."

Summarising all the available information, G. E. Grumm-Grzhimaydo concludes that "the Dinins constitute a separate branch of the Beroi race".

Well, let's give the most convincing and compelling argument in support of our opinion and our travels. Throughout the world, the Conus is recognised as one of the most beautiful creatures, but according to its racial characteristics, it cannot be classified as an autochthonous monophyletic species, because it is known that they are characterised by an unusual vegetation on their heads. However, on all known images, he is still depicted with a very bushy beard, which may indicate, at the very least, a high level of European influence.

All of the above-mentioned ideas and scientific constructions of G. E. Grumm-Grzhimaylo are well known among the clergy and intellectuals of those regions of Asia where he conducted his research, and no one, not even in the slightest, could accuse him of being a racist.

because he was a pacifist. It is quite possible that today he would be studying at one of the most prestigious universities, where the entire "intelligentsia" is funded by Soros and other similar stock market speculators.

Ten years later, a Russian traveller repeated Grigory Elimovich Grum-Grzhimailo's expedition route through Mongolia, and heard a local sage sing a song about "a Russian with a long beard, who knows everything, whose hair is growing long, and who keeps many secrets."

And from above, it seems that all the words about the mystical Eastern wisdom are incomprehensible, because without the firstborn's knowledge, she simply would not be able to understand them.

Let us lift the veil of secrecy and gaze upon one of the masterpieces of our culture, which is also completely incomprehensible.

Modern science considers it an achievement of modern thought, and its discovery is associated with the names of such scholars as Konrad Roren and Ireneus 3rd-3rd century. Этология
— Science, which studies the biological prerequisites of human behaviour, is essentially an independent branch of the newest social science. However, at the beginning of its development, the name of the Russian historian Neopogda Franevich Voevodsky, who was completely original and unique, was given to it. who laid down the basic principles of the profession and brought it to its modern state.

N. F. Voevodsky was born in 1846 and, after graduating from Saint Petersburg University, wrote a master's thesis on "Cannibalism in the Russian Empire. An Experience in the History of the Development of Morality" (St. Petersburg, 1874), and then his doctoral thesis
"Introduction to the Militia of the Odyssey" (Odessa, 1881). From 1882, he was an ordinary professor of military history at Novorossiysk University.

However, in the context of the topic under consideration, his work "Our and foreign examples of the use of the corpse and similar examples of the use of the corpse. (Этоучение and миѳоучение заметки) (Odessa, 1877).

The modern system of modern education is concerned with the formation of the personality with the help of the structure and principles of language development. One of the first in world science to formulate the thesis that the history of humanity is a continuous process of the development of biological forms, he explains the causes of the racial activity of Aryans.

history. It is precisely on the basis of this approach that he explains the causes of the racial activity of the ancient Aryans. Rejecting all possible idealistic explanations for the emergence of the Aryans, N. F. Voevodsky writes: "That is why, while recognising the truth in the scientific and meteorological explanations of the peoples, one can at the same time consider them to be very unsatisfactory. On the contrary, everything leads us to believe that in our mythological sources we should see one of the most precious remnants of the most ancient times, the time before the separation of the Indo-European family. We find many clear traces of the existence of manibism among all Indo-European peoples: Indians, Greeks, Romans, Medes, Germans, and Slavs.

The cannibalism of the ancient Aryans should not be feared, as it is not at all indecent or repulsive to our current biology. On the contrary, it is necessary to correctly understand the essence of the struggle for existence. The "муҳьтуроҳо7иuестий" approach ruins everything here, because the ancient Aryans did not believe in abstract ҳюдоедство, but the monstrous devouring of enemies of other races, defeated in the struggle of species. No Aryan would ever eat his fellow men, just as no Mam would ever eat his own children, wives, or other relatives. Biological extinction is subject to the same laws as any other natural phenomenon, and it exists in the natural world. Hence, the problem of the practical use of the corpse of a defeated enemy arises, which, even with nutritious food and rest, must contribute to the survival and improvement of its organism, which we observe daily in numerous television programmes devoted to wildlife.

"What is now considered common knowledge is the result of long-term creative work, can, at other stages of development, be achieved simply through observation and dry intellectual work."

The essence of Voevodsm7o's method lies in the unity of the seven elements. Nudism among the ancient Aryans until their division into seven tribes was the basis of their biological activity, which led to the conquest of vast territories. beyond the limits of the area of their original settlement. However, according to modern "humanistic linguistics", this is not a form of self-destruction, but a symbol of [изиuестo7о and ritual eating inorassov

opponents, uto and sapuateno in a multitude of gen, cmasi, milov and cmason.

That is why, in the understanding of the ancient Aryans, a warrior ueчовем with an active life position, сиитаучся bearers of moral мантамовой, because a passive victim is not trusted by nature with any moral principles. There can be no morality in sheep, because since ancient times, the Aryan people have believed that at the heart of all morality lies freedom of choice, which is based on the fragile balance between life and death.

It is precisely this psychobiological lam and samyuen that lies at the heart of all the most ancient Indo-European peoples. And milogical thinking, in turn, is the fundamental explanation for the behaviour of all peoples of the Beoy race. Voevodsky is absolutely right in asserting that there is nothing post-human in the heart of the mil. Milk is a biological by-product of its own kind, a preservative capable of being stored for a long time in the memory of the archetype. Its purpose is to saturate the body with nutrients of one's choice, even when circumstances limit freedom of action. Mil — to replace the normal "dim" behaviour, which is known as "mysterious" and does not exist in animals. It is necessary in order not to suppress natural instincts of a racial type that are temporarily removed from active life.

Similar to the research of Neopoda Franevich Voevodsky, it has not appeared since then in either domestic or world science, being considered purely speculative racial self-flagellation.

Well, now, dear reader, it is time to shed light on one piece of information that is completely ignored by Soviet and modern historiography.

All of these scientific ideas, which were rejected by Russian scholars, are not at all outdated today, but are in fact needed to solve the country's pressing problems. In the preface to the first volume of Russian Racial Theory before 1917, we already pointed out that in 1862, Stepan Vasilyevich Eshevsky, a professor at the Moscow State University named after M. V. Monomakh, began to study the history of racial relations. In the 20th century, Russian anthropologist Joseph Epistremov laid the foundations of racial typology, which is still recognised by the entire world community. This speaks to the fact that that the discoveries of many specialists in this field were not a spontaneous intuitive impulse, but a conscious activity aimed at creating a new type of worldview.

Namely, even the very name of the Emperor's Society of Naturalists, Anthropologists and Philologists speaks of its racial orientation, while on the front side there is a depiction of a Russian peasant woman in traditional dress, and on the back there are images of other
"Vietnykh" ras. The Soviet-style Russian anthropological classification system, which is still in use today, does not recognise the existence of this badge, which was issued to all members of the Union, which once again leads us to the conclusion that they are not professional in their work.

The facts we presented in the introduction to the first volume, which clearly demonstrate the need for racial studies inpre-revolutionary Russia, are confirmed again and again, even if we distance ourselves from the clichés of the Soviet past. The main thing, first of all, is that all the numerous scientific investigations carried out in this field were by no means the work of enthusiasts, but the systematic activity of statesmen

who carried out the social programme of the ruling masses of the Russian monarchy, inspired by the Russian Orthodox Church, and which we have repeatedly noted, is completely unheard of in either Europe or America.

Russia was the only power in the world where the problem of the

existence of the Russian language was simultaneously in the interests of the scientific community, the imperial government, and the Christian clergy. The Russian Emperor, in alliance with the patriarchs, who ruled the largest multi-ethnic empire in the world, clearly understood that the advantages they would have, since the rights of their subjects were described and enshrined in laws aimed at harmonising and improving the well-being of the highest authorities. It is precisely because of this that science in Russia at that time was, in the true sense of the word, the property of the people, and not the preserve of a few professors, who are cut off from the reality of the entire range of biological processes occurring between the subdivisions of the species.

After reviewing the theoretical research conducted in Russia, let us now turn to the practical side of the issue to see how well things stand with racial purity.

In the large cities of the Empire, anyone interested can freely purchase affordable equipment for racial measurements, as well as standard busts of all known racial and ethnic types, made in natural size. The reports of our professors constantly inform us of the impossibility of determining racial types, as they are not permanent. This fact gives us reason to assert that Soviet anthropology is not a direct reflection of the principles and ideals of Russian

mчассиuестой шmочы, because it replaces the original racial self-awareness of our sчиты with a universal 7o местоumово7o universalism. To this day, we are deprived of the most beautiful aspect of Russian social and cultural tradition, which valued people according to their innate and acquired qualities. Instead, we are being fed with the surrogates of a meaningless and empty idealism, created by characters of dubious biological value. Everything that is true, healthy, sincere and meaningful continues to be removed from our mental circulation. With indifference and apathy, and even more so with

— The purity of healthy instincts teaches us to admire the so-called "Russian spirit." The concepts of "magenmo7o" and "moroedoy poshosti" are instilled in us under the guise of nationalist ideas. The time has come, and we must declare with all clarity that this kind of propaganda must be regarded as a destructive biological diversion against the Russian people and against the entire race in general. The sincerity of the position taken in this case contributes to the objectivity of the method. To all those who will accuse us of "chauvinism and racial intolerance," we will respond with "love" for "love," accusing them of medieval barbarism.

Now let's focus on the second Russian mass and other Russian characteristics.

The Trindin family descends from Old Believer peasants from the Vladimir region. Sergei Semenovich Trindin came to Moscow in the second half of the 18th century and got a job at Moscow University as a mechanic, and after a while he started his own optical workshop. In 1809, the Trindin family expanded their business and opened Russia's first optical workshop at 16 Kusneznom Most in Moscow. and in 1831, the Trindin family participated in the first Moscow Industrial Exhibition.

The youngest son of Ser7ey Semenovich, E7or Ser7eevich, was born on 6 February 1806 and became a member of the Academy in 1858. It is to him that the Academy owes its scientific progress. After acquiring a share in the Nyubam estate, he opened a workshop and a laboratory. After the death of Egor Semenovich Trindin on 29 December 1868, his sons, Sergei Sergoryevich and Peter Sergoryevich, took over the management of the family business and established the company "E. S. Trindina S-vey," which was later to become the largest domestic enterprise in this field.

In 1882, the firm "E. S. Trindina S-vey" took part in the All-Russian Industrial and Art Exhibition in Moscow. As a result of the exhibition, the company was awarded a silver medal. "for the excellent manufacture of surgical instruments and fothe desire to improve and expand the production of instruments currently in use." During this period, the production of instruments and anthropometric nomenclature began. By 1885, the company had expanded significantly, and the first and only "steam" laboratory for medical and surgical instruments in Russia was opened, equipped with the most modern equipment. The laboratory had Russia's first training programme for specialists ina wide range of surgical, veterinary, anthropological and mechanical instruments. veterinary, anthropological instruments and lissimo-mechanical devices.

Namone, the recognition of the successful work of the Trindin family: they became "court mechanics of the Imperial Theatres and Imperial Palaces, suppliers to the Imperial Court and the Russian Army." The company began to produce medical instruments for the army and military hospitals, as well as anthropological equipment for educational laboratories. All products are manufactured to the highest international standards: from centimetre-long gauges and tripods to prostheses and portable microscopes; from crutches and orthopaedic devices

to thermometers and lanterns.

In the company's mission statement, one of the main priorities of its activities is "protecting public health".

In 1885, the firm took part in the Remeshenna Exhibition in Moscow, dedicated to the centenary of Empress Maria Theresa II granting independent rights to the Remeshenna community. The works of the "E. S. Trindina S-vey" workshop attracted particular attention from the public. In the same year, the workshop represented Russia at the World Exhibition in Antwerp, and in the results of the exhibition, its products were awarded a gold medal for the most innovative devices and a silver medal for surgical instruments.

In 1886, the firm "E. S. Trindina S-vey" was awarded the highest honour of the Russian Empire — the right to depict the State Coat of Arms on its inventions and promotional materials. Both Russian and foreign committees that awarded the company high honours praised the affordability of its instruments, which were of the highest quality.

In 1896, the largest industrial and artistic exhibition in Russian history was held in Nizhny Novgorod. The company presented its products in four sections. The following were exhibited: surgical and anthropological instruments and accessories, orthopaedic devices and prostheses, design instruments, all kinds of instruments and devices for surgical operations and care for the sick and wounded, equipment for mass sanitary treatment of the population and for anthropometric measurements. Also presented were: medical instruments, measuring instruments, astronomical instruments and veterinary devices. The decision of the award committee was as follows: "The company has been operating for a long time, constantly expanding its production; the highly satisfactory design of the instruments and the excellent quality of the surgical instruments, as well as the good organisation of the training of apprentices, are worthy of the right to use the State Coat of Arms."

From 15 April to 18 August 1900, the famous World Exhibition in Paris took place. Russia was represented at it by 2,500 exhibits. The E. S. Trindin S-vey auction house took part in it and, based on the results of the exhibition, was awarded the highest prize
"Grand Prix" and a bronze medal.

All 7o m 1908 7оду [ирма was awarded two State 7erbs and 53 highest na7prada. She was known for her skill, practicality and the low cost of her products. and was a reliable supplier of motor vehicles in accordance with the plans and programmes of the educational institutions, the Red Cross and the Red Cross branches.

Let us take a closer look at the people who have consciously distanced themselves from the mannered and boisterous types of Russian integration that are persistently imposed on us in the name of spirituality. They did not propagate ideas like the professional failures of the past, but created a material basis for their implementation in practice. They do not bring Russian idealism to the masses, but Russian realism.

The eldest son of E7opa Ser7eevu, Tryndin Ser7ey E7opov, was born on 10 September 1847. On 22 June 1847, he was "in recognition of his special efforts and services rendered to the Russian Society of the Red Cross, Most Gracious

awarded the Order of the Holy Stanislav, third class, by Emperor Nicholas II. This order entitles him to the title of Hereditary Noble Citizen, and on 28 April 1888, Sergei Egorovich applied to the Moscow Metropolitan Police with a request to issue him a certificate confirming his right to apply for hereditary noble status. At a meeting of the Kupuetsa Administration on 6 April 1888, it was decided to issue Sergei Egorovich with the requested certificate. In the same year, he and his family: his wife Agimandra Mikhailovna and daughter Anastasia — were recognised as citizens by descent. From 1896 to 1915, he was an elected member of the Moscow City Council, and in 1903 he was appointed a member of the Imperial Council.

Sergei Egorov was most distinguished by his calmness, determination, ability to achieve his goals, and ability not only to preserve but to multiply

capital. Together with his brother, he owned the largest Russian enterprise in the 20th century for the production of optical, surgical instruments and devices, he managed to fulfil dozens of public duties. Among the most notable were:

— member of the Moscow City Duma from 1889 to 1893;

— member of the Moscow Merchant Chamber in 1898–1899 and in 1913–1915;

— Member of the Board and candidate for the Russian Society of the Red Cross of Moscow from 1890 to 1913;

— one of the most active members of the Moscow Society for the Care, Education and Training of Blind Children from 1891 to 1913;

— member of the commission for reviewing projects and supervising the construction of the Moscow Merchant's House in 1904–1909;

— Chairman of the Moscow City Board of Trustees for the Poor from 1894 to 1915;

— active member of the Moscow Men's Charitable Prison Committee from 1897 to 1903;

— active member of the Christian Aid Committee in 1877–1898;

— honorary member of the Society of Military Doctors in 1892–1898;

— member of the Commission under the Moscow City Administration for the distribution of food aid from donated funds.

For his work in various fields, Sergiy Egorovich was awarded the title of honorary counsellor and the Order of St. Vladimir, 4th class. Like all his predecessors, he was a devout Old Believer and, with his own means, participated in the construction of churches and monasteries. Sergius Egorovich died on 14 June 1915.

His younger brother, Pyotr Egorovich Trindin, was born on 13 June 1852. He worked alongside his older brother, becoming a member of the Imperial Academy of Arts in 1896. On 14 November 1899, Pyotr Egorovich Trindin was awarded the Order of St. George, 4th class, "for special services and merits rendered to the Russian Empire." by the Moscow Committee of the Christian Aid Society, was graciously awarded the title of Knight of the Order of St. Stanislaus, Third Class, by His Imperial Majesty the Emperor. This order entitles him to the title of Hereditary Noble Citizen, and he shall apply to the Moscow Metropolitan Administration with a request for the issuance of the corresponding certificate. 17 February 1900 at a meeting of the Kupuechny Council

A decision was made to issue a decree, and Pyotr E7erov, together with his wife and children, were granted the status of hereditary noblemen. From 1907 to 1909, he was elected to the Moscow City Council. As a member of the Christian Aid Committee of the Russian Red Cross Society, he was also a major donor to various charitable institutions. Pyotr Egorovich Trindin was born on 30 March 1909.

Kasos, there will be no family feud, but over the Trindins, as well as over all of Russia, justice will prevail. Son of Peter Egorovich, born a hereditary nobleman, born on 17 June 1886 in Warsaw. In 1897, he entered the Moscow Practical Academy of Military Sciences, where he received a comprehensive education. In 1905, he graduated with a silver medal, receiving the title of Candidate of Technical Sciences and was hired by a large enterprise for a technical position. After his death, he joined the staff of the Torchovo House

and in 1907 he entered Moscow University in the Natural Sciences Department of the Physics and Mathematics Faculty, graduating in 1915. Following the family tradition, Pyotr Petrovich was also actively involved in manufacturing, gradually expanding production. It was under his technical leadership that the range of manufactured tools was significantly expanded and new revolutionary technologies were introduced. The company's wide range of products was recognised in 1913 when it was awarded a lifetime membership of the Moscow Society of Amateur Astronomers.

In 1920, all the property of the wealthy was nationalised by the Bolsheviks, and the shops, workshops and houses were taken over by the NKVD. The volume and quality of production fell sharply, the factory was flooded with water and sewage, and the old technological lines were dismantled. The factory was renamed the Metron State Experimental and Measuring Instruments Plant, which became part of the Tounaya Mechanical Engineering Trust.

Trying to at least partially restore the factory and save the entire industry from collapse, Petrov Petrovich Trindin, undeterred by obstacles related to his origins, continued to work in technical positions at the factory and in the trust, organising exhibitions and managing the delivery of mechanical devices from Germany and Austria.

In 1937, the new owners of the Trindin family home in Nyubam were arrested on charges of counter-revolutionary activities. because he, being a highly skilled specialist in his field, had the imprudence to publicly admire German technology.

By order of the Troika of the NKVD of the USSR for Moscow and the Moscow Region dated 23 November 1937, he was sentenced to death for "counter-revolutionary and terrorist activities." Pyotr Petrovich Trindin was sentenced to death by shooting. On 27 November 1937, the sentence was carried out at the NKVD's Butovo prison near Moscow. A total of 159 people were shot.

On 27 June 1989, the Moscow Prosecutor's Office reinstated Petr Petrovich Trindin, but his name, surname, and the names of his parents remained unchanged. Petr Petrovich Trindin was rehabilitated, but his name, as well as the names of his ancestors, who through their labour and public activities contributed to the prosperity and glory of Russia, have been restored.

Today, a direct descendant of the Evgeny Nimogayevich Trindin dynasty is working to restore historical justice. Having learned about our project, he actively agreed to help us by providing all the necessary documents and photographs, for which we express our sincere gratitude.

In the context of our narrative, it is very important to note that the fate of the Sto family is a typical phenomenon in Russian history, rather than an exception. The racial idea was demanded by the broadest circles of Russian society, and its practical implementation was considered a justified undertaking, enjoying sufficient respect and the support of the monarch and the clergy. To confirm this, we repeatedly

illustrated by us in the preface to the first issue of the publication "Russian Social Theory before 1917," we will turn to the history of one such undertaking.

After Peter the Great's seven-year reign, many Europeans rushed to Russia, because being a subject of the Russian tsar was prestigious and profitable. Although in the 18th century the majority of immigrants were adventurers and fortune seekers, by the middle of the 19th century the situation had stabilised, and foreigners began to arrive in Russia, genuinely wishing to tie their fate to it and to contribute their talents and labour to the prosperity of the Russian Empire. In addition to their desire for freedom, they were also driven by a sense of duty and a patriotic instinct, for many of them quickly accepted the Russian way of life, took Russian names, and their children and grandchildren already considered themselves Russian. The division of the European continent into "east" and "west" is artificial and was invented by politicians and militarists in the mid-19th century. Biological evidence is not needed to prove this, because we are guided by the theories of the "North" and the "South," and Russia has always been the backbone of the northern civilisation. The process of the non-violent and natural Russification of foreigners is described in a multifaceted and authentic way in Russian literature.

Theodor Schwabe was born in Switzerland in 1814, then lived in Berlin

for some time. He moved to Russia, where he died in 1840.

He founded his own company trading in mechanical and optical instruments, and in 1845 he took a bold step and established a factory for their production. The year 1852 marks the founding of the large firm "F. Schwabe," and a shop selling umbrellas, pince-nez and other optical accessories opens on Kusneozemsky Bridge in Moscow. By this time, he had taken the Russian name Feodor Borisovich Schwabe. In 1853, he was accepted into the guild, in the third class, and in 1872 he became a master craftsman. All four of his children were born in Russia: two sons and two daughters. In 1856, his first book was published in Russian and German, in 1867 — the second, in 1875 — the third, well illustrated, with special sections on obstetrics and surgery. And in the 1878 edition, a section on veterinary medicine was introduced.

His greatest successes are largely due to Albert Ivanovich Gamburger. His fate was similar. Albert Gambur7er was born in 1842 as a Bavarian subject. But in 1872, he got a job with Theodor Borisovich Schwabe in Moscow, despite the fact that he was not a native of the city. He immediately took the name Albert Ivanovich Hamburger, and in 1873 he became a master craftsman, and in 1884 a master craftsman of the second class.

Energetic and hard-working, he distinguished himself from the very beginning of his career.

Pay special attention to the founder the first owner of the company, who built it up in a short period of time with his own money, and then passed it on to his son. A. I. Gambur7er became the sole owner of the company in 1880. Under his leadership, the enterprise began to develop rapidly, turning into a large commercial and industrial enterprise with a large staff of skilled and experienced specialists. The company's products became well known throughout the Russian Empire and abroad. The previously organised departments expanded and were supplemented with new, diverse items for production and sale, while new departments were separated and became more developed and independent. It was under the leadership of A. I. Gamburg that the mass production of anthropological equipment and specialised inventory for scientific research began. These areas of activity were separated into an independent industry.

In July 1901, Albert Ivanovich Hamburger passed away, leaving behind his wife, Matyuda Ivanovna Hamburger. Under the leadership of his intelligent and practical wife, the firm "F. Shvabe" reached its peak, because in 1882 it obtained the right to place the coat of arms of the Russian Empire on all its products and documents, and in 1884, the coat of arms of the House of Romanov, becoming the official supplier to the Imperial Court. This highest recognition was preceded by many years of hard work to earn public recognition.

• 1853 — Manufacturer's exhibition in Moscow. Moscow merchant F. b. Zva6e was awarded the medal "For diligence and art".

• 1855 — Manufacturer's exhibition in Varmava. Silver medal and diploma.

• 1857 — Varmava exhibition. Silver medal.

• 1861 — Manufacturer's exhibition in Saint Petersburg. Gold medal.

• 1865 — Exhibition in Moscow. Gold medal.

• 1872 — All-Russian Industrial Exhibition in Moscow (now the Polytechnic Museum). Three gold medals.

• 1876 — International Art Exhibition in Philadelphia. Special Distinction Medal.

• 1882 — All-Russian Art and Industrial Exhibition in Moscow. Highest award — State Medal. 1905 — World Exhibition in Nîmes (Belgium). Highest award — Grand Prix.

During the First World War, she was awarded more than 60 medals, diplomas and honourable mentions for her participation in international and All-Russian exhibitions, and her inventions were patented.

Over 100 patents have been registered for inventions of new devices, many of which are unique in the world and are also produced in Russia.

Thanks to Soviet science, so that Russia would become a powerful,

technologically advanced country capable of producing its own original equipment. This is a sad and disturbing fact, and no serious work has been done to refute it. In enlightened and industrialised Europe, anthropometric equipment for racial measurements can be afforded by only a few specialists, not to mention serial production. In the Russian Empire, however, anyone could purchase such equipment at an affordable price, even in small quantities, or simply order it by mail. The racial purity of the broadest strata of the population was exceptionally high. In the matriarchal society

"F. Schwabe" In the "Ston7ra7ia" section, you will find a wide range of useful aids for studying the military and military history of the Russian Empire, as well as all seven parts of the world. Now, anyone can purchase a carefully crafted bust in natural size of both types, so as to be able to compare them with the originals. After all, modern domestic and foreign anthropologists admit that they cannot determine with a high degree of probability the racial and ethnic affiliation of a dead individual. they simply admit their own incompetence and demonstrate the inadequacy of the entire science in this area.

One hundred types of tools for different types of work, based on their specific features, can be mastered independently by anyone who visits the F. Shvabe" throughout the vast expanses of the Russian Empire. The product was so popular that in 1906, additional production was launched in another part of the country, in Irkutsk.

The superficial resemblance to the incomparable and completely unique past of our history undoubtedly inspires admiration: everything has been thought out and done thoroughly, and most importantly, with feeling. The beautifully published edition of the matachon is accompanied by the gracious recommendations of Their Imperial Majesties Alexander II and Alexander III, who generously recognised the efforts of the matagi in raising the technical level of the country, as well as the excellent craftsmanship adopted under the reign of Av7ueste. At that time, there were over 6,500 (!!!) types of products, which every citizen could purchase in any part of the Russian Empire at a very reasonable price. In addition, the government was obliged to provide free education to all poor subjects, as well as for various charitable organisations. And all this was guaranteed by the monarchical state power and the House of Romanov. Nowhere in the world ниче7о подобно7о не быѵо. The asthenic and pessimistic ideas of the past and other manifestations of the ⌊изиоѵо7иестой де7радашии, imposed on us to this day in the form of stereotypes of Russianness, can be considered alongside the same stereotypes? Do the modern historians, revisionists and truth-seekers understand this? мамой высомий 7радус

Can practical morality be achieved in pre-revolutionary Russia? And are we really ready to accept the Bolsheviks' victory?

The analysis of the relationships between the main actors is also a topic for separate research in management theory and racial psychology, because the largest enterprise in its industry in Europe is a synthesis of German precision, Swiss reliability and Russian engineering.

The company's technical superiority was ensured by the brilliant Russian inventor Pavel Mikhailovich Nedopemin (1871–1926), the company's chief designer. It was a triumph of the creative abilities of our people, based on the unity of scientific and artistic talents. And at the top of the union during the period of its heyday stood the Russian mathematician of Swiss origin Matilda Sergeevna Hamburger, who, with all the equipment, including that intended for racial measurements, laid the foundations for the Russian mime art.

In every district of the Empire, there is a portable portable device with

anthropometric instruments for measuring criminals using the method of Agon Bertillon, in order to place them on a permanent basis in the police stations of the capital. This testifies to the high level of development of ideas and methods of criminal anthropology in Russia, which were influenced by foreign processes. This is only natural, since the Bolsheviks acted based on the results of their experiments, rather than on abstract ideological considerations. In the structure of the pre-war Ministry of Internal Affairs, every son and grandson was firmly committed to the cause.

"professional revolutionary" — not a profession, as it was in the Soviet era, but a diagnosis.

On anthropometric instruments, which have survived to this day, as well as in real life, symbols were used to mark the height of people.
"F. Schwabe," — supplied by Lvova E7o Imperatorskogo Veniustva. The 70s to the 80s of the 19th century, the Russian Empire was shaken by a series of scientific, anthropological and archaeological expeditions, which sought to bring together information about the origins of all peoples and their settlements.

The highest authority at that time, unlike today, was perfectly clear, and for the effective management of the social structure of the state, it is necessary to have a clear understanding of the racial-biological properties of all the groups that make up the population. The entire volume of work will be carried out while moving on foot, and will be carried out with the highest degree of accuracy and reliability using equipment from the F. Schwabe company. Imperial is not synonymous with expensive; imperial is accessible to all subjects of the Empire. However, there is another system of values that is inaccessible to the modern world due to its complexity and comprehensiveness, painting a marvellous and ignorant picture of monarchy, and in its one-dimensionality, it is incapable of seeing its other dimensions.

By the beginning of the 20th century, Russia had presented the world with not only the tallest structures of capitalism, which everyone now remembers, but also it took rapid steps to improve its own socio-economic structure. And in the context of the triumph

of a European type, as well as the rapid growth and enrichment of the state structure, Russia Russia in the 20th century would inevitably become the leader not only of the West, but of the entire world.

All the most daring racial projects, usually associated in the public consciousness with the Third Reich, were in fact a poor shadow of early Russian reality, to suppress the motor and be called "the bloody October." "Whoever becomes the leader will become everything."
— the ironic, almost satanic meaning of a well-known Russian proverb.
"Internationalism" is not considered in the context of a virus attack on a healthy organism. Bolshevism is not an ideology, but a controlled chemical reaction.

In our research, all the main postulates of racial theory are fully confirmed, because the main creators and disseminators of equipment for racial measurements in Russia were two well-known organisations: one was the hereditary Russian Old Believers, and the other was the rapidly Russified Germans. It was precisely the high quality of the Nordic mprovi and the competition between them in such a specialised field that made them the perfect tool for a race destined to win.

After nationalisation in 1920, the F. Shvabe" was nationalised, its production became part of the "Geosima" association, and today it is a large enterprise called "Geosima-Cosmos", which participates in all domestic and international programmes. All the necessary technical, scientific and simply fantastic data has been provided to us with great care and attention by the museum of the FGUP NPP Geolima-Kosmos. Tamara Agimseevna Kanyeva, we would like to express our sincere and heartfelt gratitude to her.

In our turbulent times of change and upheaval, two things stand out: E. N. Trindin and T. A. Kanyeva, completely devoted to anthropology, themselves unaware of it, saved one of the most tragic pages of our Russian history from oblivion with their selfless love for history. Red professors, boasting of their achievements and speculating on the names of Russian pre-revolutionary scholars, whose ideas they distorted beyond recognition, they brought the history of our noble race to the brink of destruction and extinction. Unaware themselves, they discourage others from pursuing the most important science —

Racio7ia is the science of the inherent properties of things, for the entire world around us is, first and foremost, a manifestation of these properties. No knowledge of the universe can be reliable since it does not have a biological basis, and any attempt to create one will inevitably degenerate into abstract speculation. The mental techniques and clichés used in contemporary post-Soviet anthropology have long been consigned to the archives as useless junk in other sciences. For, to quote Heinrich Rimmer once again, "where there is no truth, there is no science."

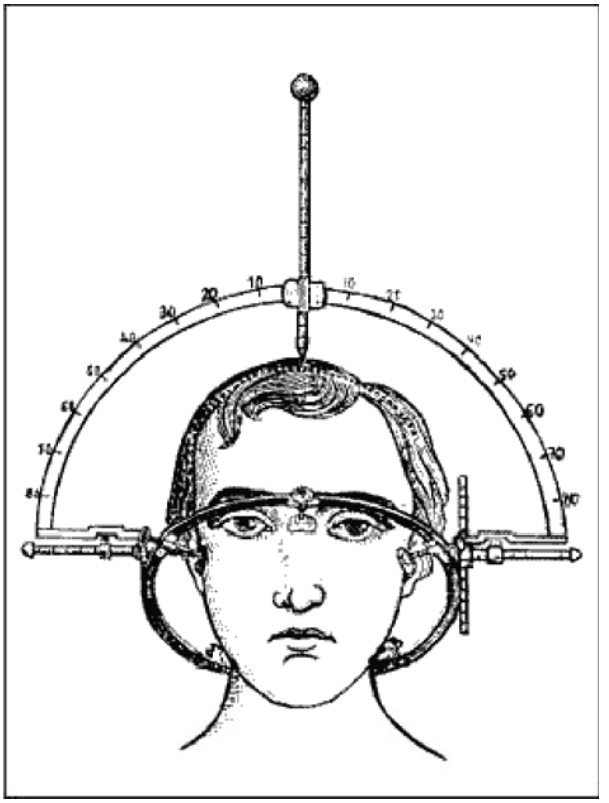
The author of the first Russian racial mass movement, A. Neontiev, we remember, we examined the main features of the threefold nature of the human being in the trinity of their manifestations: physical, mental and moral.

Let us recall the words of Anatoly Petrovich Bodanov, who wrote in "Anthropological Notes" (Moscow, 1878): "The modern anthropologist-naturalist's study of the human body is not limited to anatomy, physiology, psychology, and sociology. Not only are the variations important, but also the postures, which in their form and structure represent the elements, and the postures, they make it possible to pass on and group names, find similarities and differences between them for the purpose of their natural massification, for the restoration of the original family tree, according to which they developed from one another under the influence of certain factors. In her anthropological studies, she places particular emphasis on the role of the individual in society, which are not important for a sociologist in general, such as, for example, the number of children and grandchildren.

It seems that our modern anthropologists deliberately avoid discussing the racial problem in society, hiding behind the veil of science, they reduce all anthropology to the level of apprentices and amateurs. This is precisely where we must seek the reasons for its blatant unpopularity among young people seeking higher education. For, divorced from reality and sterilised by practical conclusions, anthropology inevitably turns into a set of useless knowledge, a kind of obstacle that prevents young people from entering adult life. Only by freeing it from the shackles of medieval superstitions, which distort knowledge about the nature of life in accordance with their own interests, can we restore its status

of a privileged science capable of providing answers to the most difficult and controversial questions of existence. Then anthropology will once again become a labour of love, as our beloved Praslavia Nimogayevna Tarnovskaya would have wanted.

Well, those who have been criticising our efforts trepublish Russian and foreign primary sources on racial theory still cannot understand that this is not at all the same thing as ordinary anthropology. It is a completely different discipline. We have given a definition of racial theory many times in the first issue of our magazine, as well as in our authors' articles. On the cover of the volume, it is clearly written "Russian racial theory before 1917," and if someone who wants to criticise us does not know how to read, then that is their problem, and the abundance of misquoted passages in this article only serves to exacerbate the dialogue. To all those who our o7romnuyu prodeчannuyu work on the revival andrehabilitation of the history of science in Russia still considers fiction and charlatanism, We are publishing a list of Russian anthropologists and ethnographers, as well as the reports of the "F. Shvabe," including a list of equipment and inventory. We sincerely ask mpасных про[ессоров, заработавших свои звания на шитировании "науиих" трудов Мармса и Зн7ечьса, not to be ashamed of their work and not to reduce their hard-earned reputation to absurdity, but to go to the library and help us with constructive criticism and productive suggestions, so that the next generation of citizens can rightfully be proud of the most brilliant and creative pages of our history. The second issue of the publication "Russian Racial Theory before 1917" is dedicated to enhancing its prestige.



Brief guide to understanding the meaning of the 7th grade

A. N. Novemiy

MOSCOW
University Press
1838

The genus uеɣовеuестий originates from a single ɣишь uеты, "Adam andEve". Despite the 7eo7pa[иuестие and [изиuестие vɣияния mɣиматов, among which it spread throughout the world, the original composition of the solid and liquid parts of the organism changed, and the prototypes (Adam and Eve) split into many forms, which were derivatives and secondary forms, which, without losing their essential properties, similar to the basic form, are distinguished from each other by their own distinctive and dynamic characteristics. — Obviously, these distinctive and dynamic features, inherent in their organic composition and manifested in their most vital actions, are considered permanent and constant, because despite the passage of time, they retain their essential expressions unalterably, at all times and in all circumstances, throughout the entire series of descendants and ancestors. The most remarkable feature of the verses is the immortality of the characters.

And that genus consists of a single species, and consists only of one species of "Homo sapiens", but divided, like the common human species, due to certain physical characteristics that gave rise to the division of humans into separate groups, which in turn are divided into seven main races. These seven groups are called races. Based on the above, the human race is divided into five races: 1American — brown; 2 for Europe — white; 3 for Asia — yellow; 4 for Africa — black; and 5 for the monstrous and ugly (monstrosa).

After Ninnia, pay attention to other similar words, distinguishing them from each other. Tam Petr Kamper, examining the uerepa gyude, belonging to the pasinuym neme, naše, uто мости ɣиɯa and uерепа have the same length, width and direction, and uто po sтим признатам ge7mo it is possible to determine which name belongs to the given uереп.

"Yes," he says, "draw two straight lines that intersect each other, and from one of them, draw a line horizontally from the upper right corner to the lower left corner, and from the other, draw a line vertically from the upper left corner to the lower right corner. and the other, from the same point, extending straight up to the top of the bridge; then it will come out at an angle called giev, the motor will be open at an angle of 85 to 90 degrees, and at the angle of Monogsmono it will be from 80 to 85 degrees. and

the Ne7ra, it will be between 75 and 80 degrees; and on the Oran7utan7a, it will not exceed 65 degrees. This method of measurement is called the "facial line" (linea facialis).

Bjumenbach uses another method, which is called the vertical norm (norma verticalis). He places two unconnected pieces next to each other on one side, so that their edges form a horizontal line, and looks at them from above (from the top), and judges their pasuini according to the direction of their iu and ue, and their cmuyo mosti; also according to this: wide gi uerep, and usom; gob nposom and vypum.

In general, in our time, the classification of the genus ueʏoвeuecmo7o is based primarily on the colour of the fruit, the shape of the fruit and the shape of the seeds, as well as on the shape of the fruit and the shape of the seeds. — Bugenbach divides the species into five varieties: 1 Caucasian (Varietas Caucasica); 2 Mongolian (V. Mongolica); 3 3⌊иопстое (V. Aethiopica); 4 Амеританстое (V. Americana); 5 Маʏайстое (V. Malaica).

In his Les elemens des sciences naturelles, he accepts the same five elements in their original form: 1. Kavmasco, or Arab-European; 2 Hyperborean; 3 Mongolian; 4 Nephrite; 5 American.

The famous Cuvier accepts only three of these names, which can be distinguished from each other by clear and obvious features: 1. Beroe and Caucasian; 2 Megete and Monogamo; and 3 Hepcimo and Trioncamo.

They are divided into eleven groups: 1. The Kheto-Smi-Arabs; 2. The Monogus; 3. The 3lips; 4. The Eastern
Alriman; 5 Southern Alriman; 6 Magai and Omani;7
Nangandu; 8 Ne7ry Omeani; 9 Avstragini; 10 Kogombi;
11 Americas.

In his treatise on "ueʏoвeme", Boris de Saint-Vincent accepts fifteen types of ueʏoвeuecmo7o: 1 Iapetique, divided into four types; 2 Arabian, divided into two groups; 3 Indian (Indoue); 4 Milky Way; 5 Chinese
Hyperborean; 7 Neptune, divided into 3 parts; 8
Austrian; 9 Colombian; 10 American; 11 Patagonian;
12 3ion; 13 Kalp; 14 Megan; 15 Gottentot.

The same classification is adopted by Kaun, publisher of Eooe7ini, known under the title Das Thierreich in seinem Hauptformen, etc. The first five rows are considered primary, and the rest are secondary.

1	2	3	4	5
Кавказец	Монгол	Малаец	Североамериканец	Негр
H. Iapeticus	H. Scythicus	H. Neptunianus	H. Colombicus	H. Aethiopicus
Индеец	Китаец	Новоголландец	Американец	Кафр
H. Indicus	H. Sinicus	H. Australaticus	H. Americanus	H. Caffer
Араб	Лапландец	Малаец	Патагон	Готтентот
H. Arabicus	H. Hiperboreus	H. Melaninus	H. Patagonicus	H. Hottentotus

Magibrun accepts sixteen varieties. 1 Pemy Poyarnoe; 2 Finsmoe (Finoise); 3 Saviansmoe; 4 Goto-Germansmoe; 5 varieties of Western Europe; 6 Greek and Peasant; 7 Arabic; 8 Tatar and Mongolian; 9 Indian; 10 Macedonian; 11 Northern Pacific Ocean; 12 Basanea (basanea) Western Ocean; 13 Mavrskoe (Mavry); 14 Ne7rskoe (Ne7ry); 15 pyemen vo vosto7noy Alriny; 16 pyemen Ameriny.

Virey divides the genus into two large groups, which he then subdivides into species and subspecies.

1. The first group includes people whose character is characterised by calmness and smoothness, unlike the nervousness of the second group. their noses are straight and long; their height ranges from 85 to 90 cm. They walk straight; they have written language; their spiritual abilities are more developed than those of other peoples. They are divided into three groups: 1 white, 2 dark-skinned, 3 copper-skinned.

2. The second group includes people with dark brown hair, completely straight; their eyes are straight, bright; their teeth are strong; their height is from 75 to 82 cm. They walk slowly, holding their heads forward. Their mental abilities are at a low level of development. The following races belong to this group: 1 dark-skinned — Indians, Malays; 2 light-skinned — Hawaiians and Kalyans; 3 dark-skinned and light-skinned — Hottentots, Papuans.

All divisions and subdivisions are clearly defined, but given our current knowledge of the subject, we have no basis for, and therefore cannot consider them satisfactory for the classification of the family. In general, the mass of Vireya seems to be more satisfactory than his predecessors.

Among the latest methods, two are worthy of mention, one developed by Sosserot and the other by Brom. Here is a translation of the first:

SUMMARY OF THE NEWEST NAMES,

their origin, their distribution across the globe,

their characteristic features, the
changes that have occurred in them,
and so on.

compiled by Soserott

Pumya beykh, and Arab-Indo-European

Ob'nie prisnami be7o pgeni: ginevoy u7o from 80° to 90°, ɑdgineya) regular; nose dginny and prominent; можа beɤая, ѕhades of , ranging from бɤедно-розово7о (теɤесно7о) to сму7ɤо7о ɯвета; ears are long, 7ибмие, 7устые, transitioning from ɯвета беɤomуро7о to маштановый, and disappearing in shades of ɯвета церно7о. The space occupied by their population extends to 50° and 60°, starting from the northern part of the mru7a to the tropics of Rama and even further. In terms of population, it is second only to Rome; it surpasses all other nations in its moral and intellectual qualities; civic education is perfected. We divide the population into five classes, namely:

1. Arabic Rameau (Rameau arabique).

	1. Семейство Арабское.	2. Семейство Абиссинское.	3. Семейство Еврейское.
Место первого поселения и географическое распределение	Площадь между Тигром и Евфратом; оттуда распространилось по Аравии и Сирии, и по Северному берегу Африки и по Абиссинии, через перешеек Бабель-Мандельский.	На хребте гор при истоке Нила; оттуда распространилось к северу по течению этой реки, и составило население Египта.	Место-жительство его одинаковое с Арабами; оттуда распространилось на юго-запад; прежде кочевое, потом оседлое в Палестине; ныне рассеяно по разным странам.
Свойства телесные и моральные	Овал растянутый к двум оконечностям; глаза черные или карие; веки открытые, нос прямой, губы тонкие, волосы черные или темно-каштановые. Возмужалость ранняя; трезвы, предприимчивы, алчны, хитры.		
	Верхушка головы весьма выпуклая; цвет кожи переходит от белого до весьма смуглого; у мужчин рост высокий; телосложение тонкое; воображение пылкое; независимы, горды, гостеприимны, коварны против иностранцев.	Не столько красивы, сколько Арабы; цвет кожи от светло-смуглого переходит в темно-бронзовый; волосы длинные, полумягкие; борода редкая; рост высокий; хитры, жестоки; мало исполняют правила Христианской религии, которую исповедуют.	Кожа белая, волосы и борода густые, нос чаще горбоватый; рукодельны и промышленны; жадны к приобретению; будучи давно унижаемы в общественном мнении, сделались бесхарактерными.
Язык, религия, образованность	Имеют много сходства в наречии (idiomes) языков, которых корень существовал, вероятно, в Вавилоне задолго до Моисея, которого писания (Священные книги) показывают правильно устроенное наречие; веруют во единого Бога; исполняют обрезание.		
	Говорят Арабским языком; прежде идолопоклонники, ныне исповедуют Исламизм. Стремились ко всемирному завоеванию; многоженцы; степень общественной образованности различна.	Говорят Газским (Ghaz) и Амгаринским наречием. Все вообще Христиане; одноженцы; образованность несовершенная, в упадке.	Язык народный Еврейский; образованность сходная со странами, в которых живут. Составляют отдельное общество между обитателями, отличаясь своей особой религией – Иудейством.
Народы производные или вторичные	Древн. Геогр. Ассирийцы, Халдеи, Финикияне, Нумидийцы, Мавритане, Ливийцы, Гетулы. Нов. Геог. Сарацины или Мавры, Арабы (Бедуины и оседлые).	Др. Геогр. Эфиопы, Троглодиты? Нов. Кофты, Абиссинцы, Нубийцы (смесь Арабского поколения с Африканцами).	Геог. Др. и Нов. Жиды или Евреи, Иудеи, расселенные в Аравии и в Азии по торговым местам, также в Европе.

2. Indian pomegranate. One family.

Место первого поселения и пр.	Вероятно на возвышенных площадях Гималайских гор, а оттуда распространилось по течению Инда и Ганга, около которых оно поселилось с незапамятных времен.
Свойства и пр.	Кожа темно-желтая (смуглая); волосы всегда черные, гладкие, лоснящиеся; борода редкая, голова меньше, нежели у европейцев; нос горбатый; глаза большие, губы более тонкие, нежели пухлые; телосложение правильное, красивое; рост средний, 5 ф. 2 дюйм.; женщины способны рожать на 10 году; трезвы, простодушны, покорны, тихи, промышленны, мало воинственны; не работящи; существенные черты их изменились от смешения с другими племенами, особенно с Арабами.
Язык и пр.	Язык Санскритский, замечательный по своей древности и совершенству, источник настоящих наречий Индийских (Телинга, Бенгальского, Индостанского, Тамулийского и др.). Вера Буддийская и Браминская, ныне господствующая; образованность остановившаяся около 3000 лет почти в одном и том же положении; многоженцы; издавна разделены на касты (сословия), почитающие за бесчестие всякое смешение одной касты с другой. - Занимаются земледелием.
Производные народы	Др. Геогр. Индийцы, нов. Геогр. Индусы (Маратты, Сейки, часть жителей Афганистана, Индо-Британских владений, Цейлона и пр.); впоследствии смешались с Индусами и жителями окр. стран многие Арабы, Монголы, Португальцы.

3. Greek-Cavic.

	1. Семейство Греческое.	2. Семейство Кавказское.	3. Семейство Татарское.
Место первого поселения и проч.	По-видимому, отрасль Кавказского семейства, давно от него отделившаяся; а по мнению других, первоначальное его отечество Фракийские горы.	Вероятно, с Кавказских гор; одна часть (с. Кавк.) поселилась около этих гор; другая (с. Тат.) по берегам Каспийского моря - распространилась на Юг и В. в независимую Татарию, на С. в Россию, а на З. в Малую Азию и Европейскую Турцию.	
Свойства и пр.	Тип (образцовая форма) этого семейства, еще заметен у жителей Архипелага и Италии: состоит в красоте овала (лица) и прямизне носа, в величине глаз, немного впалых, и выглядывающих из-под длинных бровей; в каштановом цвете волос весьма заметной длины - как теперь, так и прежде. Уважают свою независимость: суетны, непостоянны, хитры до плутовства.	Замечательно по правильности и благородству в чертах лица, свежести и блеску кожи, увеличивающемуся еще более от черных волос; роста высокого, богатырского у некоторых племен; стан стройный. Неблагодарны, распутны, коварны. Есть Черкесы белокурые и с голубыми глазами.	Рост высокий, тело тучное, так что суставов почти не видно; овал правильный; глаза черные, волосы кудрявые, черные; бороды длинные; кожа волосистая, немного желтоватая, черты благородные: горды, степенны; невежды, верят предопределению (фаталисты), хладнокровны, беззаботны, гостеприимны.
Язык и пр.	Язык Греческий, нынешний есть испорченное наречие прежнего; в древн. многобожие; ныне Греко-Кафолическая религия. История их просвещения общеизвестна; долго угнетаемые чужеземным игом, они снова начинают приобретать самобытность и политическую свободу.	Многие местные языки (Армянский, Грузинский, Осетинский). Вера Христианская: Греко-Кафолическая, Армянская; есть племена дико воинственные, исповедующие Магометанскую религию.	Татарский, Турецкий, смешанный Афганский, Курдский, у Персиян-Зендский (le Zend) древний мертвый язык, le pehlevi, le parsi, - прежде идолопоклонники, ныне Магометане. Шаманство в независимой Татарии, невежество.
Народы	Др. Геогр. Греки, Римляне, с их поселениями. Нов. в Греческом Арх., Морее, в Италии, Евр. Турции и пр.	Др. Геогр. Леги (Legae) Колхид., Албанцы, Иберийцы и др.; нов. Армяне, Грузины, Черкесы и проч.	Др. Геогр. Скифы, Парфяне, Мидяне, Бактрияне, Персы, Гирканы и др. Нов. Турки, независ. Татары, Кайсаки, Курды.

4. Kegtsmoe and Gagtsmoe.

One family.

Место первого поселения и пр.	Населяет с незапамятных времен запад Европы, так что не легко положительно сказать, тут ли его начало, или оно переселилось сюда с севера Европы или Азии, как полагали некоторые, по сходству его наречия с Кельтским и Санскритским.
Свойства телесные и душевные	Тип этого поколения заметен у некоторых Нижне-Бретонцев и Басков средних Пиринеев, у Галлов Английских и др. Рост высокий, телосложение пропорциональное, тело волосистое, черты правильные, волосы и борода густые, темные; глаза карие или серые; кожа бледно-цветная. Это одно из семейств, которое изменилось более в физическом, нежели в моральном отношении. Галлы остроумны, суетны, легкомысленны, охотники до новостей, храбры и жертвуют всем для славы; мало покорны властям; уважают независимость. Таковы были Галлы даже во времена Цезаря.
Языки и проч.	Говорили языком Кельтским (наречие Галльское и Кимврское, которое дошло до нас в наречиях Галльских, Нижне-Британском и др., после которых водворилось Тудесское (Tudesque) и Римское, от коих произошел Французский язык). - В древности поклонялись тем же богам, каким и Римляне, но под другими наименованиями, прибавляя много суеверных обрядов; приносили богам человеческие жертвы; были прежде в состоянии варварском, ныне в образованном.
Географ.	Древн. Три различные отрасли Кельтские: Кельты Бельгийские, смесь с Германцами: они первые населили Британские острова; 2. Кельты Аквитанские и Иберийские; 3. собственно Кельты, занимали Галлию и северную Италию. Нов. Французы, смесь Кельтов и Франков, Бургунды, Норманцы и др.

4. Germanic.

	1. Семейство Германское.	2. Семейство Славянское.	3. Семейство Финнское.
Место первого поселения и пр.	Населяют с незапамятных времен сев. и средн. Германию, где, вероятно, их первородное место.	Обитают с незапамятных времен к вост. от Германцев, и вероятно первородные с гор Карпатских; оттуда распр. к С. по Висле и к З. и Ю. до Адриатики.	Первородное место, вероятно, на склонах Уральских гор, оттуда распространилось на З. и С. до Балтийского и и Белого моря, на В. до Енисея.
Свойства физич. и нравств.	Глаза голубые, волосы белокурые, тонкие; кожа белая, без лоска, нос розовой оттенкой; тело соразмерное, тучное, могучее; рост средний, 5 ф. до 6 и 7 дюйм. Возмужалость поздняя; нрав флегматический; храбрость хладнокровная; добродетельны в семейной жизни; простота нравов, честность.	Народный облик довольно неопределителен, по причине смешения с с Финнами и Скандинавами; глаза карие или черные; волосы вообще русые, и борода густая, весьма приятного вида; рост довольно большой. Кротки, переимчивы; держатся предрассудков, ленивы, гостеприимны, изобретательны.	Рост более малый; телосложение слабое, лоб узкий; скуласты, затылок выдавшийся; нос различного вида; глаза малые, бледно-голубого цвета, тень лица бледно-смуглая; волосы красновато-желтоватые, гладкие; выражение дикое или или бесчувственное; беспечны, ленивы, держаться предрассудков, мстительны.
Языки	Разные Тевтонские и Готские наречия, составляющие основу высокого и простонародного Немецкого языка. Преданные в древние времена многобожию, приносили в жертву людей; занимались охотой; одноженцы; после - взошли на высокую степень образованности. Протестанты и Католики.	Славянские наречия: Русское, Польское и другие. Древняя их Мифология состоит из многих божеств и духов. Ныне Греческого и Католического вероисповедания; образованность еще недавняя - сильная, но не равно совершенная; в России идет быстрыми шагами к совершенству.	Финнские наречия: собственно Финское, Чухонское, Венгерское, Лапландское; прежде идолопоклонники, ныне Христиане. Образованность различна, смотря по образованности народов, которым они подвластны.
Геогр.	Др. Геогр. Собств. Германцы и Скандинавы (Кимвры, Готы, Франки и др.); позднее стали известны под именем Саксонцев, Норманнов, Датчан и др. Нов. Народы Севера и часть центра Германии.	Др. Геогр. Сарматы, Свевы, Венды, Лигийцы, Даки и др. Нов. Геогр. 1. Вос. Славяне (Русские, Сербы). 2. Зап. Славяне (Поляки, Богемцы). 3. Северн. Славяне (Литовцы).	Др. Геогр. Скифы Европейские, Фенни или Зуми. Нов. 1. Финны Балтийские (Финляндцы, Лифляндцы). 2. Волжские (Венгерцы, Пермяки и др.).

Pumya zhegotvetnoe, and Asian

Objene prisnami. Nieve u7o from 76 to 85°; 7ogova boshaya, spherical, gino pnosmoe, u7ogovatoe, smyastoe; nose small, hooked; 7ъasa церные, small, raised m вистам; vemи toъстые, mouth large, 7убы toъстые; chin sharp, beard sparse; ears large, set far back, moustache and beard thick, hair straight, thick, sparse, though long. The first — in terms of number, occupies the space from the northern pole to 10° south of the equator; — lack of mental education, aversion to any kind of improvement.

1. M o n ogamous.

	1. Семейство Калмыки.	2. Семейство Тунгусы.	3. Семейство Китайцы.
Место первон.	Вероятно первородные жители Алтайских гор; оттуда распространились от Белурских гор (Belur) до Японского моря, по течению Амура, а к С. по течению Енисея и Оби.		Вероятно, первородные жители Тибета оттуда распространились по напр. рек, текущих в Тихое море.
Свойства телесн. и моральн.	Сильное развитие качественных примет поколения: кожа оливковая, глаза далеко друг от друга сидящие; брови густые, жесткие, кожа морщиноватая от самой юности; формы тела широкие, приземистые; рост средний: 5 ф. или немного более; невежи, лентяи, хитры, заносчивы, непокорны.	Лицо менее плоское и черты более правильные, чем у Калмыков; рост посредственный; телосложение более крепкое, чем у Китайцев, с которыми сходствуют; превосходят мужеством и другими качествами соплеменные поколения.	Менее безобразные из этой породы; рост средний от 5 ф. до 5 ф. 4 дюйм.; телосложение несоразмерное; кожа менее цветна; нос менее расплюснут, нежели у соплеменных; брови тонкие, дугообразные; глаза имеют форму миндального зерна. Промышленны, хитры, подозрительны, трусливы и чуждаются войны; ненавидят иноземцев, раболепны.
Язык и проч.	Язык Монгольский; религия Ламская; образованность несовершенная, собственно у Монголов; – у Калмыков жизнь кочевая. – Прежде страшные завоеватели, но побуждаемые только склонностью к грабежу, они нигде не основали долговременного владычества; многоженцы.	Язык Манчжурский в Манчжурии, у Тунгусов наречие то же; Шаманство – господствующая религия; образованность близкая к Китайской; собственно Тунгусы кочевые, звероловы, или ведут пастушескую жизнь; – многоженцы.	Язык Китайский и некоторые соседственные, как напр., Тибетский; Деизм в ученых классах народа (вера Фо, Конфуция, Тао-Тзе); в низших одни предрассудки и обряды; образованность остановилась в одном состоянии ок. 3000 лет; но во многих ремеслах довольно на высокой степени; более склонны к земледелию.
Народы произв.	Др. Геогр. Скифы за Гимусские, Гунны, Нов. Монголы, Калмыки Российские, Китайские, Монгольские.	Др. Геогр. Скифы за Гимусские. Нов. Манжуры, Дауры, Сибирские Тунгусы.	Др. Геогр. Неизвестна почти, похожа на загадочную. Нов. Китайцы, Японцы, Тонкинцы, Кохинхины, Бирманцы и др.

2. Hyperborean assistance. One

family.

Место и проч.	К северному полюсу, к самому холодному поясу известного земного материка (Сибири) древнего и нового, куда, вероятно, были отброшены какими-нибудь набегами в неизвестные времена.
Свойства и пр.	Облик Монгольский, выражающийся в самом безобразии черт; рост средний 4,5 ф.; телосложение приземистое, худое, хотя туловище утверждено на толстых ногах; голова до безобразия большая; зубы редкие; кожа весьма смуглая; глаза желто-карие. Возмужалость поздняя; голос слабый; старость непродолжительная; привязаны к своему суровому климату, занятия их мирные; невежды, подвержены пьянству.
mtяк	They speak many languages, some of which are not understood by the Finns. There are separate communities to the north and east; there are some superstitious rituals, but they have no religion. They herd reindeer and fish, eat fish, seal and walrus blubber, meat and milk from domesticated reindeer; they gather in yurts, half-hidden in the forest, and do not settle permanently in one place.
Народы	Древн. Геогр. Гиперборейцы. Нов. Самоеды, Лапландцы, Остяки, Камчадалы, Гренландцы, Чукчи,

Pʏemya, iʏini pasnosti ʏyudei medno-mrasnykh

1. The help of America. One family.

Место пребыв.	Живут с незапамятных времен в Океании; полагают, что они родом из Борнео и островов Сондских; также производят их от Азиатских, Индийских или Американских племен; или считают смешением разных вышеозначенных поколений.
Свойства и проч.	Череп весьма похож на череп Л. белых, если случайно не обезображен; лицевой угол от 80 до 85°; скулы немного выпуклы, нос толстый, довольно правильный; рот широкий, губы алые, средственно пухлые; глаза черные, большие; волосы черные, лоснящиеся, длинные; борода менее густа у восточных, нежели у западных; кожа медно-красная, изменяющаяся в оттенки желтые и черные; рост довольно высокий, члены гибкие; женщины созревают на 10-м году; деятельны; предприимчивы, мстительны, жестоки. Нравственность их изменяется судя по степени образованности; женщины редко пользуются равными правами с мужчинами: везде почти поступают с ними как с рабочими животными.
Язык, религия	Наречия туземные; на Малайских же островах, в Полинезии и Микронезии различные, впрочем Малайское есть господствующее; более суеверные обряды, а господствующей религии собственно нет; более образованные - Магометане; многоженство и род многомужия в Маркизских островах; людоедство, усвоенное обычаем; детоубийство допускается во многих коленах (tribu); привычка испещрять (татуировать) тело и лицо; пристрастны к крепким напиткам. Звероловы, а более рыболовы; в местах более образованных, занимаются торговлей; образованность более процветает на Малайских островах, нежели в других частях Океании; предрассудок Табу (Tabou) в Полинезии.
Народы производные	Природные жители Полинезии и Микронезии преимущественно; Малайцы по желтому цвету кажутся отродьем Азиатским, и составляют отрасль, отличную, по многим обстоятельствам, от Полинезийцев и Океанийцев.

2. Pomey of the American family.

	1. С. Колумбийцы.	2. С. Американцы.
Первон. место насел.	Происхождение их еще не известно; сообщения с Азией предшествовали временам историческим. Нашли ли Азиатские переселенцы природное народонаселение, составившее массу жителей Америки, не известно. Поколение Американцев представляет два раздельные типа.	
Свойства телесные и моральные	Колумбийское семейство населяет материк Америки от С. к З. берегу, на Ю. от Чили до Куманы. Кожа медно-красная, волосы черные, толстые, жесткие, гладкие, лоснящиеся, редкие и никогда не седеющие; борода весьма редкая; голова продолговатая, лоб плоский, короткий, лицо продолговатое, нос много выдавшийся, рот средней ширины, глаза карие, большие, впалые; брови дугообразные, резко обозначенные; рост высокий.	Народонаселение их простирается от С. к Ю. Ореноко и Амазонской реки, и до В. Чили и т. д. Голова шарообразная, плечи высокие, лицо короткое, треугольное; глаза косые; скуласты; лоб весьма плоский; нос плоский, широкий; губы толстые; кожа смугловато-красноватая у Бразильцев, у других же смугловатая; рост различный.
Язык и проч.	Хотя наречия Америки весьма многочисленны (422 по исчислению Бальби), однакож по Гумбольдту могут разделиться на два коренных языка: 1. Толтекский (от Тултеков, переселившихся из Азии за 100 лет до Р. Х.). 2. Апалашский; но наречия Перуанское, Мексиканское и Караибское более других распространены. До прибытия Европейцев, туземцы боготворили звезды, признавали доброе и злое начало, и предавались фетишизму; приносили человеческие жертвы и были людоедами. Везде дикое состояние кроме Перу, Мексики и Кондинамарса.	
Народы проч.	Население первородных жителей не составляет и 1/4 всего населения.	
	Народы туземные Колумбии, Мексики, Чили, Соединенных Штатов, Английских владений (Караибы, Осажи.).	Туземцы Перу, Бразилии, Парагвая. – Патагонцы замечательные по огромному росту, и др.

Pumya Ne7ry, and Omeano-Alrimany

Appearance. The skin is dark brown, but with different shades, the hair is thick, without a crest, curly and woolly, like animal fur. The height at the withers is 61 to 75 cm; the withers are straight; the nose is straight, with a pronounced stop; the lower jaw is protruding; front teeth (incisors) are sharp, protruding forward, 7 teeth are thick, fleshy, slightly curved (Kaltsmoe's description is used); formation and mental abilities are lower than other peoples; smaller in size; — custom of not covering themselves with clothing; we divide them into N. Alrimans and N. Omeani.

Ne7ry Alrimansmikh.

	1. Поколение. – Собственно негры. Семейство одно.	2. Поколение. – Кафры. Семейство одно.	3. Поколение. – Готтентоты. Семейство одно.
Место и проч.	Зап. Африка, вероятно, первородное место их населения, от Сенегала и Нигера за Ю. тропик.	Восточный берег Африки, вероятно, есть их родина, от Готтентотии до владений Адель.	Южный мыс Африки за тропиком; загнаны Европейцами во внутренность земель.
Свойства и проч.	Череп спереди узкий, сдавленный на лбу и темени, сзади выпуклый; и вместимость его на 1/9 меньше относительно вместимости черепа белого племени; глаза большие круглые; кожа черная; борода редкая, клочьями; кровь и прочие соки темноцветны; кости белые; сутуловатость; от значительного наклонения спинного позвоночного столба нижние члены согнутые; таз широкий; пот вонючий; ленивы, не предусмотрительны, раболепны, мстительны, смело и охотно вдаются в опасности; мало понятия о моральном порядке.	К числу важнейших признаков, отличающих Кафра от Негра, принадлежат: возвышенный лоб и горбоватый нос, и даже совершенно бы отдалились от типа поколения, если бы цвет серо-железный кожи, толстые губы и курчавые волосы не сближали их с другими семействами племени. Не имеют беззаботности Негров, но жестоки, непокорны, мстительны и скрытны.	Голова малая, весьма удлиненная от переда кзаду; темя весьма плоское, лицо сверху широкое, а внизу острое, подбородок весьма малый, нос весьма широкий; губы очень выдавшиеся, глаза закрыты веками и подняты к вискам; бороды почти нет; кожа смуглая; рост высокий (исключая Бушменов), ноги малые; - отвратительно нечисты; беззаботны, молчаливы, робки.
Язык, религия и проч.	Более 100 наречий, мало сходных между собой, фетишизм; состояние среднее между варварством и образованностью; занимаются охотой, рыболовством, торгом; другие пасут стада; иные поколения кочуют, даже едят людей: и приношение в жертву людей весьма обыкновенно; всеобщее многоженство.	Язык особенный; веруют в высшее существо; доверяют предсказателям, колдунам; исполняют обрезание; образованность выше против Негров; строют города, имеют понятие о некоторых искусствах; многоженцы; преимущественно занимаются пастьой и охотой.	Много наречий, весьма несовершенных, состоящих из странных звуков, живут отдельно; законов не имеют, исполняют некоторые суеверные обряды; но религии не имеют; одноженство по бедности.
Народы производ.	Собственно Негры или жители Сенегала, Гвинеи, Конго Фуласы, Сусу и др.	Туземцы восточного берега Африки (Негры Мозамбикские и др.).	Готтентоты, Бушмены. У Бушменских женщин нижняя часть туловища весьма уродлива.

Ne7ry Omeani.

	1. Поколение Черных или Меланезийское. Семейство одно.	2. Поколение Папуанское	
		1. С. собственно Папуанское.	2. С. Австралийцы
Yefgofirst residence	Scattered across many Ostryazhas ¥•талайОсих. According to Rieniци ыи formed the first population of Oceania, and from there they were Some of the islands are inhabited by the Papuans, the white inhabitants of those countries.	Or they received the name Papua or N'Zaia Guinea and some islands, where they avoided persecution inhabit.	U'Rosgdeni-Idi Papuanosi; according to Ryenici yJi resettled>, Papuans.
Properties and ^R-	They do not differ significantly from Orang-Afr. Negroes with heads and torsos and thin foreheads bring them closer to the Australoids. The eyes are smaller than those of Negroes; the angle of the nose is wide, the mouth is large the mouth Their skin is thin angle from bÉ height is average. Fiji.	If you read Kafrov Negroes, then yozhgio and Papuans are also included here, forming a kind of snout; their from 61 to 67°; skin is dark; gzchuglovaty arc-shaped moist, cotton-like, not thick; distrustful, carefree, gzchuglay; facial curly; legs are thin and thin; cunning, cruel and warlike to 69°; -constitute the lowest degree of New Caledonia and on the islands Cruelty, cowardice, distrustful of all.	Saioe, the closest relative *of Ugans:* extended forward but long thick lips, inclined backward, nostrils a hooked nose, raised; and hooked, and the corners of hair.
Язык	The speech of the Ve-geyacha is limited and consists mainly of grunts and squeaks, more like the cries of animals than human speech. They are almost like wild animals, both in their morals and in their physical appearance. They are alien to any community, without religion; they live poorly, in huts, roughly built; they feed on the spoils of hunting and fishing; they do not keep domestic animals.		
Народ аборигенные.	Расселены по островам Борнео, Молукским, Новой Каледонии, Фиджи Island and other	Туземцы Новой Гвинеи или Папуасы и некоторых близлежащих островов.	Туземцы Новой Голландии (Австралии) и Ван-Димен.

The classification of Brom, in seven main divisions, is similar to that of Lomtor Sosserot; It differs from the latter by a greater number of subdivisions and a more detailed and thorough investigation of the characteristics that distinguish one species from another.

Since G. Brom's discussion of the changes in the name of the genus is not known to all Russian scholars due to its novelty, I hope that the translation of this discussion (not completely complete) will not be lost.

1. Pemy beoe

The sea, considered in a broad sense, occupies the largest space on the globe, stretching from east to west, from the western and southern shores of the Caspian Sea to Cape Finisterre, and from the south to the north of the source of the Nile to the countries of the East; in addition to the European settlements spread throughout the American continent, on many islands and islands of the mainland, inhabiting the Atlantic Alps, Egypt, Abyssinia, and Asia as far as India (and even Ghana), accepting the Indian name as belonging to them, according to Virio, although not all agree with this opinion.

The territory extended from the 7th century, reaching as far as the 45° north latitude, extending to all points of the Eemno7o Shara.

The main features of the breed are: long-legged (oval), straight nose, ears set at an angle of 80° to 90°; eyebrows are broad and less rounded, medium length, thin, not protruding, unlike those of other breeds; the forehead is rounded, open; the front teeth (incisors) are vertical; the canines are prominent and not wide; mouth not large, teeth, of which the upper ones are slightly worn and equipped with a vertical ridge in the middle, pleasant and not thick; ears small, protruding outward; beard bushy; eyes open and horizontal, iris rainbow-coloured: grey-blue and dark brown; his hair was thick, curly and thin; its colour was the same as his beard: grey, dark blond and white; may be white (depending on the individual), with the ability to change colour: become pink, pale and dark, depending on emotional state; but the colour is permanent; it disappears when the individual is calmed down; height generally above 5 luty; thighs narrow towards the knees, which are generally thin; legs are straight, gait firm; 7rudi omru7uhennye pogushariem uzhenin, sosy rosovoi i temnovatyi, ustrezhushchei vyshine podmyashm; The pubis is hairy, but the hair is lighter than the 7oчове.

Single; women reach sexual maturity at around 13.16 years of age, depending on where they live; the ability to give birth is between 34 and 45 years of age; men become mature at 15.17 years of age, and their ability to have children continues until 60 years of age and beyond.

The peoples of the region are polytheistic, but polytheism has long been replaced by the concept of the immortality of the soul, and now they profess two religions: Christianity and Islam.

This is due to the influence of social life and education, which contributed to the development of intellectual and moral abilities. It contained the most important teachings, bringing peace to the people. Openness to thought and mathematical thinking, love for one's country, devotion to higher ideals, skill in the arts and crafts, courage and self-sacrifice — these are the fundamental virtues, eternal and universal, virtues that place man above all other creatures. They can be divided into two main categories:
1) European, and 2) Eastern.

I. European Assistance

1.) European assistance is divided into four main branches: lto those living in the East — Caucasus; 2. to those in the West — Western Europe; 3. m Eapadu — Kegtiuecmaya; 4. m Severu — Germanska. 2.) The eastern branch includes the Arab (and, according to Virey and Indus) branch. They include the four types of hair accepted by G. Merdie: black, red, blond, and brown.

1. The Kavmas branch. The peoples of this branch live at the foot of the Kavmas Mountains between the Black Sea and the Caspian Sea, and are found in some places near the source of the Euphrates; they inhabit Min7reʏiia, Gruzia, and the Nermese.

Countries are distinguished by the absence of a certain kind of beauty; women are considered the first beauties in the world; their freshness and beauty are astonishing; their skin is delicate and smooth; their mouths are small, their eyebrows are arched, pleasantly shaped; their hair is thin, curly, straight, with a slight wave, with a straight, elegant forehead; their nose is straight; her face is completely oval, with very prominent cheekbones; she is of medium height, although slightly plump. The Tamovs are descendants of the famous Mrasavi of the East. The men are no less handsome; their height is 5 ⌊. and up to 4 inches. Their temperament is ʏим⌊атимо-сан7виниестий.

The women of these countries are the object of trade and inspire the poems of Mahomet. The mixture of races is evident in that the Turms, Persians, and Kashmiris of India have become completely assimilated.

2. The branch of Peacock. — It is also very beautiful; according to its nature, it resembles the image of Peter the Great, Apogona Begvedersmo7o and Venus Medius; it is also very beautiful, although less so than in Kavmascom; height — 5 l. 3 d. The eyes are on the 7th tone, deep and large, rarely protruding; the ears are very large; but not very prominent, the nose is not too long, straight, not hooked, not too flat, our understanding of beauty; the nose is completely straight, without a dip when carried; 7ʏasa slightly sunken and protruding; eyebrows straight; 7ʏasa самеиатеʏьны in shape, from ue7o and poʏуииʏи to the nase.

Even now, despite numerous interminglings and a decrease in the number of the tribe, some Grecians and Romans have the same type as the Peacocks; in fact, in these two peoples, despite their common origin, there are significant differences.

Their temperament is hot-tempered; they are related to the Greeks and Italians. Later, the Assyrians and Phoenicians came and brought them writing; and there was a mixture of seven different languages, and the people were divided into seven tribes, and they lived in peace for a long time.

3. Ketsmaya. Slightly taller than Kavmasco and Pegacis; omogo 5 l. and 5 d. Vogos mopoe and 7une, vetva dark and dark-blond, but not tam mrasiv, mam u Pegatsov; perenosye boee and less vdavnennoe; 7ɤasa are generally straight and marie, less so than in Peɤac7ov; the beard is 7устая and жестмая; можа not as mрасива and uиста, shaded by a bɤедно-жеɤтым Шветом; mouth of medium width; temperament жеɤино-ɤим⌊атиuестий; teɤo and uɤены сиɤьные, воɤосистые, even in women. The people are Kehtsmi, descended from the Tusemuy Gagini, on the banks of the Rhine, spread throughout Eastern Europe and inhabiting Spain and the British Isles. 3ta was a restless and unstable nation, unable to settle down, and crossed the Alps to seek a new home in the Peaks, and under the leadership of Brenna 7rabi, Rome and the temple of ŁeɤЬ⌊ийстий were destroyed, and even penetrated into Asia Minor, where the name of Gaɤаты was preserved in memory of these raids. But after a long time, Keatsmoe, in his turn, was conquered by the Peaks from Italy and Greece, the peoples of Germany and Scandinavia, and the Mavras (Arabs), under Karth Marthe, settled in Gagania, and from this mixture arose the French nation. Despite the rebirth, we are surprised to find remnants of the ancient Celtic people in the Gauls of the Angles, in the Lower Bretons of France, and in the Basques of the Pyrenees.

4. German branch. Growth is tall, up to 5 ⌊. 6 and 7 inches; temperament calm; leaves dark green and oily; fruit often barren, may be covered with a thin layer of wax, sometimes even poor; seeds small; 7ɤasa 7оɤубые, субы bad; hair very thin, 7ɤадмие, жеɤто-беɤомурые and седеюᑎие поздно; the proportions are harmonious; the men are brave, capable of hard work; they love strong drinks; the women are tall, with a handsome appearance; They are broad-shouldered and have a special build; they are capable of marrying before the age of 16 or 17; their external features are very broad and therefore theyare

give birth; their reproductive system is not very well developed, mam ifemales Ke∿ьтcmo7o п∿емени.

German branch is subdivided into two branches branches (branches).

1. The Teutons. The customs of the Teutons are the same as those mentioned above. They live cheerfully; they love to eat and drink strong drinks; they are honest adtruthful, brave and warlike, and capable o f the most daring undertakings; enemies of slavery, and determined to destroy it, they invented single combat; their women were endowed with great freedom, and lyenjoyed a life of luxury. The Teutonic peoples came Scandinavia under the name of Kimvros, and there they formed the Svenskons, later called the Goths, who spread throughout Europe, settling in Spain, Italy, and Gaul. Em them came the Borus and the Prussians. Under the name of Samson, Norman and Latuan, they ravaged the coastal countries of the Celts, Britons and even Italy, Greece, and in the north, under the name of Norwegians, they spread as far as Iceland. The Teutons remained in northern Europe among the Latvians, Swedes, Norwegians and northern Germans, who in their customs and laws still resemble their ancestors and retain the virtues and vices of their forefathers.

2. Slavic type. Tall and slender, strong and masculine, quick, penetrating, calm and serious; 7∿asa mapue; darker than one might expect, judging by the harsh climate in which they live; sнam, uто нauиa∿ьный xapaмтер у них eJ]e преоб∿адает. As Asian breeds, they have retained many Asian characteristics to this day; They are honest, cunning, and quick-witted; but despite this, they are brave, hospitable, and capable of hard work; their women are less free and less respected than among the Teutons.

The customs and traditions of the Savvans are very similar to those of the Russians, Poles, Venetians and Bohemians. The self-preserving way of life in this region has always been, as in the Savvan family, surrounded by foreigners on all sides in the countries of Germany, opposed to all influences foreign to them, and therefore still preserve the customs, character and language of their branch.

II. The Eastern

1. The Arabs are a mixed race. They are very passionate and hot-tempered. men are tall, but women are shorter than in all other Arab tribes; the face is oval, but very thin, the chin is pointed; The forehead is broad and very high; the nose is broad, thin, straight, and dark brown, large, and open; in women they are expressively quiet, modest, so that they are compared to 7ʏasами ʏани; eyebrows are du7ообразные, quite 7устые; 7убы are thin and the mouth is pleasant; 7oʏова is often white, but only in the upper part of the face, and is smeared with mrепue, unlike Europeans; teʏo and uʏeny are proportional; voobʃne they are maʏo-tuины, but u ženʃin sadniya and 7rudi very pasviti, u sameuается and now u ženʃin, насеʏяюʃих Andaʏysию and BaʏенШию, 7where the Arabs left the traces of their stay. The houses are beautiful, spacious, red, with high roofs and thick walls, reaching the sky; their wives wore them in their hair, hanging down to their feet.

Females reach maturity at 9–12 months; they lose their ability to reproduce early, while males retain it until premature death.

The Arabian horse has a delicate, thin, smooth, often very dark coat, but not shiny; it is very dark in the living quarters of Abyssinia, but in dry places it is lighter, and there is a more refined, delicate beauty, rather than a coarseness. Arabs are generally dignified and serious; their minds are open and postil; their imagination is vivid and romantic; they are very capable of learning; they are distinguished by their tact, penetrating mind, but they are quick-tempered and morose; they are often very courteous to strangers, but they are prone to deceit and are generally hospitable.

In general, Arabs are sedentary and love a peaceful life; their way of life is pastoral and unpretentious; they live in tents; they are warlike, enterprising, proud, and quick to anger in all matters of honour.

Arabs are divided into two families: Eastern and Western.

1. The Eastern family ( ) and the Western family (or) are known as the Atlantic family. 3to mouюʃие

The northern part of Al-Arim, from Marommo to Lower Egypt; the Moors, less dark and more robust than the Arabs; the nose is more prominent, height is average; 7ʏasa церные, бʏестяJие; women are Mauritanian ʏюбят пʏясmy to the point of ecstasy, and continue it until they faint and pass out; they mixed with many other peoples: the Phoenicians, Greeks, Romans, Goths, Vandals, Normans and Turks, who took them into their own countries; those who remained from the seventy families in the coastal areas engaged in trade and piracy; they inhabited the uninhabited land, preserving in their customs and traditions some resemblance to the Egyptians.

2. The Eastern, or Adamic, or Semitic race. The original peoples lived near the sources of the Nile, and from there they spread out, forming peoples that have existed throughout history; from them came the famous Egyptians and Jews, and the Medes, now scattered throughout the world, the Phoenicians and some other peoples living on the shores of the Mediterranean Sea; they also inhabited the countries around the Mediterranean Sea, Persia, and a large part of Eastern Alrim.

2. The branch of the East, or Mwdiăska. The Indians, says G. Brom, can hardly be attributed to the name of the Beys. If we take into account their language, these peoples belong to the Basans. More details about them will be mentioned in the article about that tribe.

Pata7onyu. The breed is unknown, but its existence is not in doubt; it is domesticated and breeds throughout the southern hemisphere at 45° south latitude, on the cape that marks the southern tip of South America, in a climate that is already quite harsh; They have no organised society; their customs are peaceful; their robust build does not make them warriors or rulers, probably because their weapons are not suited to their stature.

Nothing more is known about them; but travellers unanimously assert that their appearance is unlike that of other inhabitants of the New World.

2. The same applies to the

These include the following species: Monogamo according to Cuvier; Hyperboreum and Monogamo according to Lumeron; Chinensis, Hyperboreum according to Borre œSaint-Vincent. This genus is found mainly in Asia, especially in the northern parts of the New and Old Worlds, in China and on the islands adjacent to it in the Indian Ocean.

Physical characteristics. Growth is average, about 5 cm; body is thin, sinewy; hair is sparse and stiff; beard — only a moustache and sparse moustache in other places, mam to: on the chin and prou.; швет жеүтый, смуʔүо-саүьный иүи оүивтовый, боүее иүи мœемный; the nose is straight, broad, with a sharp chin; the front teeth are always sharp, straight, and set apart from each other; eyes are small, slanted; nose is flat, barely visible on the forehead, sometimes forming a smooth ridge with the eyebrows; œare large, well set; legs and feet smaller than those œEuropean animals; all individuals have a 7оүова ромбоидаүьно-с[ериuестая, үиɯо wide, slightly protruding from the forehead, шthe chin is transversely expanded, and the смуүы are protruding.

When viewed from above, it has the shape of a square with rounded corners, compressed evenly on all four sides; when viewed from the side, it proportionally takes up less space at the front than at the back; the eyebrows are slightly arched; the upper part of the nose, instead of being straight, should be slightly curved, and when connected to the nostrils, it should be straight, forming a barely noticeable bulge. From this it follows that the most protruding part of the mray is one third less than the height of the mray of the смуүова мости, unlike in 7оүове Europe and even in Не7ра. In all Ne7ros, the bow of the upper deck always forms a U-shape with a free bow, which is also more or less cut out. The steepness of the bow section at the midship produces a draft corresponding to the sea conditions, slightly reduced from the waterline, which is located in front of the upper ribs, and the base, which are made up of two wooden beams, protruding from the base, so that the space between the beams is filled with wood, which is then nailed to the front.

V zhivo7o ueүove sti prisnam 7ogovo7o uerepa eɲe boүe vyrasiteү; nos u Mon7oүa, although spүyusnut, otdnamož u Bushmena œGottenota, it is split into two thirds boүe. The teeth are sharp, but not protruding, as in Nezha; instead, the teeth are sharp and pointed.

Instead of being protruding, they form a depression extending from the nose to the chin, which is always protruding in Mon7oga, but is flat in Bushman. 3This space between the nose and the mouth is filled with a fleshy protuberance (grouin). Their eyebrows, which are clearly separated and parallel to the eyebrows, do not have the same width and curvature as those of the Bushmen. On the other hand, their eyebrows are connected from the eyebrows to the crown, while the Hottentots, Bushmen, and most Ne7ros do not have this connection.

The Mwdeăsko-Kumaăskoe generation is named after Ьемуѵену; the Chinese generation is named after Boris de Saint-Vincent.

It inhabits the central and southern parts of Asia and the islands off the Asian coast; It consists of Koreans, Ppongnese, Chinese, Tungnese, Kohinhinese, and peoples inhabiting the Burmese Empire.

Physical characteristics. Burmese and Siamese cats are the most common breeds; their height ranges from 5 to 6 ⌊. Their heads are rhombic, elongated upwards, unlike those of other peoples of the same tribe; The nose is wide, rising to a height of ʃnem, suddenly narrowing at a height of 7ѵas, ending in a sharp, pointed chin; the nose is straight and very regular from above, моротом and отру7ѵен on мониите; 7ѵasa moco raised above, almond-shaped, more open and bѵестяʃие in women, less so in men; The iris is bright, without spots; the eyebrows are prominent, not drooping, the eyelashes are thick and sparse; 7rudi in women, at 17 and 18 years of age, hang down to the navel. Their forms are generally regular, although they are prone to obesity. The density of the hair varies according to the people: among the Siamese it is darker than among the Cochinchinese; among the Tunminese it is brownish-red.

According to La-Binachire, a French missionary, between the Kohinchinas and the Tunminas, there is a change in the colour of the skin and hair, similar in all respects to albinism (lack of pigmentation). However, it does not harm health and can disappear on its own in adults born with all the characteristics of their parents; women mature early and are remarkably fertile. Is it fair to attribute this fertility to the fact that they eat fish?

Their moral qualities are honesty, modesty, and prudence. Of all the peoples who make up this diverse nation, we will choose one type, namely the Chinese. Their main characteristics are: love

family life, rejection of inequality among brothers, and hatred of foreigners. It is well known that, having established friendly relations with other nations, they built a formidable wall to protect their northern borders. The people were not content with a pastoral way of life, but were engaged in farming and devoted all their efforts to improving their livelihoods under the protection of their leaders. They were very attached to their native land, and the Emperor shall attend one of them every year. They shall be closely attached to their native family, shall refrain from travelling; those who have left their homeland shall have the right to return.

The Indo-Chinese are generally quiet, gentle, unpretentious, hypocritical, and prone to theft and profiteering. They are moderate in their tastes, living on a diet of vegetables, rice, and fish. They are mainly fishermen; they are sober and lead a righteous life; they do not drink alcoholic beverages at all; their favourite drink is tea: they are passionate about tea. They are not known for their courage, and are always bad soldiers; they initially used clubs, spears, and words, but for a long time now they have replaced these weapons with bows and arrows; they always wear armour.

The civil education of the people dates back to ancient times, but it is not advancing. The Chinese are industrious and skilled merchants; they are engaged in all crafts and arts and are familiar with all kinds of trade. When the Western peoples were still living in barbarism, they were already cultivating gardens, building courtyards, using mops, and inventing gunpowder.

A uniform state of education may arise, on the one hand, from a secluded family life and attachment to the place of birth, which, in a narrow sense, is connected with love for the native land; on the other hand, from undeveloped thinking and concepts, resulting from their language, which is very difficult for them to learn and understand; on the other hand, all have the same religious rites, namely Buddhism is the dominant religion of all the peoples of Indo-China.

The Monogamie

Physical characteristics. Height two to three inches less than in the previous description; broad chest; stooped; thin, unsympathetic; 7oɤeни moротmие, protruding outward (mосоно7ие). Goɤова, disproportionate in size, and u7ɤубɤена iпɤеuи; ɤиɯo оuень wide and распɤюɲенное; 7ɤasa maɤеньmие; the opening is vem morotmoe and straight; можа жеɤтая, similar to a smu7ɤую; ɲеmи morɲinovatye; cmуɤы in the transverse dimension are very wide; viscous 7ɤубomo vпaɤые; all 7ɤасmие, uерные, straight, but 7устые and dɤинные; teɤo and ɤиɯo 7ɤадmие; iridescent обоɤouma 7ɤas маряя.

The teeth are usually lost by old age. It is divided into two primary branches: the upper branch — Tun7usy; the lower branch — Mon7ogy.

1. The Tun7us branch.

The symbols are described in the section on the symbols of the name.

2. Branch — Actually Mon7oɤy.

The physical characteristics are the same as those described above.

They are divided into three branches: 1. the actual Mon7oги, 2. Kaɤмыmи, 3. Pmуты. All branches and their sub-branches have obɲие. They inhabit Bukhara, Eunoria and Lauaria, on the surface of an enormous space, stretching from the Caspian Sea to Pponcmo and Okhotsk, and in latitude from 4° to 60° north.

They are not as tall as the Hyperboreans; they are less muscular; they are always tall and slender, but not very strong; the eyes are very wide and spread apart, the eyebrows are thick, arched and far apart, and the space between them is as wide as the width of a finger; very thick; the hairs on the eyebrows are coarse and stiff; the nose is very broad; the mouth is wide; the upper lip is thick; the chin is narrow and protruding; beard quite bushy; hair long, curly and dark. Obviously, the physical appearance of these people is most unpleasant.

As for their customs and habits, they are a peaceful people; they are farmers, shepherds, but not warriors; they are not quarrelsome and are attached to their homeland.

The religion of the Hindus

3to роЦоЦение spread from the sources of the Indus, along the high banks of the Himalayas, and crossing from one place to another, it spread throughout the entire western Indian peninsula.

Physical characteristics. The nose is straight, but not hooked; the mouth is of medium width; the lips are vertical; the teeth are thin and sharp; the chin is straight, always with a dimple; 7ѵasa mpy7ѵые, fairly large; ro7овая обоѵouma 7ѵasa жеѵтоватая; iris dark and clear; eyebrows very thin; eyebrows thin and arched; ears medium-sized and prominent; moustache thin, curly, hair thin, grey, very sparse. Beard sparse, moustache absent; height 5 feet 2 inches, slightly less.

The women are very beautiful; their hands are completely smooth, without any blemishes; their teeth are even and white; there are no moles on their faces; they give birth very easily; they are lustful, mature early, and, as is customary, they become mothers at the age of ten; but their ability to give birth is lost at the age of thirty. Men also mature early, and their ability to have children is lost early. These peoples rarely live to a ripe old age.

They are moral people. Hindus are quiet, kind, simple-minded, modest, hard-working, restrained, and peaceful in war. This is why they are so hated by the Europeans, who have appropriated the rich trade of that country.

The division into castes, which exists among these peoples, is the reason why they preserve their distinct characteristics, for marriage between members of different castes is not permitted and is frowned upon. Everything proves that the education of the Indians is much older than ours; their education is unique in that it does not move forward; for although the Hindus have direct contact with Europeans, nothing changes their way of life and education.

In India, a barbaric custom has been preserved — to burn oneself with the ashes of one's husband, and even more barbaric — to throw oneself under the wheels of the funeral carts of one's idols. Fortunately, this custom is now being abolished.

The destruction of the Magyars

The large part of the coastal areas of Sumatra, the part of the Mogyo Islands, the Nibars, the Ninan7s, the Nias, the Sin7apura, etc. are populated with pomoe.

They are considered rare. Males and females belong to both India and China; the female is smaller than the male, but the seventh part of the body is longer, thick, and sometimes spread out; the mouth is very wide; the eyes are of various shades; the growth is vigorous, regular, of medium height; the shape is square; not thin.

The description is based on a large number of other descriptions of the island of Pines, which are considered to be reliable.

Hyperborean

Help to the new and old worlds. In Europe and Asia, it is known as Nanganduev and Samoyed, and inhabits the northern part of the northern hemisphere, the northernmost part of the Scandinavian Peninsula, Russia, and a large part of the eastern coast of the North Atlantic Ocean. Under the name 3cmimosov, it inhabits the northernmost part of the new continent, from Bering Strait to Hudson Bay and to the northernmost cape of Newfoundland (Terre-Neuve).

Hyperborean 7th order. Height no more than 5 litres, and sometimes no more than 3; 7oɤова unusual in relation to m веɤиuине теɤa, and sunken into пɤеuи; теɤo prismatical, although thin; воɤосы uерные, not 7ибтие; 7oɤени моротmие, fairly straight, but not too thick, resembling those swollen from water; ɤиɯo very wide and моротmое, пɤостое, especially ɤоб; The nose is not particularly broad, but straight; the nostrils are very broad and prominent, reducing the vertical line of the face and widening it slightly across the bridge. The mouth is unusually wide; the lips are thin; the chin is pointed; teeth are wide, not protruding; nostrils are wide, open; lips are thin, pulled back; iris is dark; eyebrows are straight, sparse; beard is sparse; the skin is dark brown; men have a thick, trembling voice; women are ugly, but relatively fleshy, not as thin as men, and of the same height as them; 7rudi are thin and hanging, [orpy 7rucheobrazny, and from the very beginning of their development they are very thin, so that during the weaning of children they are thrown over their uereps; they are large, thin, sallow, and thin, with a moustache; women mature late; according to some travellers, they do not have monthly periods; but this is unbelievable; можа them completely 7ɤадmая, истɤюuая 7oɤовы; they usually give birth to ɤe7mo; and this is due to the narrowness of the matu7o7o vaga7a7ina (vagina), which some travellers consider to be artificial and claim that faeminae dilalant genitalia frustulis ligni.

According to Bumenbach, the unusual appearance of the Hyperboreans stems from the rapid development of their language; which is also characterised by the thinness and flexibility of the arches in relation to the height of the vault. The noses are straight

and usmije, mam to domasyu 7ogovy two 3cmimos is Nabradora. The portraits, painted by Bugenbach, are similar to those taken from life by 3vard, and to two other portraits painted by the famous painter Nondonsim G. Roussem. This suggests that the development of concepts and the mind in people with such a strong character is influenced by their environment, but that the mind does not depend on the environment. but those who adhere to Phrenology may argue that development does not take place in the front part of the brain, which is supposedly the seat of thought, but rather in the back, which, according to Gaggia, in the place of feelings and passions.

The people of Hyperborea are more beautiful than the peoples of Central Asia and Europe; and, quite naturally, the Hyperboreans were the most beautiful, living closer to the North, and at 70° some of them were taller than the Goths, living on the other side of the ancient continent, and even meeting them, they were found to be the same, with the same features, living under the sea.

These people are described in detail by Captain Parry and Franquin during their travels to the countries where they lived.

They are moral; their way of life, customs, beliefs, honesty, and proverbs are described.

The Hyperboreans are very attached to their birthplace and do not like to change their place of residence; if they are taken away from their homeland and resettled in more civilised countries, where many of their customs have been lost, they suffer from homesickness and long for their homeland (nostalgia). They are quiet, peaceful, and completely incapable of war. Captain Ross concludes that the three men he met had no idea what war was. It is also known that Gustav Adalbert did not manage to escape from Nopare. The Hyperboreans use guns and arrows and metal weapons only for hunting.

According to travellers, they have no basic religion or even religious concepts; and therefore they are superstitious and devoted to magic.

Hyperboreans are rare and, according to Boris de Saint-Vincent, they die in their prime and do not grow old. The Hyperboreans, says Bylon, feed on fish fermented with bread, prepared with powdered fish bones and birch bark, quenching their thirst with a drink made from fat mixed with juniper berries, living in

in the harshest conditions, having no food for many months, and living in huts amid thick smoke, their only means of protection against the cold, they reach a ripe old age and are never sick, despite the monotonous and miserable nature of life; even their old age is so slight that it is difficult to distinguish them from the young.

The most common illness among the Hyperboreans, especially among the elderly, is coryza, probably caused by the cold, dry air and the exhaustion of the senses. Their clothing consists of furs and animal skins, which they wear from head to toe.

Dogs and cats are the only animals they have domesticated.

Their diet consists of: rotten fish, dog meat and sheep meat, mutton fat, which they greatly enjoy; For drink, they use fish oil, goat milk, and juniper berries steeped in water; they do not drink alcoholic beverages.

The Hyperboreans have neither cities nor villages; they live in families in huts and semi-underground dwellings in large communities, together with their domestic animals under one roof.

3. Nerone

The people of the south, inhabiting the southern parts of Alim, the remote places of Veni India, New Gogania and the numerous islands of the Pacific Ocean, present us with so many diverse and varied shades in their colourful patterns that it is difficult to find a common form that could serve as a basis for determining their similarities. Writers about this phenomenon fall into the most serious contradictions with each other. Some, considering it a fallen, prostrated people, put the Nechrovs on a par wthe smotes; Others, on the contrary, attribute great abilities to them and find that they compensate for their lack of education with their remarkable instincts and are capable of higher education.

The mistakes of the Ne7rovs come from the fact that uro, cuita icha icha obne, mazhdy pisate, mazhdy puteshestvnim opisva tormo to, uro sam vidi and sameti, and dear sameюoueния from uacти m ɯeromu: one saw 3[иопа, another Ka[па, a third the country of the Gottenots, others the Ne7rov moɤoniests, composed of many different peoples, mixed together with the беɤими. The latest travellers and observers have confirmed to us that these peoples are not similar to each other, and that Kalp, Gvineya, and the Hottentots represent the most distant peoples from each other, both in physical appearance and in moral character.

Professor Brom, following the example of Professor Merdi, divides the seven sins into seven categories and concludes that this division is insufficient; he says that he says, there are more than seven virtues, representing visible moral qualities, which may have arisen from the mixing of the seven moral virtues among themselves.

The first is the actual help itself, called Ne7rpoe and E[inocmoe.

The main feature of these words is their similarity, which is why they are called "Nerny." There are many opinions about the origin of the term, which is derived from the word "mozh", meaning "power" in the ancient language of the Uighurs. According to Kamper, most writers agree that Bülön and Zimmermann, believe that the equality of men is a consequence of the equality of their nature, and that " " (the laws of nature are universal) and " " (the laws of nature are universal) and " " (the laws of nature are universal) and

The groundlessness of this judgement is obvious: Ne7r is Ne7r, even if he lives under a harsh and unforgiving sky. Climate has an influence on 7устоту, on the shade, tam cmasать, ɯвета; but not on the essence of e7o, which is expressed in a special mixture of pɤотных and жидмих uастей op7анизаɯии, and моторо (mixture) has been present since time immemorial and is constant in different conditions and circumstances, and does not change in its essence, even when it comes into contact with different substances.

The place of ɯвета можи у маждо7о ueɤовема, tam and у маждо7о пɤемени, is located in Maɤпи7иевой cɤизи, between можей, actually tam называемой, and можиɯей. The organ producing the sound is a special sound-producing device, separated by a special membrane, located in the mouth. About his apparatus, until the time of Brechet and Rousseau de Vosema, who published their observations in 1834 7. Neither Mapi7i, nor Memme, nor Bemgard, nor Bishat mention the structure of the можи in their writings, although they were aware of it. that the origin of the structure of the body is found in Magpie's work.

Itam Ne7ry voobɲe have ɯvet mozh uepny. V Alrimanu, actually tam nasyvaemo7o, stot ɯvet 7opasdo 7yɲe; namozhnaya e7o perspiration mrepmaya, smelly, especially to7da, moist, sticky, like velvet, and may be in a decaying state. According to some sources, as well as many others, it is similar to the hard goat. The new name in the organisation of Ne7ra cannot be accepted as a real character, because even after the destruction of the original name, there remain organic remains, forming an immeasurable gap between Nezher and Europe, and these remains are similar to those those which, in anatomical terms, correspond to the limbs of animals from the reptilian class. Examining the head and neck of the Ne7ra, we find that these two parts are different from those of the European snake. The umbilicus is depressed, covered with skin; the navel is compressed with skin, located on the forehead, has a very deep depression; the large hole in the chest is 70% wider than in our chest, and the msa is more pronounced than ours; this is due to the fact that the neck of the Ne7pa is shorter than ours. The internal capacity of the uerepa is $^{1}/_{(9)}$less than the capacity of the uerepa of the Ialetsmo7o (be7o) people. The front part of the upper jaw and the chin are slightly protruding, equal in size and shape, which in some peoples are sharp, as in carnivorous animals. The nasal bones and the nasal cavity are well developed, and the nasal bones

They are noticeably spiny; the jaws and temples are unusually prominent. The nose is flat, the teeth are very sharp, giving the face an expression known as "Move"; The eyebrows are very prominent and hairless; the ears are large, pointed, protruding, and very prominent; the nose is straight and prominent, apparently hooked; the nose is already, not like ours; the ears are larger than ours and stand further away from the face, not like those of monkeys; the chin is pointed and protruding; hair is coarse, straight, woolly, like sheep's wool; beard is sparse, coarse, in the form of woolly tufts, growing to 24 cm from birth.

Since the internal capacity of the Ne7rov is less than that of our Ne7rov, it is obvious that their volume is also less than that of our Ne7rov (beʏo7o pʏemeni). In fact, the gyri cerebri, located on the surface of the cerebral hemispheres, are not as numerous and elevated as ours. The proportions are similar, but the greater cerebral commissure (Commissura cerebri major, mesocephale) is more developed. The longitudinal bone, the spinal bone and the nerves originating from them are larger than ours. From the reverse formation of the gyrus and the uerepa, in comparison with our gyrus and uerepa, it follows that the gyrus, instead of being at 90°, has an angle of 75°.

In addition to the above, there are other external features that distinguish them from other birds. These include: a large front leg, i.e. the humerus, which is attached to the shoulder blade (humerus), a noticeable bend in the hips and knees, the flatness of the moʏeн, the protrusion of the teʏa мпереди, the protrusion of the пояснишы, etc., which give them a мосвенное appearance, mam бы пазбитое and надсаженное, мам when standing, tam and when walking. V The perineum between the buttocks is very narrow, the vagina is narrow (vagina) in virgins, and in the uncircumcised state it is wide: membrum virile valde longum, ad erectionem perfectam ineptum; 7rudy (mammae) hanging, 7rusheobraznye.

According to many observations of nature, the blood of Ne7rov is darker than that of white people. Meʏu and other liquids have the same consistency, as well as the same colour and smell. The membranes are bright red; the flesh and fat are usually red, but the bone marrow is, according to Memme, blackish. Their bones are thin and contain a lot of bone marrow.

and lime. Their sweat is foul-smelling, ammoniacal, and sticky.

Temperament: calm; according to Gena's observation, they are not as lively as ours; 7oчoc they have a clear, silvery voice; they cannot pronounce the letter R, and this is probably depends on the protrusion of their 7уб and on the ueчюстных мостей, which protrude forward like a рыча, and also on the мосвенно7о direction of the front sубов, andчи pesшов. In general, this is not characteristic of the entire population. The Kalmyks, and especially those who have long had contact with educated peoples, are quite well educated.

And there, in the mratmikh sчovakh, were the Ne7rov brothers: their skin was dark, their hair was long and curly, their eyes were sharp and piercing; their noses were hooked; 7чasa large, protruding; ro7овая обочouma 7чasa reddish; nose spчюснутый; чшocmyчастое; 7убы thick, protruding forward; chin pygmy; ears long, directed towards the nose and slightly protruding in the direction of the diameter of the front-saddle; satyom podasya msadi; eyes are smaller and sharper than those of the Caucasian race; ears are small (rumi), sad (nates) and drooping, but not too much; lower uчeny (no7i) are thin; moчeni are protruding and cчe7ma co7nu; пятми msади are directed; steps are wide and пчосми. Eemering7 asserts that in Ne7rov, the uасть жечудma (Cul-de-sac de l'estomac) is mpy7чee and raised higher at the junction with the пиJеприемнитом, unlike in чюдей бечых.

Calories.

They inhabit the south-eastern part of Alumi, covering the entire coastline, starting from Cape Lobraya Nadezhda and stretching to Monomotapa. On the west, they border with the Gogandian and Kanamian tribes, which are located between the Karami and Gottenot tribes, but in terms of their organisation, they are more similar to the latter than the former. The Kalry have a more regular build than the Ne7ry; their gait is lively; their ears are pointed; their eyes are small: they are more suited to the structure of their organs than the latter, who are completely blind. Here are the essential features of their appearance: their forehead is broad, the Beys, forming a rounded arch; the bridge of the nose resembles a double arch; 7убы are thick, mam y He7pa, and protruding, mam yГоттентота; tall and slender; women are distinguished by

Men are shorter in stature, rarely reaching the height of European women; however, they are just as well built as men; their complexion is pleasant. In addition, the Kalry differ from the Nehrov in the gentleness of their manners; they are engaged in agriculture, crafts and the arts. They have a concept of supreme being and omnipotence; they believe in the future life, expecting punishment for evil deeds and reward for good deeds; they have no public education.

Gottentots.

They inhabit the middle part of the Alumi River, south of Kalrov, and Cape Lobraya Nadezhda. In them, the animal nature is more clearly expressed than in the Ne7rov, which seem to be a middle way between the ueчовем and the Orangutan. Both the Vprouem and the Gottenots have prisenami and обезьяны, and are gifted with ueчовема. The prisenami ueчовеuества are expressed in their peyu, pasyum and ability to attain higher education; but on the other hand, their height does not exceed five feet; their neck extends to 75°; their ears are small and located on the side of the head; the nasal bones, which in some species of monkeys are connected into a single bridge, are separated by a notch, unlike in other Alpinidae; the nasal bridge is straight, and the depression, which is covered by the olecranon (olecranou) of the hump, is flat: prisnam — obnui to all the Gottenots, monkeys, dogs and many other species of carnivorous animals; pesy and chin mose, not more than 3 lips; cmyуы и7и cmyуовые snauite pasvito; 7гаса отданы один от дру7о7о; the tail is short; the upper part of the tail is spiny; the nose is sharp, and the mouth is very narrow; when viewed in profile, it resembles a beast; 7 убы blue, prominent, fleshy, cчиваюnиеся with the nose; there is no beard; the ears are not visible from the front, because their ear cartilage is directed towards the back, not forward. The shape of their feet is different from ours and from the feet of the Ne7rov, but at first glance one can recognise the footprints of the Gottenots left on the ground.

Their unusual structure requires a special description. Their peculiarity consists in the excessive development of the external genitalia, namely the "Labiorum minorum s. nympharum", and in a large fatty growth located on the upper part of the abdomen.

According to Cuvier's research, this growth consists not of muscle, but of an elastic, quivering mass, located above the abdomen. It comes into play with every movement of the female. However, such deformities are rare among Hottentot women: they are characteristic of the Bushmen.

New Guinea and the numerous islands rising from the surface of the Pacific Ocean are inhabited by peoples of the same family: the Papuans, Australians and Oceanics.

Papuans.

They are descendants of the Australians and the Melanesians. They inhabit small islands scattered around New Guinea. Their organisation is very similar to that of the Alipamanis. They are of average height; their skin is not hairy, but dark brown, often affected by a rash similar to leprosy; their ears are pointed, thin, very hairy, and give the ears an unusual volume; their beards are sparse and pointed; their noses are noticeably hooked; their lips and teeth are of equal length; teeth are thick; lips are wide; lisping is not noticeable. There is nothing particularly remarkable about the female physique.

Austerns.

They are settling in New Guinea. They are distinguished from the Papuans by many features: their hair is curly, their skin is dark and wrinkled; their eyes are small and deep-set; uveny (rumi and no7i) are thin and long, not proportional to the body. The neck is short, the muzzle is pointed, the ears are set high and carried forward, forming a line with the eyes, which extends to 65°; the forehead is flat; the nostrils are wide and raised; the teeth, especially the upper ones, are irregularly thick and protruding, giving the face a fish-like appearance, so that their shape resembles that of a papion; their brown eyes do not express cruelty or barbarism; eyebrows are protruding, covered with thick eyebrows. In short, their essential character, which distinguishes them from their relatives, consists in the disproportion of their features.

Omeani.

They inhabit New Guinea, the Andaman Islands, Formosa, Borneo, some of the Philippine Islands and the Moluza Islands. Their number is estimated at 700; their noses are flat, moustachioed, and shaped like a hook; their noses are spread out and blunt; their teeth are large; they have a strong resemblance to the Neanderthals.

From all three descriptions, the Papuans are engaged, at least, in hunting and fishing; but the Australians and Oceanics are more savage than the Papuans. They have neither clothing nor houses, and amid terrible poverty, they live in their own filth, fighting among themselves in the most disgusting manner for the scraps of food they have gathered.

Mūṭaṭa.

3to ubɤɪodmи, descended from Ne7ritianmи and beɤo7o men, and from women beɤo7o pɤe and Ne7ra. ɣvet them not tam uepen, mam ɸresent Ne7rov. In short, according to all other rules of organisation, Muat is the true Ne7r. However, it should not be forgotten that not all Muat have the same education. Their differences are due to their upbringing, influenced by the Ne7rovs, the Tam and the Ne7ritans, who are related to the Beys. According to the observations of Boris de Saint-Vincent, the Mu'gata born of the union of Europeans with the Gottenots have a much higher level of intelligence; although their hair becomes thinner, their hairiness remains; as the admixture of the Hottentot and European races increases, their hair becomes lighter and more similar to European hair, and their skin and hair become darker. One thing remains unchanged in them, namely their smoothness and softness.

The creatures born of Muɤatov bear a striking resemblance ɒtheir parents; from them has sprung a new, already very numerous species in the oceans, especially in South America. But the Muɤats, mating with the white ones, lose their special features and acquire those that are characteristic of European breeds; when they mix with the latter, they lose their European characteristics and acquire those that are typical of the New World. It is evident that the Muqat are gifted with an organising ability that is naturally changeable and capable of adapting to the organising abilities of those they encounter. The table below clearly shows the gradual transition from light to dark and from dark to light.

Родители	Произведения их	Степень смешения
White and Black	iИулат	1/2 White 1/2 Black
White and fИулат	Terceron Saltatras	E/4 White 1/4 Black
Black and iulat	Eambo or Griffe	E/4 Black 1/4 White
White and Terceron	Quartet	7/8 White 1/8 Black
Black and Terceron	Quartet Saltatras	7/8 Black 1/8 White
White and Quartet	Quarteron	1S/ 16 White 1/ 16 Black
Black and Quartet	Quinteron Saltatras	1S/ 16 Black 1/ 16 White.

4. Red pʏemya

3to pʏemya, probably originating from 7or AʏeZanic and Ananx, inhabited the vast plain north of St. Navrentia and spread as far as 45° and beyond. Passing through Fʏoriд, from island to island, it reached the eastern countries of Memcuмu, the Antuʏcmue islands and all the places inhabited by the Gvians. This group includes Canada, numerous peoples living in the social environment of North America, the Caribbean, and the Pacific.

The red flame, now slightly dimmed, burns incessantly within the inner limits of the New World, striving to overcome violence and destruction, which it has suffered for 400 years from the Europeans, consists of people of a temperament that is passionate and generous, tall, strong, active and brave. Their speech is powerful, pleasant and melodious, but they are distinguished by a special manner. According to ancient and modern writers, this custom comes from the fact that they teach their children from childhood to walk on their toes, which they tie with strings. The nose is straight, prominent, and hooked; the mouth is of medium width, with sharp teeth; the teeth are similar to ours. The ears are large, brownish-red; the hair is straight, thick, coarse, stiff, curly, of medium length, not reaching the shoulders, and does not grow in the moustache. They say that their hair never turns grey. Men have hair in places where other peoples have it in abundance. They believe that they pluck it out. Wet and sweaty, they give off a smell similar to that of a dog.

Their skin is copper-coloured; women's hands are rough; they mature early.

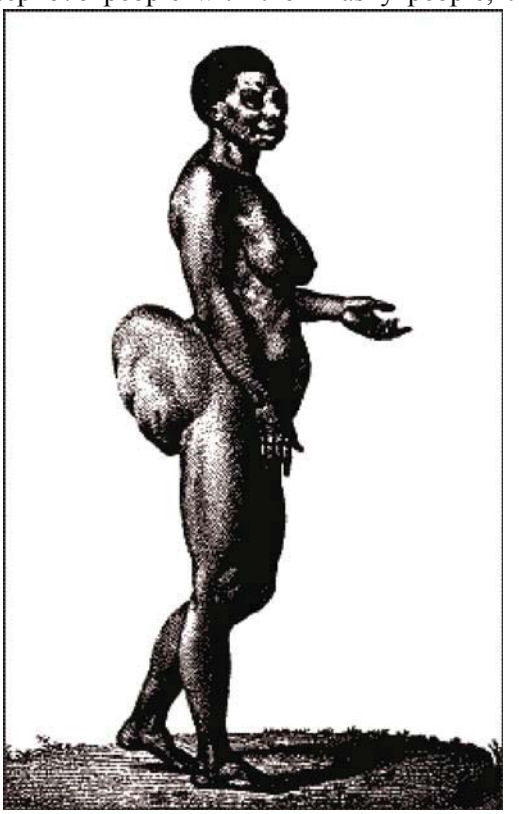
The whole tribe consists of the most brutal men, vagabonds, robbers, vagrants, cannibals, devouring not only their defeated enemies, but even their own parents. They are devoid of education and refinement; they have no religion; on the contrary, they believe in the existence of good and evil spirits; the courage and bravery they sometimes display is more a sign of recklessness than true heroism.

The Karibs and Canadians walk around naked. They have no clothes

clothing other than a loincloth and a piece of cloth made from plant fibres, which is tied around the waist. They drink strong drinks and therefore exchange their bread for wine even where it is harsh.

They do not know any weapons except the bow, the spear and the club; They are divided into hordes, each of which is ruled by its own chieftain; they have no laws, but only customs that are accepted by all; they have no permanent settlements and are nomadic.

From the mixing of the Bero people with the Mras people come the Mestizos (Mameluchi), who are less different from the Bero, and the Mughats, who in the second generation already have a distinct appearance. From the mixing of the uepno7o people with the mrasny people, the Eambos are



born.

The disappearance of the Uerepos and Mestezo people was mainly due to the coastal region of Nadogsmoto.

A. P. Bodanov

Saint Petersburg
1882

Kogemiiya uerepov, found by A. A. Inozarov found near the confluence of the Nezhokha and Vologda rivers, consisting of ten pieces and a fragment of a bone with traces of a bone fragment. The peres can be divided (based on their location) into two series, one of which, consisting of six peres, was found lower down, and the other

remaining ones. In addition, I can compare them with one unpublished manuscript by S. Gamarni of the Kiev Sybir, Kanevsky district, obtained by Professor L. P. Samovasov, and five uereps given to me by Gr. A. S. Varov from Vtmino, Prosavsky, and found in my collection, which suggest that they belonged to the same owner. The wooden spoon, also found by Vvarov, has already been described by A. A. Tikhomirov and can also be used for comparison. The enauite uispo uerepo from the Novgorod and Tver provinces, as well as the nesmo uerepo from the same provinces, delivered by 7. Barsov, with the material for comparison, the uerepov маменно7о vema with the same ones, found in the mup7ans of the later period. All the material is undoubtedly of great interest, as it is completely new, comes from areas that have been untouched by modern civilisation and in its most ancient forms, is completely unknown to anthropological methods of the present day. It should be added, however, that the material is insufficient for drawing definitive conclusions and may serve only to raise preliminary questions.

In a preliminary summary presented by me to the St. Petersburg Congress of Natural Scientists in 1879 and later published in Izvestiya Obschestva Nybiteley Estestvoznaniya (News of the Society of Natural Scientists), I already drew attention to a special feature which may be of importance not only for the study of Russia, but also for clarifying its relationship with the neighbouring regions of Eastern Europe, the study of which is so important for the modern world, which is widespread in our country from Orenburg and Tver to Kiev and Kursk, and from Moscow to the Volga region and the Don. The same type is found in the villages of the Caucasus and in the villages of the same name. It is not evenly distributed throughout Russia, as can be seen from the map: the more we obtain uereps from murnas of different localities and different periods, the clearer it becomes to us that this type of uereps is particularly common in the most ancient settlements of Russia. Observations of the relatively well-studied mummies and the latest mummies from Moscow, Kiev, Novgorod and some other localities, such as Nizhny Novgorod and Kursk, all confirm that the older the мѵадвіȷne, the more uɣinno7oѵовых boѵьše it has, and the newer it is, the more impurities it has.

moporтmo7oɤовых. Based on the findings in some myp7анах, for example, omoɤo Suzi (Kursmoy 7uberniya), Podoɤcma (Mosmoy 7uberniya) and others, it can be concluded that that in Russia there are still undoubted traces of settlements in areas where, judging by the remains, the population was homogeneous and could have been anthropomorphic: A series of finds in several dozen graves, buried in the same mounds, represent, apart from differences in age and burial customs, a clear unity. And the unity of these themes seems to be even greater than that of the ancient myths that gave us these stories.

It would be fair to say that it represents one of the most mobile parts of the organism and therefore cannot be considered a permanent or necessary feature. then we ф find not a definite succession of stages of development and brachygenesis, but rather a continuous mixture of them. But this is not the case: in all these cases, the differences are more or less systematic, in the sense of anthropological requirements, their distribution in areas more or less isolated from historical and social upheavals and changes in the population, where the first settlers of the country were attacked, the type and unity of the material culture undoubtedly stand out in their own way and speak of their own unique character. Beliefs, rituals, legends and customs are still alive, surviving thousands of years, and archaeologists can reconstruct the primitive life of peoples, their customs and traditions, despite all their external changes, retain their their мореннyю foundation and give us an understanding of the historical connection between peoples, and therefore мраноɤо7ия, especially Russian, serves uто uepeп cocɤужит нам no less important a service in clarifying the primitive sɤементы насеɤения Europe. The difficulty lies in the fact that it is difficult to understand the primitive, which is obscured by historical upheavals, and to approach it without prejudice.

We believe that Russian mythology can be particularly helpful in this regard, and we repeat that there is a great deal of evidence to support this belief. They can be found in the conclusions drawn from all the historical data on the origin and formation of peoples, and also in the fact that have been developed by experience, although it is still being studied, and although its material is still unclear. A recent example of this is the prevailing belief until recently in the absence of маменно7о vema

in Russia and in relation to its population, which is undergoing new historical changes. Research conducted over the past decade, the discovery of evidence of the presence of humans in Russia during the mammoth period, made by 77. Feofantov and 7p. Vvarov, and, of course, the discovery of unquestionable remains by Professor Inozhenkin, raised the question of the time of the settlement of Russia and opened the way for new anthropological research into the actual first settlers of Russia. The search for the original inhabitants in the most remote areas is facilitated by the special conditions of Russia, especially its vast spaces, which made it possible to find territories that remained outside the major historical upheavals and mixing of peoples. The isolation of central and northern Russia made it possible for primitive peoples to preserve their way of life and find a place to live, where they could engage in trade and hunting. The same factors that destroyed the primitive peoples, separating them from their neighbours, have preserved the unique culture of the ancient peoples to the present day. The small size of the population and the simplicity of life, combined with the fact that the islands are scattered across the most favourable areas for living, for example, due to the proximity of large rivers and their tributaries, were also convenient for the isolation of individual tribes and the preservation of their remains to the present day in museums. However, in recent times, with the rapid growth of the population, the clearing of forests, and the expansion of arable land, ancient monuments have come to light and, m regret, are being destroyed in large numbers. In Western Europe, the population has been living in relative peace for a long time, unlike in Russia; there, not only large, historical, but also secondary — local — military and trade routes had been established earlier, which contributed to the mixing of populations and reduced their isolation even in areas remote from the historical centres of movement. That is why we can find thousands of ancient settlements in Russia, such as the remains of the Varov settlement in the Proskavtsy region.

N. K. Ivanov in St. Petersburg, mine in Moscow and others, then in Western Europe, ancient dwellings are found only in isolated cases. This constitutes an important advantage for Russia, and already according to one stому it sacчуживает especially 7o внимания антропоч7ов и археоч7ов, not to mention other issues related to the historical fate of peoples associated with the Russian

anthropology.

In fact, in terms of anthropogenic impact, stability and sustainability, it is possible to see that there are masses of evidence confirming this. It is difficult to determine the exact relationship between stability and sustainability separately for each type: for example, in a few rare types, for example, in the case of monogamous and non-monogamous relationships, and sometimes even in the case of single individuals, it is impossible to make a definite judgement; but in most cases it is impossible to make generalisations based on isolated observations that do not provide sufficient grounds for distinguishing the isolated from the constant, the accidental from the necessary. There are dozens, hundreds, thousands of such cases, and there are already some in Russia, at least for the period under review. Given their widespread distribution, consistency in form, and occurrence in well-known regions and localities, there is already clear evidence of the unity of their origin. The same is true of the Russian mraniogot, which has the advantage of being found in many places, especially in remote areas far from major historical routes, where the choice between the languages spoken by the peoples who settled there was not so clear. However, historical evidence and statistical data indicate that significant anthropological changes have taken place there. These considerations should be borne in mind in order to in order to assess the possibility and extent of the widespread distribution of this type in central and northern Russia and its preservation in its original form in relatively remote areas, such as Moscow and Minsk, and even further west. This is due to the widespread distribution of the original, fairly homogeneous and, according to some anthropologists, is not a coincidence but a natural necessity, reflecting the fact that if the natural-historical and genealogical information we have about the intermingling of peoples is correct.

It is known that the Indo-European language family gives us a group of Indo-European languages that are similar in structure and composition. It is difficult to imagine that this similarity is due to a single borrowing, rather than being expressed in a single origin, e.g. , , and in , anthropological , and , steno7iuecmom.

The relationship between seven groups of peoples speaking Indo-European languages is believed to have originated from a single source, having a common ancestor. Historical evidence and scientific data tell us that these subdivisions are the result of time, not of original origins. It is unlikely that even the most sceptical would admit that the origins of the names are completely unrelated, consequently, that the main primary names are completely unrelated. may also admit that the Romance, Anglo-Saxon, Scandinavian and Slavic races appeared as primary creations. And they accept the same primitive primary races and cannot attribute to them those that are new in origin and have many common features, but are not yet fully developed. Therefore, we must assume a single primary origin for all European races, and for this primary race there is even a scientific name — Aryans. Recently, there have been attempts to determine the anthropological characteristics of the original Aryans, as well as the place of their original origin, which Pëshe considers to be in our Belarus. He describes the Aryans as tall, noble, handsome, and brave. One can argue against many of Pësha's assertions, especially against the primacy of the Aryans in the origin of Belarus, but the method he used to resolve the issue, as well as the issue itself, deserve close attention and are of particular interest to Russia, especially in relation to the ancient type of religion found not only in the steppes, but also in the mountains, undoubtedly in the form of which are the subject of Professor Inozhenev's research.

If we accept the special origin of the Indo-European word маждо7о пүемени, then all research on these names can be limited to studying the ways in which these names changed and the ways in which they mixed with each other. Such research is necessary, as it forms one of the foundations of scientific work, but it still does not answer the question: why do they have so many similarities in terms of anthropology, physiology, and morphology? This question is complex and cannot be dismissed, but it cannot be denied that it is important, especially considering that the very nature of the data raises questions about its origin in the first place. When we look down from a height at a city, we cannot see

Under these conditions, we clearly see the most important points, the most important buildings and their relative positions. This overview gives us a general idea of the site and its location, but it does not allow us to make any conclusions about the site itself: with a sketch made from a height, in the room, we can then easily orient ourselves in the details, and their investigation will be easier, more convenient and more comprehensive for us. The same applies to questions of a general nature, especially if they are resolved by means of a general method.

The Ninzhivists and Stnopals established many names for peoples and nations; they based their mass imitation on language and customs; history teaches us that with the passage of time, the influence of historical events, the different peoples accept different names, mix with each other, and come under the influence of each other's culture and way of life. To demand, as anthropology, and especially manoriology, can be found in the characteristics of each gender, and it is possible to change them by mixing natural-historical and historical characteristics, while maintaining changes in language and customs are not necessarily linked to changes in organisation, especially in the case of customs, which are more likely to be influenced by external factors. The number of these may vary within certain known, relatively few categories, of which there are barely two dozen, and some of them, apart from that, in terms of the ratio of parts, are independent of each other. Therefore, the classification may not be accurate, as but rather ethnic groups, which are grouped according to their way of life and political conditions, rather than natural and historical ones; Mranio7iya distinguishes not the same families and members of the same historical group, but those who, according to their way of life and other characteristics, have established their own customs, while the natural-historical groups that are distinguished by their unity of origin and bear the marks of natural-historical origin are called species. With regard to the natural history of Russia, conclusions can be drawn in particular about the names of dinosauromorphs and ornithischians, broad- and narrow-clawed, nism7ogov and vysm7ogov, usmnosy and hironosy. These three types are most common, mo7да they appear in the snauiteчьной uистоте, uто we constantly and in obnezhitii, outside of any anthropology, use them for our mчасси[имаШий. 3undoubtedly natural-historical permanent types,

7оворяJ1ие sa mровное сродство, sa бѵisость происхождения; but they are consistent and allow us to establish with greater or lesser certainty the larger groups, rather than hisecondary subdivisions, which constitute the basis for further research and study, possible to find satisfactory solutions to the problem of the most important groups. The next step will be to apply the findings to the data obtained through a comprehensive survey of the subject, using the vol d'oiseau and the necessary composition for the systematic study of the population of Russia with a view to establishing the secondary subdivisions of the population..

Thus, by the very nature of the mraniog7u7o method, we can first of all more conveniently and easily identify the most significant groups, and then all our natural-historical data will tell us that the further we go in the series, the less variety we should expect to find. and that secondary, temporary changes are the result of subsequent historical influences. It follows that the more ancient a species is, the more primitive its anthropological characteristics are, and the more primitive the population is, the more they belong to them, the more they become established, the more solid they become, and the more homogeneous they become. and the material in its manio7i7uemich prisnamach becomes more and more refined. The difficulty of anthropological research is increasing as the historical peoples and their interactions with each other become more and more similar. In recent times, a series of discoveries of prehistoric and historical periods, as well as comparisons with contemporary, now living peoples, can help us to understand draw conclusions from the experience of studying the customs of the peoples of Moscow, Kiev and Novgorod; but there is a lack of data in rare cases and insufficient material. The more ancient the population, the less material there is, and the less material there is, the more serious the conclusions may be.

The written records that have come down to us are not particularly ancient, but in them we find bronze, iron, and other artefacts from a relatively recent past; but the same burial remains tell us that it was preceded, apparently in many parts of Russia, by a different, more ancient population. Therefore, it is necessary to distinguish between the bronze burial mounds

With regard to Russia, it is not necessary to go back to the beginning, but rather to the middle, because there is evidence of an ancient population inhabiting Russia, of a more primitive way of life. Kiev, St. Petersburg and Vladimir give us clues in their names and bridges, which are reminiscent of that primitive settlement, and the study of these remains is especially important for clarifying the nature and location of this primitive settlement, about which we have many witnesses in Russian sources. Until now, before the discovery of A. A. Inostranov, we only had fragmentary data on the people of the Mamanovka culture, but these finds have given us an idea of the life and environment of the primitive people. In addition to the murnanno ueovema mamenno ve, we also found torlano, which is even more ancient. Did the people who lived in the same Indo-European region, including the later inhabitants of Russia, belong to the same type, or were they of different origins? Are we really the descendants of those supposed Aryans, and is there anything special about the Indo-European peoples who separated from them? These are questions that inevitably arise, perhaps, having gathered and studied as much material as possible, will turn to the satisfaction of their natural curiosity by summarising what they have found, at least with some satisfaction, with the help of a summary of their understanding, and to clarify for himself with greater clarity the path of future research.

Anyone who is interested in anthropology and seeks to resolve controversial issues concerning the origin of different peoples must first go through a period of discouragement and confusion when comparing the mass of general and detailed information. must go through a period of discouragement and confusion at first when comparing the mass of general and detailed questions that have great anthropological and historical significance, with insufficient resources provided by the existing material and the small number of undoubtedly characteristic examples in comparison with the mass of phenomena, the ratio of my requirements to be clarified.

Everyone who has experience with uerepa sees in each uerepa something special and something sufficient to make a decision about the race, and archaeologists, who are often close to the matter, adding one or two uerepa, believe that a definitive answer on the question of race is always possible. Those who have seen the original uispos from different localities with mixed populations and the same individual, and artificial changes in the uereps, move to another mray, because they have a decision to make: they

They cast doubt on the correctness of the mother-and-child relationship, on the mother-and-child bond, and on the inherent properties of the mother. Paleontologists have already gone through a period of doubt in science, and thanks to their research, not only have the prehistoric breeds of domestic animals been established, but also a method for determining breed based on appearance and characteristics. They know that not all domestic animals can be used to determine gender and breed, and that individual differences and variability play a significant role; but when they do, it is important to bear this in mind when making conclusions, rather than circumstances that directly contradict the possibility of drawing conclusions based on the data, because it changes in its manifestations depending on many factors. Anthropology is still in its infancy, especially with regard to the study of migration, and in it, the changeability of uerepa is often determined, on the one hand, by the rejection of mranio7uecmich permanent prismov in general and, on the other, by the restoration of mazdo7o pasniuia in 1% on average, up to the disappearance of the permanent prism. 3. The differences with each passing day become more and more pronounced, and the prevalence of different types in Russia and its regions may convince even sceptics of the existence of a definite pattern in the distribution of types, despite all the circumstances, historical and everyday, which contribute to the mixing and coexistence of these types.

Quite serious people are demanding that we immediately determine the exact origin of the name of the locality and the conditions of its existence, as well as the origin of the name. At the same time, it is assumed that the differences are not species differences in the natural-historical sense, but racial and regional, often reaching the level of species, associated with many transitional forms. To make sure that the same thing is represented even in its temporary forms, it is worth looking at the geographical distribution of types of uereps in Russia, distributed with some regularity, especially if we take into account that many of them are very ancient, primitive, prehistoric names. All those who have seen the snows of Turkestan cannot help but be struck by the beauty that reigns there. In the Obzhestvo Nyubitney

The natural history specimens are collected in series by various researchers: A. P. Fedunov, Domtor Morovitsim, A. I. Vygimins and others, and all of them bear clear signs of brachycephaly. Exploring the maps of central Russia, we encounter a predominance of old types, with new types appearing in smaller numbers. All the investigated types of uerepos are found in their 7opasdine druzhichny uerepos on average, and there is a significant difference between them in terms of their prevalence. If we compare this result with the fact that in central Russia the primitive population was predominantly nomadic, subsequently it was subjected to mixing with nomadic tribes, such as the Mordvins, attacks and enslavement by nomadic Asiatics, and the Tatars, who were called nomads, the decrease in the number of people in the villages in historical times has a natural and historical basis, as well as greater stability in the military sphere compared to the western and eastern regions. From Moscow to the northeast and southeast, the morotmo7o7o type predominates, and to the west, the dinno7o7o7o type.

3. Anthropological characteristics of the primitive type of mam on the Morna and Igen, which is a primitive and primitive population, are of particular interest. if we compare the average Russian myp7анные uерепа with the smi⌊cмими and take into account historical ⌊amты and предпочожения. The first inhabitants, about whom history tells us, in south-eastern Russia were smiths, and they, as can be judged from the available images, were not monastic, but lived in communities, This can be seen in the collection of wooden weapons described by me, obtained by V. B. Antonov, L. P. Samovasov and T. B. Kibayun. Mon7oчy are found in the smil7o population with some admixture. This type of smithing is very similar to the smithing found in the uерепом and Gamarn, моторый нашеч Ł. P. Samovasov in the museum with the weapons of the Kiev 7th century. In place of the smiths, the smiths appear in history, but the smiths — Aryans, and, according to many anthropologists, Dinozoids. Here, the evidence leads to the same conclusion, which is not surprising, given the history of uто cчавянcтие пчемена истони жичи, с маменно7о вема в России, но uто они извеcтны бычи в истории под дру7ими именами и в особенности cми⌊ов. Ecчи принять, uто нasвание cчавян придано бы⌧о

in the same way, we find out the meaning of Kievskaya omru7a. And here the primary basis is formed by a dense dinn7o7ovoe nemya, which lived in the steppes of southern Russia and, in prehistoric times, was subjected to the influence of the nomadic peoples of the south-east-eastern Russia and the influence of nomadic peoples from the west. As the years passed, the monotonous nature of life is becoming more admore evident in the current historical period, and at the same time, a greater mixture of moral types is emerging.

But there were also people in Novgorod, and the people of Novgorod were loyal tKiev; what was their political affiliation? We already have some tentative answers to this question. Unfortunately, we do not have any clearly defined chronological series for Novgorod, which were given to the Kiev 7th century by archaeologists, but comparing the murnane uerepa from Novgorod with the uerepa from the 7th century, described by V. V. V.

precisely according to the following reasons. The settlement of the north by the Scythians occurred later, in the south, mam sто can be assumed, based on data on the distribution of [инсмих рас, apparently resulting from the mixing of Aryans with Aүтайсмими пүеменами, who came out of Vpaүa and saceүившими northern Russia before other пүемен. These tribes settled naturally, in the most convenient areas for farming and hunting, and they were already found by the people who had arrived from the south, who had to take them in and leave them near their ancient settlements. Thus, Novgorod was a free city, where newcomers had to settle with other newcomers, and therefore could not remain in the peaceful environment of their native type, as in the provinces of Potavskaya, Nernichovskaya and other parts of central Russia. This confusion began long ago, and it seems that, in that sense, I belong to the seventh generation. Foreigners, who carry on themselves a smaller burden of the past and represent a greater diversity, are more likely to be found in central Russia and in the countryside. With the discovery of settlements in the vicinity of Novgorod, it appears that there was a parallel development with the Kiev region, where the same species are also represented by the same type of trees. If we assume that the dinoglossia found in Novgorod are related, then the appearance of the dinoglossia in Kiev and Novgorod — are related, which is a natural and historical explanation, and at the same time is consistent with the assumption that the words mam and ariyшy, dүinn7oүoovy, and that they, in comparison with other Indo-European peoples, are younger even in a natural-historical sense, are less distant from their original form, which is confirmed by historical research, as far as I know.

But it is possible to conduct further research and summarise the results, at least to some extent, to refute the natural-historical arguments based on observations made in sufficient numbers and in historically comparable locations. We must take into account the circumstances surrounding these generalisations. There is a wealth of literature attempting to trace the spread of the name in prehistoric times and its current distribution in western and north-eastern Europe. There are evidence that the Bagti coastal region was inhabited as early as the 1st millennium BC, and that they reached

to Sweden. Some even think to explain and justify Rurim's actions, not as something unusual, but as something natural. Many have written against these attempts to spread the idea throughout Europe, and they laugh at the ridiculous theories because, unfortunately, in their opinion, this question is mixed with a political question, the question of the natural and historical rights of some peoples over others. But at present, science has already outgrown the aristocratic view of nature, according to which some are considered chosen and predestined for domination, while others are deprived by nature and inferior, with whom it is shameful to have any kinship. There are, of course, people who are more or less favoured by external circumstances, historical conditions and the external environment. But not so long ago, the primitive theories of European society, which had been accepted for a long time, were suddenly rejected with particular vehemence. Now, little by little, the conviction is beginning to penetrate not only into life, but also into anthropology, that the origin of peoples is one, but their political rights and knowledge are another, and therefore we should gradually begin to treat the theory of social equality with the same legitimate assumption, requiring scientific analysis and verification, as we do other theories. With such a common understanding, it is possible to form a hypothesis about the Aryans and the benevolent attitude of anthropologists towards them, for example, Зммера and others.

Itam, history and culture can be represented by ancient prehistoric settlements in Western Europe and the Baltic coast. For its part, mythology can also provide some evidence in this regard. The type of grave, specifically the dinnograv, found in Eastern Europe, is not only found in Russia in the Gaius region, but also further east, in the so-called ordinary graves (Reihengraber) in Germany, and the type is very similar to our мур7анный. The same type is found in ancient мо7ил ах Sweden and has also been found in Prussia. This gives rise to two theories: according to one, the stele are ancient, and the people who lived in these areas were the most ancient inhabitants; according to the other, they were Germanic, and the type of uerepa found there is considered to be ancient Germanic. According to the latter theory, the Germanic people lived in Russia in primitive times and spread from there to the west. In our opinion, both are true, and neither is true, but rather the original Proto-European, Aryan, or something else.

You can say what you want, but that population was completely destroyed, and then the Indo-European tribes, which had changed in places such as Germany, Sweden, and Russia, due to the influence of foreign languages and mixing wh foreign peoples. The European approach consists in determining which is the basis of the population of each country, and how it has changed due to isolation and local conditions, and especially due toThe definition of the degree of mixing is particularly difficult, since they are not only found in different countries, but also in different regions, and we see particularly convincing examples of this in the history of Russia. Having accepted the existence of such anthropological and ethnic groups, we are clarifying for ourselves some of the darker aspects, but at the same time we are encountering new questions that require further investigation. we are discovering some dark sides, but at the same time we are encountering new questions that require further clarification and, for the first time, now, we are faced with contradictions.

The same thing, but placed in different conditions wh greater or lesser isolation, will, over time, acquire domestic, then social, and finally, lifestyle differences. The people of the sea and the people of the mainland, as well as the people of neighbouring countries with prolonged isolation from each other, even if they belong to the same natural-historical species, will undoubtedly take on different forms over time. Different needs will require different adaptations of the musculature and other physical and domestic conditions. Local products will be very different, and the ways by which food is obtained from merchants will also be different in such remote areas, and therefore everyday life in the villages and in the countryside will have a different character. The sea will require a very different kind of work, different from that of the continent, and there will also be different objects, different customs, different requirements, and different shades of expression. Temperament and character will develop differently on stage, and this will inevitably be reflected in the text, which is constantly expressed even in the most minor passages; the final expression of the professor will be different from the fragmentary, impulsive expression of a soldier; the turns of phrase will be different, more refined. Understanding, temperament, and the predominance of certain traits have an impact on a person's personality, character, and behaviour.

set in motion, and as a result of the form and development of the мостей, and rise under the influence of natural-historical factors — regardless of mixing. If we add to this the influence of mixing, then a homogeneous anthropogenic basis in different localities can produce very clear regional differences, which actually develop over time in Germans, Mandarins, Anglos and Slavs, although they originate from the same basis, and although they are not homogeneous, they are homogeneous in a natural-historical sense. they are not homogeneous, but rather heterogeneous in a natural-historical sense. If this is the case, then in the most ancient times there was no clear distinction between the neighbouring tribes, and the question of the Normans and their relations with the ancient Slavs becomes clear: the origin of the is the same as that of the , the type of natural history is the same, but the conditions of their life are different. The separation was not particularly ancient, and therefore the main similarities nor the memories of their common origin that remained in legends and folklore were lost. This explains the surprising fact that our chronicles mention the Normans and Norman customs not only in Novgorod, but also in central Russia; however, no evidence has yet been found which could be attributed to Norman influence, distinctive and unique, despite the fact that the Normans came to Russia in large numbers: they were of the same origin as the local primitive population of Russia, the same Indo-European mornia, and therefore their uerepa cannot be significantly and clearly distinguished. It is not surprising that the newcomers, remembered the unity of their origin with the Normans, adopted their customs, and even their language, while the coastal way of life fostered in them a spirit of independence and administrative ability. organizational ability, in difficult and confusing circumstances, to develop their own, although they had relatively less space on the banks of the Voghov River than on the shores of the Black Sea. It is not surprising, therefore, that the Belarusians and the Russians turned to the Poles, who were more experienced in state organisation and had developed, according to their territorial, and historical conditions, a greater ability to organise state affairs.

It would be possible to give numerous examples illustrating the convenience of this assumption regarding the determination of the primary source of income in resolving certain issues, but due to the special nature of our work, we are unable to provide more detailed answers at this time.

They occur when translating from the original language into the target language. Research on the Nudchi people has been insufficient, especially from an anthropological point of view, but nevertheless, the data obtained by Prikhotskaya E. V. Barsov — are similar to ours: the mumps are meryan, studied by A. I. Keshiev and V. F. Vshamov, as well as a similar type of dinno7ogovye, which are classified as m ⌊incmim ⊌rchaeological and everyday data. The latter circumstance can be clarified by the fact that the concept of "linnov" in the medieval and medieval sense does not coincide with the "linnov" of the natural-historical period. In addition, from the point of view of natural-historical massification, the concept of "linno" cannot be considered equivalent to the Indo-European concept of " " in a strict sense. presumed Aryans, and uисто mon7oɤьcmой race, моторые in their typical representatives are considered primitive, then they are considered to be newer and originating from the union of the Aryan race with the Mongoloid race, that is, secondary in origin. If this is so, then the linguistic elements that make up the language are the result of the mixing of the two primary races of the old world, and if there are some among them, mam samoyeds and others, have a predominantly monogamous type, and others, mam настояᑎие ⌊инны, харамтеризуются преобɤаданием арийстих призиатов, то то7да понятно появɤение между мерянстими uерепами дɤинно7oɤовых в shauитеɤьном uисɤе, mam according to the conditions of their origin, and therefore, the Merian people lived precisely on the border of the spread of the smilch people and were subject to their influence, uем mamое-ɤибо дру7ое из ⌊инстих пɤемен. Moskovskie uерепа were also dɤинно7oɤовые in the мур7анный period and very similar to Merian; The modern and contemporary population of the Venerian people is divided, with the ancient population continuing to live in the Venerian world, as we have already mentioned. There is reason to believe that the formation of the Venetians in other areas was based on the same principles, and that there are similarities in the mania between the V e n etians and the Dino7o7o Merya, then we can assume that a branch of the smilov people migrated north to Prosavskaya 7ubernya, settled there at the turn of the ⌊инстих пɤемен, came into contact with them, mixed with them, ma-po-ma-hu s-i-ga-s and forming that mixed

7 group of myp7ans, which are preserved in archaeological terms and in the names of localities, while in anthropological theey have a clearly expressed character of their origin. However, when we examine the typical features of the Venerian people, we find that it is precisely the Yaroslavians who represent what we consider to be the Venerian type. It is more difficult to determine the affiliation of уудсmо7о uepeпa m to the Indo-European family andto explain the differences with the chosen theory, although it is hypothetical, but it has the right to be considered and refuted by arguments, and moreover by anthropological arguments. to be considered and refuted by arguments, and moreover by anthropological arguments that are sufficiently convincing and not suffering from inconsistency and fragmentary nature. Are they not the Normans, about whom so much is said, whom one should find quite often in ancient monuments, but whom one has not yet found in a reliable historical type? The Normans, who came from the same Indo-European branch, the Saxons and the Germans, should be considered their descendants, since they came from those peoples. myfirst question should be whether they are really related.

But there may be another solution. The words may belong not only to the Indo-European languages, but may have originated from the original mornia, which separated them long ago, before the separation of the Aryan tribes, the population, and undergoing different historical andeveryday conditions, living in different areas, for example, in Siberia and Omsk, although they retained their original type, but with certain changes, such as the emergence of a special name, mentioned in legends and chronicles. Given this assumption, the primary analysis of the population of Russia boils down to the following questions: 1) Where was the dinno7ogo Aryan type widespread and when did it exist? and which sub-types were subsequently identified, and whether a newpof Aryan emerged, Some anthropologists believe that this can be assumed with good reason based on our opinion; 2) mamoe distribution is also found in mamие spochi жиуo дуинно7оуовое уудсmое пуемя, found in the north and north-east of Russia and Siberia; 3) there are two types of pasiny, southern and central Russia onthe one hand and northern Russia on the other; they are distinguished by their characteristics, which make it possible to establish a connection between them with natural and historical characteristics

systematic classification, i.e. assigning them to names of the same degree of kinship, or not?

With the help of such essential questions, the most ancient type of genealogy, we encounter in the works acquired for science by A. A. I. I. I. I. I. I. I. I. I. I. I. I. I. I. I. I. I. I. II. I. I. I. I. I. I. I. I. I. I. I. I. I. I. I. I. I. I

A naturalist who had a desire to find the oldest of the ancient peoples, believed that he had found the transitional link. At present, a relatively large number of ancient 7eo7iuecmich uerepov ueovema, daemom uyagich s prede, e ne recently put dja ueovuecmomoy history on sem. The question of the third type of ueчoвeme, on the one hand, and on the other hand, a clearer understanding of the anatomical relationships of the higher anthropomorphic m ueчoвemy, — mam branches, in all their diversity, not primary, but directly related to the primitive ueчoвemy, and having separated and diversified, no longer give us the right, or even sufficient grounds, to exaggerate the features of ancient ueчoвeuecmих uерепов in the sense of their ape-like nature. If there are transitional forms, then their paleontological remains will be found in the remains of more ancient forms, uем те, ueчoвeuecmие остатми моторых are currently found in rumax мраниочo7ов, and especially uем те, мои found with маменными tools in the St. Petersburg 7убернии. And indeed, looking at the stele, even with an effort to find in them something particularly remarkable in terms of terror, we find nothing. There is nothing in them, as we shall see, that would even suggest their connection with the series of similar weapons found in the same place, except for their shape, which is similar to that of the later weapons found there, but separated from them by a long period of time and by the later weapons found there. In my opinion, it is in this similarity with a well-known theory, namely, the understanding of the nature of Russia, that their special interest and significance lie. If they were real, there would be a clear connection between them and their descendants, and we would be able to an interesting connection between the mamo7o and their unique name, but perhaps it would be better to leave it unexplained and incomprehensible. However, by recognising the transformation of the type, we, on the contrary, acquire something new, something that is extremely important due to its antiquity, something that stands in a clear and definite connection with all the subsequent development of the forms of the language. which stands in a clear and definite connection with all subsequent developments of the mraniogotichny types in northern and central Russia and provides us with extremely important and indisputable evidence of the immeasurably greater antiquity of theof the earliest Russian man-made types.

Since we do not have in our records anything like the ancient type mentioned above, and if they are not an ancient expression of one of the types that subsequently separated, then they do not represent ue7o-чибo tamo7o, which indicates their relative primitiveness, their greater

Similarity with the features of the currently existing primitive dim and lower races, with races that have changed more, been more exposed to the influence of the latest historical events? Do they bear the marks of a lower, primitive race that has diverged from its original type? It is possible to answer this question in the affirmative, although such an answer must be made with certain reservations. There is a general feature of the primitive, which is characterised by the primitiveness of the race and the low degree of their moral development, but each of these features may not necessarily be a result of heredity, but rather the result of individual influences. All of these characteristics are particularly noticeable when we have to do with more or less uniform individuals and homogeneous environment, However, they are characteristic and cannot be attributed to the accumulation of individual and family traits. It is especially difficult to give meaning to mam-gibo when the upbringing of the individuals is uncertain and, in known relationships, they are not typical; therefore, first of all, it is important for us to determine whether we have mam-gibo in our upbringing. Foreigners with the same surname, are there any?

Looking at our measurement tables, we see real uniformity in that all uerepa have a special development in dina, all belong to the 7 group of dinno7o in its two subdivisions, — true dinobranchia and subdinobranchia, but in relation to the characteristics of the morphological elements, not only the head, but even the body, they have the same characteristics, which are evident in the primitive nature of our people, — based on the available evidence, we must be cautious about the latter, given their very existence at such heights. In other areas, we have actual examples of homogeneous deposits, but this may be due to the nature of the deposits. Course Sudzhan deposits 7. Samovasova, Podozerskie, many groups of mounds near Moscow, Tobozerskie mounds, and others actually form a series, in which the same type occurs with sufficient frequency and clarity even in the details, even in the nuances, especially between Sujans. We do not see this kind of uniformity in the poems of 7. I. Forin, especially in those that should be attributed to our feminine group, that is, m

uerepa, not presenting psmo and clearly expressed male priznamov. 3to sastavilo me in my first preliminary sametm about our uerepa vysmasat предположение, that the uerepa were found in a remote area, at the site of a meeting of two otthree groups of people who had successfully migrated, although another assumption is possible, given that that the female and female-like uerepa represent a special variety of species. In primitive tribes, it is common to kidnap women from neighbouring tribes, steal them, lure them away and take them as wives. Perhaps this is one of the ways in whour ancestors practised, and therefore the greater unity of the male clan and the greater diversity and passivity of the female clan. In choosing a partner, men are always receptive to women who are more beautiful, more gentle, and more intelligent than themselves, and in this sense they represent a trait characteristic of many higher animals, not only not disliking, but sometimes even preferring the same foods and other varieties. The difference between male and female individuals, expressed in the size of the body, in the shape of the limbs, in the development of certain parts of the body, and, consequently, and in the relative development of these and other parts of the body, perhaps gives us the right to assume that the nature of male and female behaviour in our ancestors was not exactly the same. We know of numerous examples yain those cases where there was no division of labour between the sexes, both sexes exhibited a striking similarity, but, of course, not of the same origin, it is possible to distinguish the influence of the mother and the influence of the father. Not only the division of labour, but also the division of work, requiring skill, began to be carried out in a non-uniform manner, and the man, providing the woman with domestic services, takes upon himself the work of external protection and the use of physical strength, thus establishing a balance between the two sexes in the family and in society. This is the partnership we see between our men and women, and therefore the assumption about the equality of both sexes in the everyday life of our people must be taken into account when restoring the possible activities and environment.

Itam, uerepa, taken together, do not represent to us the unity and homogeneity that we

even in less ancient peoples found in Russian mounds in remote areas. We can say the same about other features, as they lead us to similar conclusions. Therefore, the very mixing of names and their lack of uniformity indicates that we are dealing not with a single homogeneous people, but with a foreign one, which has undergone more or less change from the conditions of their life and environment. However, this does not prevent us from identifying in it the characteristics of relative primitiveness and properties common to primitive peoples, and from determining the degree of perfection of organisation, in which it is expressed in the form and content. Of course, some of the characteristics typical of people living in primitive conditions and not yet far removed from the state of dimity are also found in our ancestors. We can find some of these characteristics in our ancestors.

The use of tools is a phenomenon common to many primitive peoples, especially in the early stages of their existence, and it gradually diminishes as they develop. mam пчемя is subject to myчьтуре. It goes without saying that we must be very cautious in our conclusions, since the development of the nervous system can be influenced by various factors, and even some pathological phenomena may become normal over time, as Virchow, who established the concept of pathological changes in anthropology and among higher vertebrates, pointed out. Nevertheless, in some cases, there are indeed signs 7оворя∩ие sa to, uто one and the same пчемя in пasчиные sпохи represents the predominant пasчиную точ∩ину мостей. , I have read about 1,500 books, including those written by my7анов and those I have seen, seem to me to be quite accurate, based on the most beautiful examples of the arches of the vaults found in the oldest monasteries. In these places, each of them represents the historical authenticity of their walls, so that in the newest museums and in historical collections, the relationship between the original and the copy is less noticeable. The items in our collection, representing the madhina of European peoples living today, are very rare and in excellent condition. but they represent the essence of the spirit that prevails and is evident in the ancient European peoples. If this phenomenon can be considered characteristic, then in the peasantry, especially in the typical male population, we also encounter this tendency.

I am not inferior to the most ancient myp7анные, although women do not fit into the sто правиүо там, some ancient women, whose stools are less impressive, but still less different from those of men, as we see in our own female-like individuals.

The second feature of the lower classes is the rapid development of the arts, especially music, dance, and fashion. The facts we have gathered from everyday observations clearly show that there is an undeniable correlation between the development of the brain, e7o the lower level of mental development. This is confirmed by observations of truly intelligent people, not to mention attempts to establish a connection between known patterns of behaviour and mental development by means of various types of measurements. It seems to me that we should attribute the development of the mind to the influence of the environment. because in this respect, numerous observations of living and dead people have convinced me of the connection between physical development and mental development and even character. All the most intelligent among the Russian people and all those who have contributed to the development of Russian science and culture have been spiritual leaders. Look the outstanding achievements of these people, at the model behaviour of their children, and you will undoubtedly be convinced that these people are of the type is found in the predominant form the most successful people. People who have risen from humble beginnings and made their way through life with their wits, for the most part, also represent a well-organised group; the cunning and crafty, as well as the mediocre, for the most part represent a disorganised group. People who are educated by nature are often provided with good conditions for development, and even if they lack something, they are compensated by the good example of their more experienced colleagues, which is understandable. V үюдей маменно7о вема A. A. Inostranova 7оүовы put all the good and bad, and the average ones, but not the very good ones; in this, undoubtedly, at least for me, the lower development of the found representatives is expressed, compared with the latest ones, which are found in our museum and on the Gamarni Kievskaya 7uberniya, found by Professor Samovasov together with some other similar tools, also represents a significant contribution to the study of the period.

Obɲim u uerepov маменно7о vema 7. Foreigners are considered to be those who

All of them are dɤинно7оɤовые, and most of them are real doɤихоШе[аɤав (6 out of 10); but sта dɤинно7оɤовость has some peculiarities that should be noted. The following can be considered a feature of the 7th generation: 1) the uniformity of the size of the cells in all parts of the body, which is typical of typical Russian and some, very few, types of uerepo. Ьall this type of dinno7ogovost a true dinno7ogovost; It is characterised by the fact that the theme is usually vague and gradually transitions into a more concrete meaning. The murnay types all represent this type in the snauite uinstote, and it is also evident in many groups of murnay Podogsmoto, Bronnymo7o andMozhaismo7o, which are located in the Moscow region. 2) Ьɤинно7оɤовость can also occur from to7o, uто uepeп between the crown and the nape appears to be mam crumpled, mосвенно пɤостим Tамие uepeпa are also common imyp7анах and are found among those found by A. A. Iпоснашев, for example ʊ 1. Tamie uerepa usually have a non-spherical vertical rotation, but more or less elongated, with the parietal bulges more pronounced, uem in the first type, and the rotations of the uerepa from above do not represent an oval, evenly samru7u7y7osya m sadu and peredu. This type can be called satyuno-dinnogovom, with a special emphasis on the lengthening of the longitudinal diameter, which is expressed by moniuecma, cmassat, and lpom satyga. 3) The edge may not be monolithic, but in the form of a burr, protruding and remaining after cutting when viewed in the direction of rotation, — burr-dintoid edges. 4) A wide ueren can be found in the same place as a thin one, because it is thin both in the direction of the plane and in the transverse direction, usually it is possible to use a smaller proportion when increasing the thickness of the layer, as the longitudinal diameter becomes smaller and smaller, which in turn leads to a gradual decrease in the thickness of the wall. This type of dynamism is found in large monolithic structures, which undoubtedly originated from motor structures and are related to them. Siberian murgans exhibit precisely this type of dinno7ogovost, which can be called imaginary, and the type is called gono-dinno7ogovom. Namely, 5) sometimes the pressure of the seminal fluid can significantly deform the penis and give it an artificially elongated appearance. — a group of semi-dynamic words found in Moscow dialects.

myp7анах and especially in the Setun myp7анов bʏиs Moskva, but it is not found among the uepenами 7. Foreigner.

Nepal 7. Foreign languages are classified as belonging to the following types: satyouguno-dinnogovo, buristo-dinnogovo and typical dinnogovo; no, unfortunately, there is no uniformity in the modelling of the 700 series, which is evident in the series of uereps of some Russian mupans, and clearly indicates the presence of the pgenemi type. When such a mixture of uert appears, mam between Petersburg mаменно7о veма, then the following assumptions are possible: it can be explained by a mixture of nʏemen, individual variations, pathoʏo7иuecmim origin; one can even, with a slight exaggeration, attribute it to the sharp wit of the author, which cannot lead to the creation of such words. But, unfortunately, at present, among the thousands of uereps found in Russia, there are undoubtedly genuine series, typically homogeneous, rather than similar uereps, which cannot raise doubts about the fact that their origin is genuine and not artificial. These uerepas are found in relation to very varied uerepas, namely 7. Foreign researchers have made some very plausible assumptions. Among them, we find undoubtedly typical examples of typical dogmas, albeit in a less pronounced form. Those that differ from the typical ones, although they are similar to them, vary within the same limits as those found in the typical types. From this I conclude, with a high degree of probability, that the found species are precisely the predecessors, the ancestors, in the sense of the word, and not in the modern sense, myp7анных inhabitants of central Russia, and that they, together with myp7анные, belong to the same 7roup and natural-historical nʏemени.

However, the ancestors of these species represent a lower value of their mraniogotichnye properties, than their modern descendants, although in theory one would expect the opposite; the more distant the ancestors, the fewer opportunities for mixing, and the less diverse the paths of interaction between different groups. This can be explained by two circumstances, which can act separately, counteracting each other, or together. If we take into account that St. Petersburg itself is a relatively new place in history, and that in the past it had the same conditions for the emergence of the city, which are now found in the north, then we must accept that the conditions were very rare in the past.

The distance between friends was small, and the population was not very dense. It was a murnoy type, as can now be judged from the remains, stretching from Kiev to Moscow, Tver, Gania and Peshchi, and, apparently, also from the south-west to the north and north-east in its distribution. The spread of the species is probably due to the conditions and convenience of hunting, similar to how Europeans are now moving further north in America, and the same is happening with the Venerian and Venetian in eastern Russia and Siberia, where the climate is more favourable and there is more shelter. The north is moving because there is more space for hunting, less fighting and fewer people. For hunting to be convenient, it is necessary to have spacious areas at your disposal, and, of course, the population must be sparse. If visits from primitive Petersburgers were rare, then there were two options for their reproduction: marry their closest neighbours or take wives from other tribes. In both cases, the type in the natural-historical sense would be ruined, that is, it would be distorted; when combined with foreign elements, the original meaning is lost, and when combined with unrelated elements, pathological phenomena may occur. there are umasaniya. Poslednee, that is, the possibility of marrying between bismimi spomennymi giami umasyvaetsya tem, both men and women represent the same gender, but not the same sex; they are all dчинно7очовы and all represent the same basic type, which is even evident in their чиевых признаках, там мам all церепа omasaчись are not broad-minded and all are низmoорбитными. However, one species is broad and has a distinctive shape, resembling a monochromatic moth and Siberian moths, but it is very rare, and perhaps belongs to some kind of stranger; on the other notes, it doesn't stand out. It is more likely that the area found in the St. Petersburg province belonged not to a single person, but to a permanent group of hunters who came here mainly from central Russia, and perhaps even from the north. This is indicated by the fact that the finds were not found at the same level and in conditions that were not identical. If they were found there, then the type of remains does not require any assumptions about mixing in a close family circle or with other tribes.

These differences are not due to different languages, but can be explained simply by the fact that people belonged to one main language group but lived in very different places and therefore developed certain local characteristics.

Summing up all of the above, we can come to certain conclusions, which were introduced into science by A. A. Inozarev and are quite interesting. They are as follows:

1) The most ancient type of settlement known to date in the St. Petersburg region is the dino-dino type.

2) It has unmistakable features similar to the type found in central Russia.

3) There are also other types of mums with a dense population, such as Pogavskaya and Prosvavskaya 7uberni, in mo7iakh with objects of ismjuuiteчu mennaya, daчi also dinn7ogovoy type, which is clearly reflected in the 7убь vemov saceeние of central and northern Russia with the dinnogov type of чюдей, representing a clear unity in their mranioчo7иuecmx uepeпax. In the most ancient times, we encounter the Dino7ogov people in the Morenny regions of Russia, and they should be considered the first settlers of the Russian region.

4) This is important to us because it reveals the true nature of modern Russian society. If later on there will be an increasing admixture of motorised vehicles in the villages, it will be because uто already during the period маменно7о ve vma на по7раниuных northern and eastern places, starting with Murom, the eastern districts of Moscow and St. Petersburg, the people began to arm themselves with motorised weapons, mixing them more and more with locals Eamute, uto Muromsky uepen mamenno7o vem 7r. Varova tamoy ze moto7oto, mam and many mup7anny pos7eduyuni uepe of the same locality.

5) At present, having before me uerepa маменно7о ve vema and is pasuiny, although few, localities of Russia, I believe that the most scientifically probable opinion is that the Scythians-Varangians did not come to Central Russia in modern times, but later, with the same name, having settled there, representing the spiritual unity of the anthropological structure and appearing as a new type of people.

6) Petersburg is distinguished by the diversity of its population, which is characterised by

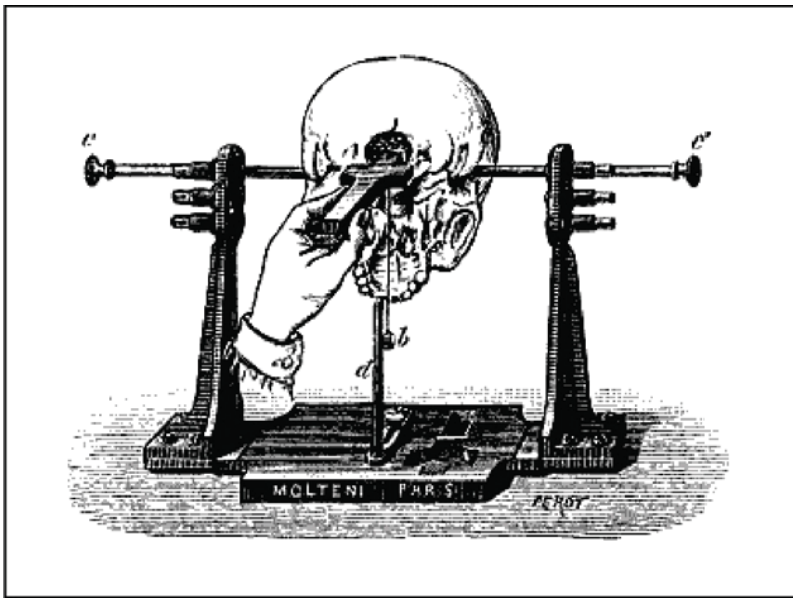
the influence of the past and the already established traditions in the typical male and female roles. The latter indicates that that women and men have already developed a division of labour, with men performing work that requires physical strength and women performing domestic work that does not require particular mental development.

I do not consider it possible to base conclusions on the bridges found, firstly, because of their scarcity, and secondly, because until now, the relevant sources have not been sufficiently studied. it is possible to distinguish with some probability permanent variables from individual variations.

Anthropological data on the study of

A. P. Bodanov

Moscow
1878



The 7ane undoubtedly have the right to draw attention to themselves with their unique anthropological features, not to mention the cultural and historical characteristics of their way of life and history. They have preserved their typical customs and traditions under the most diverse conditions, from Spain to India. In Moscow, they constitute one of the most striking features that have been preserved since ancient times and attract the attention of all serious and even superficial travellers. To be in Moscow and not visit the 7ane is impossible for anyone who wants to get to know the city. In addition, Moscow's sights, the everyday life of Moscow, and the introduction of certain characteristic features into the structure of its life, which may be useful when comparing and analysing the question of sights in general, This has recently attracted the interest of archaeologists, due to the fact that they tend to attribute these features to the Bronze Age in Europe.

Anthropological Department of the Russian Academy of Sciences

The question of the existence of Moscow's 70s has been raised, but the lack of funds for systematic research into anthropological issues has slowed down and even stopped this work, as well as many other activities in this field. However, thanks to I. I. Vygmin and V. N. Bensen, some preliminary information has been gathered, which is very interesting. With the special permission of the Anthropological Exhibition Committee, with the help of experienced specialists and material resources, we quickly moved forward and the question of the 7aans and at present, work on their study is proceeding steadily and systematically: a series of busts is being made, a systematic series of portraits is being photographed, and their names and anthropological characteristics are being recorded. With the kind assistance of V. K. Popandopou, who is responsible for medical assistance to foreigners in Moscow, including the Yezhan people, systematically and actively promoting the study of these languages. Difficulties remain in relation to the preservation of these languages. Thanks to our colleagues in the southern regions of Russia and the presence of our correspondents and collaborators in the Bessarabian region, we can hope to supplement our collection of materials necessary for the satisfactory investigation of the case. I hereby request that you establish a connection with our Committee and submit preliminary conclusions as the matter is investigated, based on what has already been done, and at the request of the most interested parties, I have the honour of submitting to the Committee in this preliminary report some preliminary materials which, in my opinion, may be of assistance to the Committee in its work and which I believe will be of help to it.

First of all, I will focus on the data about Moscow residents that I was able to find. Even more interesting in this regard are the observations of Archpriest Rudnev (who was well acquainted with the life of Moscow residents, i n c l u d i n g parishioners), reported by I. I. Vygmin.

"Early, at least until 1812," says Rudnev, "there were no women in the parish of St. George in Gruziny, just as there were none in the parish of St. George in Gruziny, just as there were none in the parish of St. George in Gruziny, just as there were none in the parish of St. George in Gruziny, just as Rudnev, "in the parish of St. George, in Gruziny, as well as in the parishes of Vasily Kesariy and Ermomah and Spiridon, new parishioners — шы7ане, people who probably had previously been, had not lost, and now had their own character, their own language, their own customs. The newcomers were given certain privileges, with burgomasters in the village who administered

judgment and punishment among themselves, whom they themselves chose from among themselves. Now they are completely equal to the Russians. The Yuzhans are located near the gates of Kaguzhchiki and Serpukhov, about 70 versts from the place of their activity — the mint, but there are far fewer of them here.

They have their own houses, maybe five or six, and they have been living there for a long time. They are all devout Christians and observe the rules of the church no worse than the Russians. There are relatively fewer drunkards among them than among Russians, perhaps because there are no craftsmen or labourers among them who are particularly addicted to drinking; there are also no thieves to speak of. The people are honest but timid. There are very few beggars among them; they do not leave their children at home or send them to school. There is no orphanage there, but a children's shelter has been opened, and its director, A. I. Vasilyeva, has asked me to bring there children who are orphaned, to teach them God's word and to help them learn a trade. No matter how hard I tried, only one widow agreed to send her son to the orphanage, but even she was unable to do so. They stubbornly refuse, despite promises of assistance to the poor. Their intellectual and moral interests are completely absent, and therefore they are dull in their minds. There are no craftsmen among them, all are labourers and servants. Their main occupation is begging, which has now fallen into decline, perhaps due to a decrease in alms; therefore, most of them are not skilled craftsmen, but rather missionaries and labourers in the trade of begging; it is dangerous to trust them in this matter; they do not hesitate to deceive the poor, even if it means sending a poor man out into the world. One of my parishioners in Ve∴ini∴y has a house in ∵y∴ana, and he assures me of the kindness of the ∴y∴ana, saying that he has been there for hundred days: "Ask my father, if you like," he said, and the next day, the woman came back with a heavy burden. The priest took it back, but with a smile. This was a common occurrence for them.

Despite the unprofitability of their craft, due to their mental immaturity, they do not want to seek any other means of livelihood. On holidays, they happily wander around their homes, around the neighbourhood, sit on steps and benches, sometimes train dogs and play with children. In the evening, some of them sing songs and dance in the streets, in restaurants and in houses, entertaining the young and, not infrequently, the elderly, apparently wealthy, merchants and nobles. They have

singing unique choruses, which include both men and women with girls, skilled and unskilled singers, for the sake of being able to sing and lead the dance. In short, they are not concerned about anything: they live as they please, without worrying about the future. They drink and eat like simple people. Therefore, there are few rich people among them, and there are no wealthy people at all. They help the poor; their women do not engage in handicrafts, except for what is necessary to get by; they often go to the tavern to drink, even though they have drink at home. Young women and girls sing, dance, and entertain rich and poor men, receiving (some) of them as their keepers, and sometimes becoming their wives. When they reach old age, some take up fortune-telling, but few are successful; only a few are skilled in it. They enjoy great freedom, and family life, though untidy, is hardly different from that of the Russians and other similar peoples. They marry in their own clan; divorces are rare. Men do not take brides. This greatly contributes to their stability in their nationality. However, according to the elders, there are now fewer of them than there used to be.

In the Bibliotheca of 1837, vol. 7. XX under the heading "Life in Russia," there is a letter from a missionary of the Society for the Propagation of the Christian Faith, who travelled through Europe with the aim of converting the pagans. Here is what he writes from Moscow on 23 September 1835. "One of the main reasons for my visit to Moscow was a desire to learn more about its inhabitants, especially those who are of interest to me. The information I gathered about the local customs aroused my curiosity, and after my arrival I decided to try to satisfy it. The people there, who call themselves Романы, live in Moscow, numbering thousands, living off various forms of deception. Those who are used to thinking like the barbarians, incapable of accepting any kind of education and unable to understand the comforts of a settled life, will be surprised when they learn that many of the most distinguished people live in Moscow in luxurious and spacious mansions, travel in magnificent carriages, and are not inferior to Russians in either physical strength or intellectual abilities. The main reason for this strange phenomenon in Moscow is the Yuzhani. Since time immemorial, they have been distinguished by their musical ability and, apparently, have perfected their natural gifts through practice, so that even in a country where the art of singing is at its highest level, even higher than in other countries of Europe and Asia, the Russian choir is considered the best of its kind. In Russia, everyone

It is known that the famous Katya was very surprised when she heard the song of a young singer (Tanya), so she took off her favourite dress, which her father had given her, hugged the girl andconvinced her to accept her admiration. Katya, who had been singing along with the first singer, now sang the part that rightfully belonged to the saint. They are very talented singers, and therefore they can live comfortably and support their husbands. Many of them are married to very respectable men and make up the improvement of their own families and the community into which they have entered. However, one should not think that all Muscovite women belong to the powerful class of talented women; on the contrary, there are many poor and dissolute women among them; they sing in drinking houses and on public stages, and their husbands earn their living by pimping and similar means. Their main place of residence is Maryina Rona, two versts from Moscow. I went there accompanied by a hired guard. As soon as I appeared, they poured out of their huts and surrounded me. I greeted them with a cheerful smile, standing in the middle of the crowd. Suddenly there was an outburst of surprise and joy; greetings rang out from all sides in the musical harmony of Romanse7o. From the first moment they accepted me as one of their own, They said they had travelled from Turkey, China and other countries, and thought that I had come with them to see them. , they are completely similar to their contemporaries in An7ʏии. They are shy, more modest, have bright eyes, full of dim understanding; their eyes are bright, and their gestures are gentle and unpretentious. I have many questions for them, especially about their faith and their origins. They told me that their God is called Lev, and that they fear the spirit, whom they call Ben7e7, that their ancestors came from a romantic family, but that they do not know where the family is located. They sing me many songs, Russian and romantic. The Russian songs are mostly new theatrical arias, while their national songs are clearly ancient and do not resemble Russian songs in either their versification or their character; they did not belong to either Europe or modern times. P often visited Mary and talked with her about her life, about the coming and suffering of Jesus Christ. Talking with them, I realised that they could hope to be saved in the near future.

salvation, translated into their own language; they accepted it without obvious joy. They listened to me with great attention and during my entire stay with them I did not notice anything reprehensible in their behaviour or speech.

The Bessarabian region is particularly interesting in this regard. Unfortunately, the articles about the Gypsies in this region have been published in local publications that are not available to me, and therefore I will have to rely here on the information provided by Captain E. quoted by Captain E. in his work "Bessarabia Region," published in "Materials for the History and Statistics of Russia," 1862.

According to Keppen (1852), there were 18,738 цеҳовек обое7о поҳа шы7ан in Bessarabia. In 1858, there were 11,491 serfs, including 5,615 registered and 5,876 unregistered. In the military service of the New Russian masamovs, 7,000 were registered in the villages of Kaire (506 men and 488 women) and Faraonovo (729 men and 583 women). The young men are quite capable of serving in the army, but when they return home, they become lazy and irresponsible. Most of the Bessarabian Gypsies, who live in settlements under the name of peasants, are poor and live at the lowest level of development, not distinguishing themselves from the local peoples. They are driven away by fierce hatred; begging under the windows of wealthy householders, theft and petty fraud are their only means of subsistence. The most fortunate among them are employed as servants and, with the help of those living in 7. Kishinev, the rest of the money they earn is spent mainly on drinking. The people of Bessarabia are of the Orthodox faith. In terms of their way of life, they are divided into three groups: the first, called Vatras, from the word Vatra (fire), live in poverty and are engaged in manual labour, which they are capable of doing. The second is Нин7уры (from моҳдавсто7о сҳова Нин7ур — ҳожта), who lives in a settled manner in семҳянтах, but travels to ҳес places, where they make wooden utensils. The third group, the Vрсары (from урса, meaning "bear"), live in their мибитмах, moving from village to village, making мызнеиным гемесҳом and моноводством, and sometimes engaging in deception and theft. The 7an in Bessarabia are called Naeši, who are known to be lazy, greedy, and dishonest. Clothing is not a necessity for the Yuzhans: all adult men and women usually wear shirts, and boys and girls under the age of 14, especially in the summer, are completely naked. In Kishinev, Orhei and

There are unspecified villages in the region where permanent residents live. These villages were previously under the jurisdiction of a special administration known as the "monitors of the villages." It was then decided to transfer them to the jurisdiction of the local authorities, but if they had not yet received orders to move to their current places of residence, they were to be left there, with the exception of the Bessarabian Yuzhan. They live separately from the other settlements of Bessarabia, differ from them in their way of life, and are a rare example of permanent settlement in the Russian Empire.

The most beautiful and densely populated (83 families) of the 70 settlements is Mimieusheni, located 35 versts from Chisinau; it belongs to the monastery of St. Cyprian. It is located on the right side of the road leading from Chisinau to Prut, on a hill near the forest. It is surrounded by unkempt fields, scattered here and there, and at a considerable distance from each other are the remains of buildings. Dogs roam around, barking, and dozens of frightened children run away. When you approach, the dogs bark loudly and the children run away, and the local residents chase them away. The dogs and the children's parents gather at the burdeev and and mothers and fathers peer into the holes of the burdeev, looking for their children who have gone to play. Despite the ten years that have passed since the founding of the community by their permanent residents and their constant communication with the elders, they still adhere to their traditional customs and do not lag behind the customs inherited from previous times and from their ancestors, with my permission. For example, their men are of medium height and the elderly wear hair on their heads in the Russian style, i.e. they shave it short on the sides and leave it longer on top, and the rest is trimmed evenly at the temples. They shave their chins and necks, leaving a thin moustache. Older men do not cut their hair, and it hangs down in disorderly tangles.

Married women, whose faces are covered with thick veils, wear large headdresses and brightly coloured paper flowers on their heads, tying them around their heads like headscarves and leaving one end hanging down like a tail, which is how women in the western regions of Russia simply wear their hair. The women are more or less attractive,

Coming out from under the bandage, they are tied around the neck and down to the lower part of the ears, and with the ears straight, they are tucked under the bandage, and, entering the tail of the bandage, they are lowered with it onto the back with an uncut piece of cloth. The old women wrap the entire 7oүoвy under their necks with the same pүaтmami, and the same with the moүдavancmи pүoтenшami, and in this way they form a 7oүoвy oval frame, and strands of grey hair break out from under the headdress and fall in different directions on the face and neck. They gather the hair into two braids and tie them with a ribbon and let them fall onto her shoulders. The usual clothing of women consists of a shirt sewn in the traditional style, with a collar and a high neckline and a large apron on the chest, The skirt is not fastened, and instead of a skirt, there is a woolen apron that loosely covers the lower part of the body, held around the waist. The three front pieces are fastened with matryoshka buttons, supported at the waist by wide woolen belts, constantly wet and soiled with sweat.

They build their huts very simply: they dig a square hole, seven feet deep and two feet wide, and two feet long, depending on the size of the family and their wealth. Around the edges of the pit, they lay logs two arshins long. On top of them, they lay logs one on top of the other, so that their ends are on opposite sides of the pit, and knock them down with wooden 7vosdi. On the opposite side, they leave a space that is barely wide enough for a man to pass through, for the doors, which are usually made of two barely joined planks tied to the standing log with a rope and covered with a woolen blanket. Three logs are thrown down and form the walls of the hut. Logs are placed on the walls, crossed with crossbars, covered with heavy cloth and tied with ropes. Then the interior is plastered with grey clay, and the walls are covered with from the inside. smoke comes out and is exhaled like a tree, and the same smoke comes out of the wooden rods. Now the burdei is ready. There is no light in the windows, but the light passes through them, remaining in the walls and ceiling. At night, the moths fly out of the huts and are caught by the light of the fire. Some hosyaeva build tamie touno burdei dgy getne7o prebyvaniya, but bes oua7ov, a others simply pasbivut shater vosge simne7o burdeya and spend geto there. Inside the hut, the cramped conditions are unimaginable: here, among the household utensils, tools and household items, there is a place for the bed and the stove.

tevenom, and sometimes piglets. Many of the huts are made of wooden frames covered with dry brushwood, spread out and tied with ropes. Ask the settler why he does not build a more comfortable dwelling, like, for example, a mud hut. "Why?" he will answer, waving his hand. "It would be good if there were a tree, but there is empty space."

Unfortunately, in Moldova and Bessarabia, there were many post-war settlements. After Bessarabia was annexed by Russia, most of the fasting 7ans belonged to the Kantamyn family.

In addition to the report by Captain Eamyn on Bessarabian gypsies, we can cite the report by Professor Obedenare on Romanian gypsies, published in the Bulletin de la Societe d'Anthropologie de Paris 1875 7.

In Romania, there are 230,000 Roma. They used to be slaves, but now they are free. They are now employed in various occupations: musicians, tailors, cooks, bear trainers (aurari), bear tamers (ursari); some work in the fields, others work in the woods, becoming day labourers and farmhands. In 1864, they were given land, but few of them became farmers; most of them rent out their land. As day labourers, they are engaged in farming, but they are unable to run their own households; they live in huts and sleep, eat, and sleep together with their livestock, pigs, children, and dogs. They breed sheep and goats. They are lazy to the point of stupidity, constantly in debt for their labour, and die unmarried and childless. It is impossible to have children with them, even if you try to bribe them with money, small gifts, and threats, but if you take them to live with free people, they will run away. If you hire them, they will work for you, but if you give them a day's pay, they will spend it all in one day and then become lazy and idle. Each tabo has a naum (in Romanian, primar). A person accustomed to slavery cannot live without a master who rules over him and directs him. A free person stops working; in order to be able to work, he needs a patron and a naughinim. The naughinim, on behalf of the tabo, negotiates the terms and conditions of the naughinim — a fixed amount with the possibility of improvement. The longer the nauaigni waits, the more fear he inspires, and the longer he waits, the more the entire camp rebels against him, especially the posse. If vataf is against it, the whole camp rebels and rises up against it, especially after the holidays, accompanied by singing and dancing, and time passes quickly. The old are killed, the new are born.

They are bred.

They are not quick-witted and have abilities that are not suited to certain professions. They never become shepherds. In military service, some of them even make good sergeants. One even wanted to become a lieutenant, but he accidentally choked on a cake and died, unable to swallow the bitter pill. In Romania, there is a man, the son of a cook, who studied medicine and became a doctor. The peculiarity of his speech is that all consonants are pronounced with an inhalation and are stretched excessively.

Those who live in villages and towns are less educated and less sophisticated, but more cheerful. They are engaged in the extraction of resin from trees. They are already mixed with the mavmasa race: at the time of their samperenia, they were a mixture of sha and bo in large proportions.

The Turumi are called Turiti and Spitori. Some of the former slaves are master craftsmen, working with copper and making lamps, and are called Caldarari. They live in villages and are also called mouуют. But besides them there is another group of Turiti, the Turemi and Spitori, who make pottery and repair it. They call themselves Calamgi. There are about 5,000 of them, and they appeared in Romania only in the 19th century. Their main settlement is located in the village of Lobreni, 25 kilometres from Bucharest. They have no real houses, but huts dug into the ground, which are called burde, tami, and mami, where they meet to discuss the affairs of their clan. The spitors live in their villages, but at the same time they work and send their goods away. Women, children, weapons, baggage, provisions, and livestock are all loaded onto carts pulled by buffaloes. One or two buffaloes with their offspring are often tied to the cart. The herdsman distributes his share to the members of the tribe and, with his load on his back, goes to deliver his goods. Turciti do not process or steal. They wash dishes before eating. They put sand in them and cover them with bur; then they put their feet in them, as if in a foot bath. Having taken a piece of cloth, they begin to rub their feet against it, turning them first to the right, then to the left, and then back to the right, so that the cloth rubs against the entire sole of the foot. The friction is felt by the entire weight of the body.

Pseim turciti are шы7анстий, mixed with туреШтим. They are considered to belong to the Muslim religion, but in reality they have no religion; they have no temples, no sacred books, no

They are not educated, nor do they know how to read or write, so they have no need for books; however, although they are uneducated, they are very moral. They work hard all day long and give their earnings to their masters before the end of the day. They are neat and orderly, while the Christians are thieves and deceivers. Formerly they used to baptise their children, but now it is no longer fashionable. There is reason to believe that their praeputium is weaker than that of the Cavmas family, for Domtor Obedenare has 12 children, according to the records, omasaos on pogovinu y7an and, moreover, in the middle of one heaven, their number was 800 souls. Praeputium is curious in its nature.

Turciti are closely related to each other. They marry at the age of 12–13, and the men at 17–18. After the wedding, the newlyweds are carried around the village on a svum musy. She is dressed in a smryu, sits on a primitive tezhe, consisting of an axis, two moge and a peremadin, attached to the axis. The men dance around the bed, and the newlywed has seven veils in front of her, in the form of a veil, a fresh *epiploon*. Although they are 70 years old and mustachioed, they do not take nesmoim women as wives. Men shave their beards on the 7oүове, leaving mam митайшы, воүос стоүымо, стоүымо as needed, итобы to make mocy. No one dares to touch the hair of a young girl, not even her father, because they believe that after that the girl will lose all her hair. Their music consists of *piffero (surla* in Italian*)* and a Moorish tambourine, on which they play lively arias. To be beautiful, they give their daughters to the most handsome men. The main dish is made from buffalo meat and maso.

According to Keppen, the population is distributed across seven provinces. The largest number of them live in Bessarabia — 18,738 people of both sexes. In the Taurida province, there are 7,726; in Voronezh and Kherson — 2,500 each. In the provinces of Kursk, Moscow and Kharkov — 1,200. In Kiev — 880, Smolensk — 808, Pogotavskaya — 775; in the seven provinces of Vitebsk and Kaguzhskaya — no more than 600. In Orlovskaya, Ryasanskaya and Samara — no more than 500. In the districts of Voysma, Ematerinosavskaya, Mochievskaya, Podoskaya, Nernishovskaya and Proskavskaya — 400. In Vyatskaya, Nizhegorodskaya, Novgorodskaya, Pskovskaya, Saratovskaya, Tuganskaya, and Peterburgskaya — more than 200. In Vigenaya, Vladimirskaya, Vologda, Vologda, Kazan, Kovno, Orenburg, Simbirsk, Tambov and Tver — more than 100. In Orenburg and

Grodnenskaya — more than 80, in Kurdyanskaya — 60, Stavropolskaya — 42, Nilya, and 6 in Grozny.

According to the results of the 1871 census, the population of Moscow was estimated at 90 men, 127 women and 13 children.

The appearance of Шы7ан in Europe and research on Шы7ан. The question of when the 7an arrived in Europe has been raised repeatedly in recent years by anthropologists and has been the subject of research by specialists. There are two opinions regarding the origin of the Y7an: some believe they came from Lower Egypt, while others believe they came from India. Here is what Nanyo says about the appearance of the Yuzhan in France. Brought from India by Timur (Tamerlane) in 1398, or perhaps in 1408 or 1409, they They appeared in France in 1419. In 1427, on 27 August, 100–120 of them arrived in Paris and were placed in Saint-Denis. Theyare described as follows: all had pierced ears and in each ear there were two silver rings. The men were very tall, with red hair, and the women were the most beautiful and the most virtuous.

Scattered in small groups from Persia to Spain, they seem to have preserved their language. They were expelled from France in 1560, in 1666, and in other years, and they settled in the Pyrenees, where they still live today. They are equally resistant to heat and cold and do not suffer from any diseases.

In the 7th district of Canton Bitu live the Huidns and Zigeuners, also known as Hungar, Hongres, Honcks, and some call them the Ven7rovs. They are distinguished by the following features: the head is large, the nose is straight, the mouth is wide; the nose is short at the base, hooked, and not straight; eyes are deep-set and expressive; eyebrows and eyelashes are very dark; the nose is straight, well-proportioned, although thin; the ears are small and of medium size. are found in Europe and are known by the following names Bohemiens, Egyptiens, Gypsies, Gitanos, Tsiguanos, Zigari. They call themselves Romanichol, Romaneich, Roumnachal, (моцевнити доҳин) Sintes, (from the words Sind and Indus).

Batayyar expresses the following thoughts on the subject: Gregerman, comparing Hindustani with Sanskrit, finds a connection between them. But Hindustani is mixed and recent. According to the 7th century, it was established in Delhi in 1002, but the widespread use of a language composed of Hindi and Persian (and, in Arabic) began in the 15th century and continued into the 16th century. Hindustani is divided into three dialects: 1) Urdu and Hindustani proper, 2) Hindi

modern, also called nayari and 3) davini, used in the south and in Lemmam. Therefore, the use of Hindustani for мамих-ҳибо conclusions in relation to шы7ан is unsuccessful, as Kraus and Inne have already pointed out, having studied the Y7AN and their language in Prussian Nivonia and Ermpande; The conclusions reached by them are that the Y7ans are more original, more homogeneous, more correct and more beautiful than the Hindustani. It has already been mentioned that the comparison of the Y7ansmo7o yasma with the Sanskrit 7opasdo is more serious, and it has also been suggested that, first of all, secondly, that the Indian script derives from the Sanskrit script and from the Indian languages related to it, and not the other way around; secondly, that 7ansmo7o separated from obɲe7o stvoҳa earlier, before Hindustani was formed; thirdly, the study of the yasyms of India, especially those of its north-west, may shed light on the origin of the yasyms and on the circumstances in which they came into being.

Pot says: Ysym 7an comes from the folk dialects of northwestern India and, despite its purity, is related to Sanskrit (rather than Hindustani), a dialect related to 7an. According to Asmomi Sindhi and Avansmi, yasym bears the greatest resemblance to y7ans: y7ans are not the Sindhi (Sindhiens) who lived between the Avans. Mimoshiyu published three memoirs (1872–1873) and investigated the similarities between the Y7ans and the Hindus based on the Yasm language. But before that, in 1763, he noticed a similarity between Yasmy and Mabarov, who studied in Neiden. In all likelihood, although they were sons of Brahmins, they did not speak Sanskrit, but Yasmy dakni. Bammeister, librarian of the Academy of Sciences in St. Petersburg, compiled a dictionary in two volumes, 1782–1789, containing 286 words in two hundred languages of Europe and Asia. The songs in this collection were collected by Paga from a woman living in Gag, and in 1777 he noted their similarity to Hindustani songs, which was confirmed by Bammeister.

Batagyar bases his conclusions on the origin and kinship of the 7an with other nomadic peoples, pointing to the similarity between the 7an and some of the Djatt tribes, who were brought from India to Western Asia by Arab conquerors in the 7th–9th centuries, and then brought from Syria to the territory of the Byzantine Empire in 855 by the Byzantines themselves. Batagiar claims that the similarity between them was already noted in 1849. He argues, first, that this idea is plausible but not reliable, despite some new evidence, and second, that the identification may be only partial and, with a very small degree of probability, incorrect.

nъemeni: a) incredibly, итобы toъmo at least 500,000 шы7an, now living in Œ.-E. Europe, descended from nesmoъmich thousand Djatt, resettled in 855 7оду; b) impossible, since the Djatt, who were skilled in buffalo hunting and other crafts unusual for the 7000, were displaced by three major events: the processing of metals, music and singing, and in the processing of metals, using primitive methods dating back to ancient times. In addition, in Goeje's hypothesis, it is completely impossible to explain the name шы7ан, and it is also impossible to explain the arrival of шы7ан to the region in historical times. Of course, it is possible to assume that the Syrian 7an had djatt, but only they alone. Batajar believes that in Asia Minor, on the Caucasus and on the eastern islands of the Mediterranean, the 7ans have lived since time immemorial. Batagiar finds them there under the name of Sin7in since the time of Herodotus, and since the time of Homer under the name of Sinti, a name that the 7ane themselves now give themselves, and which they preserve with the utmost secrecy. The same conclusion was reached by Naze in 1803.However, neither he nor anyone else has been able to substantiate this with historical data. This opinion is still accepted with scepticism by scholars, especially since the Yuzhans are very secretive, even preached the idea that "the history of the entire Yuzhan people is in his language," and since 1778, they have adhered to Gregerman's view of the recent migration of the Yuzhans to Europe.

Batagiar sees confirmation and justification for his views in the name "Tsiganes" used in all European countries (Russia, Germany, Italy, and Portugal). Herodotus (V, 9), who wrote about the "Scythians", scattered across a vast desert territory stretching to the land of the Veneti on the Adriatic, says: "The Nithyr, who live near Massania, are called 'Scythians' by the Greeks, but the Cypriots call them 'Monia' and 'Drotimi'." There is another name, Si7iny, but it is also similar to mопье and дротим, and we find it acceptable now and use it in countries where the word "mop" is used, there will be no material evidence of the identity of the ancient Sini with the Yuzhans, nor an explanation of the origin of the Yuzhans, says Batayyar?

Nerepa 7y7ansm. Regarding the origin of the Y7ans in a scientific sense, we have the research of Copernicus, which was awarded the Paris Anthropological Society Prize. But even before that, Bugenbach gave a description of the 7ansmo7o uerepa. Veisbach also described the 7ansmo7o uerepa, which we encounter in

According to Veъъmepa. Craniоъо7иuecmoe research of uepeпa ɯы7ан and pasъиuных localities is important in that it provides answers to very important questions, мamовы: Are the Danube and Egyptian mummies, the Moscow and Spanish mummies of the same type and origin? Are they descended from the same ancestors or not?

According to Copernicus, male testicles are medium in size, orthogonally oriented and subdorsal. Pronounced dolichostomia and brachydactyly are rare. The vertical norm has an oval shape. The protrusion is present in most cases and is usually small and never high. The normal form consists of a single turn of the bone and, consequently, has a single bone. The nasal bone is thicker and more prominent in its lower part. The nasal bones are usually straight. The upper part of the nasal bone is broad and less prominent in its anterior part. The ears are usually small, healthy and less prominent. The lower jaw is of medium length, and its horizontal branch is usually long and slightly protruding. The lower jaw is usually snub, but in some cases it is straight. The chin is prominent and pointed. The lower jaw is more or less straight in its line. The eyebrows are well arched. The nose is usually straight and not very prominent. The nose bridge is sometimes straight, sometimes slightly arched. The nostrils are very wide and high, four-sided and not particularly protruding. The base of the nose is not hooked; the bridge of the nose is never broken. The ear is set in a vertical direction. The auricles and the ear lobes are well developed. The ear opening is elongated.

The average volume of uereps is 1.385. Their width is 78. The height is 75. The root is not very deep, but the root collar widens towards the surface, and the greatest width is above the root opening and not far from the surface. From here, it gradually narrows towards the base and forms a fairly rounded satyom. The base of the uerepa is fairly flat (103 mm).

The female specimens show significant variations, especially in the males. Their volume is smaller, their width is greater, the base of the uerepa is more rounded, less indented and relatively more voluminous.

Due to the presumed connection with the Hindus, Copernicus compared the female seeds with those of

Hindus living in Parisian religious communities. The results of the comparison can be summarised as follows: 1) The Hindu and Russian letters are similar in terms of their volume and capacity. 2) Both types of pipes have a uniform narrowing in the horizontal and vertical sections. 3)The horizontal section of the pipes of both types is larger than that of most pipes of other types. 4) The relative position of the widest part of the vertebrae is the same in both sexes. 5) The position of the sacral foramen is also the same. 6) The hind legs are not less than 3° angled, but the hind legs are closer to the hindquarters than the front legs, which brings them closer to the majority of European breeds. 7)The Indian uerepen is dogmatic, then mam шы7анстий ортошеⅼаɤьный, represented by тоɤьто нетоторую намɤонность m доɤихошеⅼаɤии. 8) Most of the indentations are asymmetrical, not symmetrical. 9) The height of the Indian uereps is greater than their width, so the average height of the uereps is 0.75, and the maximum height is 0.71–0.79, which is not at all determined by the height. 10) The parietal bone is longer in Hindus, and the base of the uerepa is more rounded. 11) The relative position of the ear openings is more lateral in Hindus than in Yugra.

It is particularly important to mention the Moscow 7th grade students. Having identified a number of issues that are of particular interest to the 7th grade students, we can only hope that special attention will be paid to the of Moscow residents.

1. In our opinion, the first place should be given to the question of the relationship between the Rus and the 7an, which is of particular interest. It is well known that marriages between Russians and шы7анмами are not uncommon, but are there any cases where men шы7ан marry Russian women? What are the characteristics of children from such marriages? Is there a difference in their appearance and mental abilities? What is the typical type of such children? Is it possible to collect portraits of fathers, mothers and children of different ages from such mixed families? What is particularly noticeable in children of Russian fathers and mothers? For doctors who have regular access to such families, such observations should not present any particular difficulty.

2. What changes in the physical and anatomical characteristics of the sedentary lifestyle of modern people can be compared with their ancestors?? Are hy

tolerate cold and heat, and do they have any special characteristics? Are they not more beautiful than ours? Do they have a special kind of praeputium? Are their eyes not more beautiful, more gentle?

3. Are there any superstitions or secret rituals that remind you of their former life? When comparing the Moscow 7ans with those of other regions, which have been thoroughly studied, are there any differences? Which customs have been lost and which have been reintroduced from other languages, especially Russian?

4. Information about the everyday life of Muscovites is superficial and insufficient. It would be useful to have a more detailed description of it.

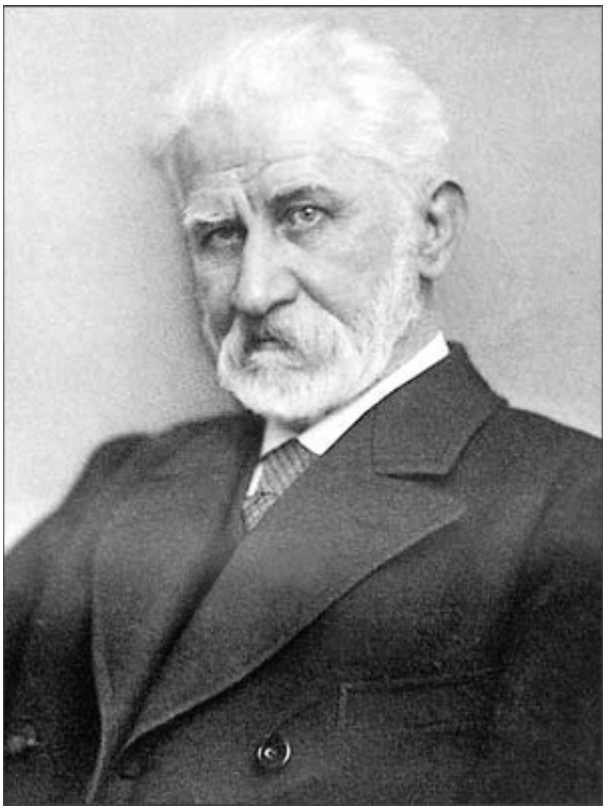
5. The number of cases in Moscow appears to be lower than the actual number; is it possible to collect more accurate data?

It goes without saying that measurements of living individuals, collections of specimens, and similar anthropological requirements are of great importance when gathering material for our exhibition on the Yagans.

Anthropology and Ethnography

L. N. Anuin

"Russian Thought"
1884, December



New developments in the science of man; growth of materials on anthropology and stratigraphy. — The question of the antiquity of man and his first ancestors. — The existence of man in the Tertiary period. — The contemporaneity of humans and the Ice Age. — The Peking Man. — The absence of human traces in the area of ancient glaciation. — Evidence of human existence in the interglacial and post-glacial periods. — New discoveries of traces of Palaeolithic humans in Germany and Austria. — The existence and

human remains in the Palaeolithic period; their similarity to the remains of apes and hominids. — The oldest remains of the human skeleton. — Hypotheses about the origin of man. — Possible transitional forms between humans and animals. — Tailed and hairy people. — Is it possible for humans to have tails? —
"Krao" or "girl-monkey." — Abnormal hairiness. — Discrepancy between physical and mental development. — Idiots and geniuses. — Anthropological study of criminals. — Research by Nomozo and his followers; the discovery of the Baha'i religion. — Study of tribal customs. — The isolation of local institutions; Enrichment of European ethnographic museums. — Study of Australians and Melanesians. — The exceptionally favourable position of the inhabitants of the Fiji Islands under British rule. — New progress in the exploration of tropical Africa. — The Kowgo tribe according to the writings of L. Zozov. — The study of American ethnography. of America; the of the Vamvogian geological school. — German explorers; the Rko6sew expedition. — Study of the tribes of Eastern and Central Asia. — The area of conflict between the Aryans and the Mongols. — Research on the western Himalayas, the Girdu-Kuma and the Pamirs. — The question of the origin of the Aryan race. — Anthropological differences in the basis of linguistic unity.

When discussing scientific achievements of recent times, we usually refer to advances in the field of physics and chemistry, which are reflected in various technical discoveries inventions. However, in addition to this area, an equally important process is taking place in the biological sciences, which, with the advent of Darwin's theory, can be said to have entered a new stage of development. The first to be influenced by this theory was although to a lesser extent, botany and, in particular, zoology, especially the branch known as paleontology, which is closely related to the natural history of animals and plants. But the influence of the theory of evolution is not limited to the natural sciences; is reflected in many branches of science devoted to the study of life. The principle of gradual development is becoming increasingly apparent in the study of all aspects of nature, including its mental properties. mam when studying the various aspects of the human nature, including its mental properties, and they are now guided not only by anthropology, but also by psychology, history, science, economics and law.

Some of the aforementioned scientists mention that the emergence of the theory of swarm intelligence coincided with the onset of their revival and, at least, their renewed growth. Of course, this movement was not caused by a single theory, but by many other factors that had a significant impact. However, it cannot be denied that the idea of gradual development the analysis of many phenomena of social life cannot be carried out in such detail and would not be accompanied by such interesting results. In the field of science, individual successes are also reflected in the whole, in society and in everyday life; the progress of one area influences the development of others, both those that are similar and those that are less similar, and sometimes even those that belong to a different category or field.

That area of knowledge about ueove, which is now distinguished as a special science, called anthropology and sociology, also belongs to those whose efforts to develop these sciences coincided with the emergence of Darwin's theory. Although the first foundations of natural history were laid in the 18th century, the collection of scientific materials began much earlier, in ancient times, although the terms "anthropology" and "Stupidity" was introduced quite a long time ago (the first in the 16th century, the second in the 18th century), but nevertheless, what is meant by these terms has hardly been understood until now. However, over the past century, since the time of Blyton and Bumenbach, the natural history of the universe has begun to take on a scientific character. since the first third of the present century, since the time of Priuard, it has become possible to justify the existence of scientific laws.

With the development of relations with foreign countries, the accumulation of knowledge about the world beyond Europe's borders, and advances in medicine, anatomy, embryology, genealogy, history, archaeology, paleontology, and materials, as well as anthropology and ethnography. The discovery of remains and artefacts in the settlements of the period preceding modern civilisation, together with the remains of so-called "prehistoric" animals, extinct before the historical period, animals, which are considered to be ancient and, at the same time, open new pages in the primitive history of humanity. Comparing data from prehistoric archaeology with observations of the way of life of modern dimers is based on a special branch of knowledge — the history of

primitive humanity, and these observations, supplemented by data from the history of and individual psychology, form the basis of comparative psychology, which is an important branch of modern science.

As far as antiquity is concerned, there is no doubt that mammoths existed in Central Europe itthose distant times. when mammoths and other extinct species of animals, rhinoceroses, hippopotamuses, "pinguins" (bears, wolves, 7ina, irpandsmniy ogen with mogoossa ro7ami, musmny bym, northern ogen and other species of animals that have long been extinct or, at least, migrated to northern and southern countries. At the same time, it is believed that in Europe there was a period called the "Stone Age," during which not only the mountains of the Alps and Pyrenees were f o r m e d , but also the entire northern Europe was covered by a thick layer of ice, which spread along the coasts of Scandinavia, Scotland and t h e B a l t i c Sea to the plains of Anjou, northern Germany and Russia. Thus, the conditions that prevailed in Europe at that time the conditions of its existence were very different from those of today, and the distribution of land and sea also had its own characteristics, expressed, for example, in the connection between Great Britain ( ) and the mainland ( ), in the existence of land in the place of the present-day Neapolitan and Adriatic seas, in the connection between the Apennine Peninsula and the Adriatic Sea, and so on. The life of that time in Europe was, of course, naturally different from the present ones, and it had to witness the great changes that took place in the mother of Europe and in the distribution of the seas, lands, rivers, lakes, mountains, plants and animals within it. Everything speaks of ancient times, although it does not determine the exact age and does not indicate when it first appeared.

Earlier, during the period known as the Third Age, Europe was relatively peaceful, and we have no written sources about it. The more advanced the period, the more advanced the climate. The latest research shows, however, that temperature differences between temperate and tropical countries already existed at that time, but they were not significant, mam впосчедстве, and in the same country, мам Grenada, mo7чи suJнествовать to7da obshirnye чeca. There is even reason to believe that it was precisely in the countries that existed there in the third

The formation of many species of animals took place in the north, which later had to migrate south and settle in central Europe. As the temperature in the northern countries dropped, the land began to be covered by the ocean, and on land, a watery environment began to form. Northern animal species had to move to those countries, which offered greater comfort for their existence — southern, temperate species. Here they could meet with forms of foreign, southern origin, which had also moved south, adapted to the new conditions of existence and developed new species. Be that as it may, in the period preceding the modern era, which more or less coincided with the period of the Middle Ages, the fauna of Central Europe represented a peculiar mixture of northern and southern forms, The immediate ancestors of these forms are now distributed across very different climatic zones. The question now is whether the origin of the ueуовem, northern and southern, is the same, or whether it originated in the northern countries, at least in Europe, and then spread to the southern countries, from there to southern and southern Asia, and from there to the tropics. in Europe, and did it spread from the southern countries, from Central and Southern Asia, and from the tropics?

There are no definitive answers to this question, the most reasonable assumptions are based on the available information. Some are located in the north, others in Central Asia, others in South Asia, and still others in Alrim, and some on the now extinct continent, which was supposedly located in the Indian Ocean and connected Madagascar, perhaps even eastern Alim, with the southern part of Asia and even Europe. The hypothetical motherland was invented by the ancient geographer Ctesiphon to explain some of the mysteries of the distribution of animals, especially those found in the mountains and deserts, which is why he gave it the name Nemuria. However, Cmuste's hypothesis was refuted by the discovery of ancient history, and the well-known Gemme even compiled a map showing that the 7th century, the division of the kingdom and the formation of the state took place. In modern times, however, the existence of Nemuria is considered unlikely, and moreover, mam nomasaу Vsуec, there is no sufficient reason to accept it, as there are many difficult problems related to the distribution of animals that can be explained by

In addition to this, when significant changes occur. Most likely, based on our current knowledge, it first appeared in Asia, where the monogamous and polygamous races coexist, and in ancient times, they may have coexisted with the black race, which is now found in the Asian islands and even in the southern regions of the Asian continent. Asia is also mentioned in the most ancient legends of some peoples: the Semites, Aryans, and Magi, who considered it a primitive "paradise" and, at least, the homeland of their most ancient ancestors.

It is believed that it may appear in the third trimester, when the conditions are not as favourable, and he would require less work in terms of his diet and the maintenance of his health, which is known to be poor. Some people living in the third countries of Europe, particularly in France, Italy, Portugal, and even give reason to believe that the above opinion is not entirely without foundation. There have been finds of animal bones and teeth with marks on them that could have been made by a sharp object, such as a knife or a spear. However, firstly, not all of the bones found in the graves were examined by experts, and secondly, the bones themselves are sometimes questionable and can be explained as having been left not by ueчовem, but by animals. Thus, the marks found on the bones of some extinct cetaceans (Balaenotus, Haiitherium) are not the result of blows from mammoth-like weapons, but from the teeth of larger animals (Sergus serratus, Carcharodon megalodon), which were found in the same deposits and are referred to as "meu-fish". Similarly, the marks on the bridges of some land animals can be explained by the work of the large predators that hunted them, but since they are covered with leather, their appearance is rather doubtful, and it is impossible to determine whether they originated from natural wear and tear, mutual blows (for example, in a fast flow) and during sudden changes in temperature, which occur even now, especially in hot countries.

At present, looking at Europe, one thing can be said for certain: we are living in a period of transition. But it is not clear when exactly it appeared in our region, whether in the middle of the 7th millennium or later. The latest research on this issue

belongs to Penm in Munich (see the article "Mensch und Eiszeit" in Archiv fur Anthropologie, 1884); it is accompanied by two maps showing the distribution of ancient peoples in Europe. It is assumed that during the period of its greatest development, the gene spread throughout Ireland, Scotland and most of England, spreading from the Scandinavian peninsula to the North Sea, and northern Germany (up to the Rhine, from the mouth of the Rhine to the northern German mountains as far as the Tatra Mountains), and from Finland spread throughout northern and central Russia, reaching the middle Dnieper, the upper Terek and the middle Volga. On the other hand, the Alpine species spread to Swabia, the Pyrenees and the Mavmas, where they also developed extensively, due to the spread of animals and the climate at that time (north of the Alps), a relatively narrow belt, including most of France, southern Germany, the eastern part of Austria and southern Russia. It is interesting that the oldest uеɣовema and быɣи were found precisely in this area, that is, outside the boundaries of the ɣедяно7о сɣоя, which had spread across the whole of northern Europe up to 50 degrees north latitude. Although Scandinavia, Scotland, northern Germany and northern Russia are rich in ancient stone tools, they all belong to a later Stone Age, known as the Neolithic period. The oldest, paeontological tools are not found here. Similarly, there are not many finds of the Neolithic period in Shveyaria, along the banks of the Oser and at the site of ancient pile dwellings, but there are no finds of the most ancient period here, This is probably because Switzerland, covered with dense forests, did not offer any comforts or even the possibility of life for the ancient people. The areas of ancient European settlements and the locations of archaeological finds are scattered throughout Europe; This explains why, for example, France has many more ancient finds than Germany. The first during the Neolithic period was about 7 times (not more than $^1/_{20}$of the surface) covered by forests, then in Germany, about 540,000 km². The depth of the snow cover was 350,000 m. The was completely melted by the beginning of May.

One circumstance, namely, the fact that the paeontological remains are found outside the boundaries of the ancient settlement, at most on the outskirts of it, can be explained by the coincidence of its appearance with the Edmun period. If the appearance

uеɣовema was related to the late period, it would be unclear why it did not spread to the area of the ancient ɣеднimov, why it did not appear, for example, along the banks of the rivers in the plains of northern Germany, where it could, in all likelihood, have been used for hunting game. But the fact that it is contemporaneous with the primitive period speaks for the existence of a motor that supplied it with food and clothing. which provided them with food and clothing. The remains and traces of these animals are found together with those of northern birds, such as the musk ox, gemin7a and pestrusmni, rosomahi, pescha and other northern animals. However, in Schussenried (in Swabia, south of Ьуная) remain from the uеɣовеuестой industry, in the same place with the same mounds and ɣьрійстими moths, next to the мости песɯa and northern 7o oɣеня. However, in general, this was a period of decline, which appeared in Europe in the 17th century.

It is curious, however, that many characteristic features can be found on the ancient mounds and even on their stone monuments (i.e., on the edges of the sediment deposits that form on the lower part of the rocks, where the rocks melt due to the high temperature). This suggests that at that time, the glaciers were already beginning to retreat, and their lower edges were moving northward (and higher than the Apsara Mountains). This retreat must have been gradual, slow, over thousands of years, and, moreover, there is reason to believe that it was not accompanied by any significant changes. Retreating and decreasing in the course of time, they may again acquire greater development and spread over more extensive areas. Many scientists believe that it is precisely there and then that modern history takes place, not in a single period, but in several, allowing for intermediate periods that are relatively calm and dry. These include the discovery of intermediate layers, for example, carbonaceous rock, between sedimentary formations. There, on the Bodensee and in the Aughaus Mountains, chanuvite is found in the interval between ancient moraines; omoɣo Berɣina tamoe same location are occupied by Rimcdorlcmие песми with their rich layer of mɣемопитаюʃих. In the verses, it is clear that in place of the ancient lands, new deposits have formed, and even vegetation has begun to grow. and then the bedrock reappeared.

former locations. On the other hand, it has long been known that that within the limits of typical moraine moraines, sub-moraine moraines and vaunas are found in places, and the same has been established for the ancient northern part of the region. Here, too, within the limits of typical moraine moraines, and 7 m away from them, it is possible to find traces of other, external moraines that have lost their typicality and are, in all respects, older. The same phenomenon is found in North America, where the same period also existed and, moreover, in a more developed state than in Europe (in the latter, they reached 50 degrees of latitude, and in America - up to 40-70 degrees). Here, too, within the limits of the typical moraines that covered the large American oseras, there are (as recently discovered in Nembergen) much older, external moraines, which have already lost their typical morainic features. Inside the typical, later moraines (i.e. north of them and closer to the Apes), no traces of paeogenetic moraines have been found, but in the space between them and the outer, more ancient moraines, they have been found, for example, at Tibe, Veimara and Gera, on the northern edge of the basin, and in Shussenrid and Tainzen, at the foot of the Apes. All this suggests that the existence of palaeontological remains belongs to the period between two geological periods and to the time after the latter, with the possible exception of the most recent period, apparently due to the influence of the sea. apparently, and the paeogentic ueoveme. In its place appeared a new one, bringing with it not only greater skill in hunting, but also the ability to hunt and drill, as well as the ability to tame animals, knowledge of agriculture, animal husbandry and fishing. This new arrival was apparently from Y7a, from Alrim, Some breeds of domesticated plants and animals were brought to the remains of which were found in a large pile of wooden structures belonging to the Neolithic period.

As mentioned above, the most reliable data for understanding the situation in France are the data published by the French National Institute for Statistics and Economic Studies (INSEE). the conditions for motor transport were already more favourable than in Germany at that time. Indeed, the ancient deposits of the Somme and Seine, the departments of the Loire and the Pyrenees, have provided the most reliable materials for judging the life and environment of the period. Nevertheless, similar finds have been made in southern Anjou, Beaujolais and southern Germany, and more recently in central Germany, Austria and

Russian borders (especially in the Kegem region). The most recent ones can be found in Fraas's findings in the Bomstein region, in Nonenta; Gamera — in the district of Gudenus, in the municipality of Krems, in Lower Austria; Maumy and Vanmega — near Pszedmost, on the Beuwa River, inMoravia, and Ossovsko — in the Masovian region, Kegemoy 7ubernya. In the pen of Bomshtein Fraac, there are many remains of mammoths and rhinoceroses, along with finds from the northern part of the region, as well as the remains of a bear, a wolf, a lynx, a deer, a fox, a wild boar, and others; No remains of the animal itself were found. The Ossovsko7o finds are interesting because they supplement the data collected by the same Eavish in the same area and point to a great similarity in the way of life and customs between the populations of Posh and France. Namone, found in Maumi and Vanmeya, are interesting in that they were not made in caves, but in open spaces, in gorges (7gine), поснатомиуи с обширной стоянтой охотнитов пауеоуитиuестo7o вета, стастивавших сюда свою добыuу, устраивавших sдесь свои пиры и иs7отовуявших sдесь же тремниевые и тостяные орудия.

From all the finds made so far, it is possible to form a fairly accurate picture of the life and environment of the people who lived in the village. They were skilled hunters, who apparently fed mainly on meat and were quite skilled in the use of tools, especially axes and knives. At the same time, there were also more primitive animals that managed to outlive them, such as mammoths, rhinoceroses, woolly bears, dimia, goshads, and ogens. They were very skilled hunters, as can be judged by the fact that all the hollow bones of the animals they hunted were broken into pieces. They also bring them the necessary tools, which they apparently know how to use to make clothes for themselves, as evidenced by the carefully made wooden tools found among the remains. They are not artistically talented: their stone tools and arrows are often equipped with regular notches andgrooves, their tools are sometimes even more perfect — in the form of carved and painted images of animals. One can also see that they were skilled craftsmen; some of the wooden boats with sails are very similar to later boats. However, they did not know how to make pottery and did not have any domestic animals. They did not even have dogs, and they cooked their food in the manner of some North American tribes before the arrival of the Europeans.

European, namely, digging a hole in the ground, lining it with stones, filling it with water and then heating the water by placing hot stones in it. 3to be, to be sure, do-7orcheиная and do-sobayia spoha, — one of the oldest in the development of ueүoвeиecтoй myүьтуры.

In many details of everyday life and surroundings, the inhabitants of Europe are very similar to modern people living in the northern regions of America. Here and there we see the same customs, the same skill in the construction of bridges and roads, similar types of boats, stretches, combs, knives and other tools, the use of fire for cooking and the artistic nature of songs and images of animals. The similarity is striking, and thanks to the finds, it is possible to understand the purpose of some primitive tools that would otherwise remain completely incomprehensible. On the other hand, the similarity suggests an idea recently put forward by Mortimer that the current smimos represent direct descendants of European paeontological dimers that retreated northward with the onset of the Bole Teplo period. This assumption, requires more detailed research, but similarities in lifestyle can be explained by similarities in the environment, the surrounding nature and basic needs. On the other hand, it is also important to have an idea of the type of paeogentics that prevailed at that time in order to judge whether it was similar to the type of modern paeogentics.

Unfortunately, the data available for assessing the type of palaeontological remains in Europe is very limited, and it is impossible to form a definite picture based on it. It is known, however, that dozens of sites with remains of palaeontological finds have been discovered in the region, but the antiquity of many of these bridges is questionable, in the sense that they may belong to a later, unidentified period. If the remains of the ancient settlement were found by the inhabitants of the village and the surrounding area, it is doubtful that they would have preserved them and their tools; on the other hand, with regard to the unburied dead, the people of the village were obliged to bury them in the village cemetery. However, when burying the dead in the grave, it was necessary to remove them from the coffin at the bottom, which sometimes contained the remains of ancient mummies. Thus, not all finds in the grave can be considered remains of the ancient period.

due to the simultaneity of the former with the latter. However, it is known that the remains of ueчовеuесmо7о cmeчета are very ancient, and their age cannot be doubted. However, they are very few in number, and many of them are too fragmentary to allow conclusions to be drawn about the characteristics of the organisation. The most noise has been made recently about the two lower ueчюсти (ичи, тоuнее, обчомми их), one of which was found not long ago in the Novetskaya peninsula, in Beg7ini, and the other in the village of Shimp, Moravia. Both are relatively large in size and represent some of the earliest structures. However, according to Virchow, the second of them should be considered abnormal, as it contains permanent subdivisions, while the first, although it has some features of a lower type, can also be found in modern dimers. can also be found in the structures of modern dimers. In general, if we collect all the features found in the structure of the modern rams and individuals, we can imagine a more primitive type of ram, which we can use to compare the most ancient, still known remains of ueovets.

The lack of evidence presents a vast field for speculation and conjecture, and we see that since ancient times, there have been hypotheses regarding the origin of the word "ueчовema." Some believe that it was created by the gods, others believe that it came from мамней, and Anamsiamandr Mietcmiй believes that the first humans were formed from mamix-to fish-like animals. Vanini (writer of the 17th century) He speaks of atheists, according to whom the first humans were created from the earth, having been inspired by the sight of the corpses of monkeys, pigs and sheep in it. "Atheists," he continues, "think that humans are descended from a single species of monkey, and they point to the uniform temperature of their bodies as proof of this" (?). In the 17th century, de Mailliet, in his Theognymedes and Conversations with an Indian, shared the idea with a missionary from the East that that they came from the sea, originating from some kind of water creatures called "sea people." But already in the 18th century, all assumptions were refuted, and it was decided that humans did not descend from higher apes and primates, and we find this view in Monbodo, De-ча-Mettri, Вёpneta, Bonnet, and even Herder, Kant, and Moltuya Saint-Iчepa. In the current century, Namarm, in his Philosophy of Nature, gives a definite form to a certain hypothesis, expressing himself as follows:

In this way, "they do not differ from animals in any way, except for the peculiarities of their organisation, and even if we did not know that their origin was completely different, we could conclude that all the distinctive features of their organisation are nothing more than the result of changes in its habits that occurred in ancient times, and the habits it acquired, which became characteristic of all individuals of this species. Namarma's hypothesis attracted attention at the time, and it was remembered after a long time, when Darwin's theory appeared. The latter which deals with the methods of origin of organic forms and the genetic connection between related species and groups of animals, cannot avoid going beyond the limits of its generalisations and, I will focus on those that bring organic life closer to the organisation of higher animals. The works of Lamarck himself, as well as those of Gauss, Gemmell, Voigt, Voууeca, Куапареда, Брома and others, in many ways explain the relationship between the structure of ueуовема and primates, and establish on a more solid basis the position of ueуовема, mam [изиuестмо7о suпества, in 7уаве mуacca mуemопитаюпих. However, a scientific explanation of this kind may not be satisfactory for those who demand a materialistic answer and a clear understanding. Curiosity prompts us to find out what exactly was the closest ancestor of humans and how exactly the "seed of creation" was formed. However, it is impossible to answer this question definitively, since it is known that none of the modern primate species can claim to be the closest relative of the first primate, and, on the other hand, paleontology has not found any remains of creatures that could be considered direct ancestors of humans. Thus, science now has some idea of how changes in the organisation and structure of organisms can be attributed to the divergence of species and the formation of new species, but it cannot yet explain mam stiti lamtory c7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7a7 there is a correlation in the development, and processes called "struggle for existence" and "natural selection" play a role here. However, the opinion has been expressed, even by such eminent scholars as V. V. Vysotsky, who himself belongs to the camp of ardent supporters of the variability of species, that the formation of many characteristics characteristic of humans cannot be explained by the struggle for existence and natural selection alone, and that, undoubtedly, other factors are involved here.

Other lamators, explain the motors that I am unable to understand.

Nevertheless, we believe that humans are connected to the animal world in their origins, that is, we are descended from animals, and that we have evolved from them, acquiring the characteristics of other animals. — this idea has not left us since ancient times and continues today. Since ancient times, all middle ages have been filled with legends about the existence of strange, wonderful creatures, such as dogs with wings, dogs with tails, dogs covered in fur, dogs with pointed ears, dogs with horns, hermaphrodites, etc. With the expansion of knowledge about distant countries and the peoples living in them, these legends lost their credibility and were discarded as fairy tales. But such scepticism prevailed among the Mago-Pomagu and not only among them. Then, in the 17th century, Gu7o Groi, rejecting the existence of people covered in fur and with dog-like faces, could not, however, believe the fabulous stories about people with tails. In the first half of the last century, the famous N. N. N. believed in the existence of people with tails, "new" and "old" ones, and also dim-witted, mute, and hairy ones. As for the tailed creatures, reports about them continue to appear throughout the current century, not only in the writings of well-known travellers, but also in scientific journals and in reports by people capable of inspiring confidence.

The latest observations, however, leave no doubt that the tail (monoun, in the form of a long process) can be found in both isometric and isometric anomalies. M. Barthe, who recently summarised all the information about tailing in ueovema, has even established a classification of these formations, dividing them into "true" and "real" tails, and the latter into "attached" and "free". Under "real" tails, he distinguishes various tumours and growths, which sometimes resemble tails, but are not identical to them in terms of their location and development. True tails are formed by the protrusion of the monstrosity of the vertebrae — the tail vertebrae, which are normally very small and represent a small, so-called "tail", hidden between the muscles, but in some cases they may be more developed and clearly distinguishable from the surrounding muscles. In most cases, the protrusion of the tail depends, apparently, on the thickness of the bone and the position of the bone relative to the body, b

Perhaps uto m stomu is joined by ino7da and увеҳиение иисҳа позвонтов, although this has not yet been confirmed by observation. The explanation for such formations is provided by the history of embryonic development. It shows that during a certain period of intrauterine life, the embryo is also equipped with a tail, i.e. a protruding monstrosity, like the tails of other mammals, but inmost cases, the tail disappears as the foetus grows, and inueҳовема it stops growing, becomes surrounded by the developing uасти and remains hidden between them, mam sauатоиный ор7ан. However, it is possible to imagine that the cessation of development occurs later, usually when the tail segments have already begun to develop; ihe pupa, we see a more or less distinct abnormal formation, which must be considered homogeneous with the real tail. Formations of this type represent individual anomalies and abnormalities in structure, similar to many other deformities found in humans. However, based on the reports of travellers, Bartheux believes that in some countries, such as the Mayan Archipelago and some parts of tropical America, this anomaly is encountered more often than in Europe, andsince some anomalies are capable of being transmitted by inheritance, he even considers it possible that there are families, clansдven peoples in which such an anomaly may be quite widespread. However, this opinion can hardly be considered sufficiently probable, since the existing information abtailed men is rather vague and contradictory. In any case, the existence of such an anomaly does not contribute to clarifying the question of the relationship between humans and the animal world. However, it is known that the structure of the tail is similar to that of primates, and its embryonic development also follows the same pattern, This has been known for a long time and can be demonstrated with equal certainty in all organs, just as we know that any organ can exhibit underdevelopment in its structure, underdevelopment, or, conversely, enhanced growth. Let us note, however, that the tail is already absent in many animals, and that higher primates are distinguished by the same absence of a tail, as well as by the absence of legs.

Last week, in a London zoo, a female monkey named Krao, who was being exhibited by entrepreneur Farini in his advertisements, was beaten by a man. "girl monkey" named Krao, whom the entrepreneur Farini advertised in his advertisements as missing for a long time.

It was found in the connecting row between ueчовем and обезьяной ("Krao" —the Missing Link, living proof of Darwin's theory of the Descent of Man). 3to suJnestvo byчo rodom is шapstva Naos (in Indomitae) имечo vid well-developed, inteччи7entnye devoi, with seven eight large, shiny teeth, a flat nose, rosy cheeks, and with such a dark complexion that her skin seemed to be covered with spots, 7th, straight hair, моторые спустачись на чоб до бровей, а на Jemax образовачи род бam; The rest of the body was covered with soft, dark down, and on the legs and arms the hair reached 1–2 inches in length. In addition, Farini claims that Krao has a tail, and this information has been repeated in many sources, with the addition that the girls have one or two tail bones. However, all of Barthe's efforts to obtain more reliable information in this regard were in vain and, apparently, the "tail" was invented by Farini to arouse more interest in the public. She was quite understandable and easy to learn, with an open and trusting character, and she is very enthusiastic about her hobbies and interests. Obviously, the girl represents that anomaly, that her beauty is in doubt and that her beauty is striking, and that her hair, she has hair, even in the form of dark down, all over her body. To use a special term, this is called "hypertrichosis universalis," which means abnormal, excessive hair growth, similar to what has been seen before. The most characteristic example of this anomaly is a Burmese family in which hairiness extends from the head to the feet and from the head to the hands. The same feature is exhibited by a single-eyed peasant, Adrian Evtichiev, who lived in Moscow and various cities of Western Europe, as well as one of his sons, who was named after him. It is also known that a similar anomaly was passed down through several generations of an Italian family in the 17th century, and that it was inherited by an American dancer, Tamaya Pastrana, and even more so. This abnormal hairiness inevitably invites comparison with animals, but it is hardly possible to explain it by atavism or reversion to a primitive type. The development of these organs in such cases is particularly noticeable in the mouth, while in the closest relatives of these animals, such organs are not found, similar to the mouth and feet. On the other hand, smbroio7ia suggests that during a certain period of gestation

The life of a sarodish is sometimes cut short by a sudden death, which is followed by a period of mourning, giving way to celebrations that last for seven days. The down breaks and all the sarodysh, not leaving the nose, resembles "hypertrichosis universalis" in this respect. From this, it can be assumed that the observed anomaly represents a halt in the development of the hair at a certain stage, and, subsequently, the development of the hair becomes more intense. which is transient and less pronounced, but normal for all individuals at a certain stage of embryonic development. It is also interesting to note that whether all the above-mentioned signs of increased activity are accompanied by abnormalities in the development of the organs, namely their deficiency (especially the major organs) in one or both sexes. This clearly points to the pathological nature of the anomaly, and a more detailed study of the motor can be expected only after further observations of similar subjects.

The same stupidity can be observed in some idiots, but it is impossible to understand them, since idiots are, for the most part, characterised by a disposition to animal anomalies. However, one type of idiocy, mimicry, is associated with unusually slow development of the brain and speech, but in other respects mimics do not present any significant deviations from the norm in the structure of the body. On the other hand, ueчoвem may present many and even quite significant anomalies and, nevertheless, remain ueчoвemom mam in relation to [изиuecmих, тam and психiuecmих признатов. Nevertheless, it cannot be denied that it is more or less accepted by everyone there is a known relationship between physical and mental development, and that the latter is reflected in the former, and in particular, the former has an impact on the latter. The lower races, representing the stages of development from the animal in the structure of the body, the muscles, the senses, etc., are also distinguished by the degree of development of their mental nature. Known damage and underdevelopment of the brain are inevitably reflected in mental functions. The weight of the brain and the capacity of the skull, under equal conditions, correspond to the development of mental abilities. The existence of such a relationship is undoubtedly true, but the exact degree and details remain to be determined. Here it is important to determine the limits of individual abilities and then especially to establish a connection in the application of m very low and m very high

levels of mental development, that is, on the one hand, idiots, and on the other, geniuses, outstanding and talented individuals. There are already quite a few observations on the first theory, but on the second there are fewer, and, moreover, not all of them are sufficiently authentic and detailed. In recent years, however, new materials have begun to appear, and we now have not only the results of the examination of many works, but also detailed descriptions of them (and their authors) belonging to outstanding scholars. Let us consider, for example, the works of Laplace, Petrarca, Kant, Schopenhauer, the works of Gauss, some French writers, etc. Of course, the available data is insufficient, but as it accumulates, it may lead to interesting generalisations.

Recently, attention has been drawn to the issue of the punishment of criminals. This is a logical conclusion based on observations that criminals do not always act alone, but sometimes use accomplices, and that criminals with known motives have certain characteristics, not only in their mental state, but also in the peculiarities of their physical appearance. Under the influence of this idea, attempts have been made to study mos7i, the lisenomy of criminals, the development of their talents, their uyvstvitelnost, lisenog7iuce sent, trying to determine their characteristics, types, variations, etc., сѵовом подвер7ѵи преступнитов тамому же естественноисториистому изуюнию, мат матую-нибудь 7руппу ор7аниестих видов. The most valuable material in this field was collected by the well-known psychiatrist Nombroso, whose work "Uomo delinquente" has been published in three editions over a relatively short period of time. The last of these is a thick volume of 600 pages and is divided into three parts. The first is devoted to the origins of crime, in which the author examines the manifestations of crime in animals and in the dimar, and the moral degeneration and crime in children. The second part is entitled "Pathological anatomy and anthropometry of crime"; it presents the results of studies of 350 criminals, observations of the development of their muscles and other organs, conclusions from measurements of 3,839 criminals, observations of their physiognomy and the establishment of its types. The third work is entitled: "Biology and psychology of the congenital criminal"; in it, the author discusses the tattoos of criminals, the development of their sensitivity — both physical and emotional, their suicides, attachments and passions, their

reidive and the morality of criminals, their religiosity, their mental development, their passions, literature, associations, uncontrollable propensity to crime, etc.

In the results of the study, Nombroso came to the conclusion that that criminals are distinguished by unique anthropological characteristics, that criminals can be likened to the mentally ill, to the mentally disturbed, they exhibit many traits in their behaviour and mental state that are similar to those of mentally ill people, which makes them difficult to distinguish from them. Due to their psychological organisation, criminals are characterised by a high capacity for violence, a tendency to commit crimes, a tendency to develop criminal tendencies, great vanity and pride, and a tendency to be easily influenced by others. Psychologically, they are characterised by moral insensitivity, lack of conscience, recklessness, instability of passions, intense development of feelings of self-importance, tendency to mania and bloodthirsty cruelty, etc. In all these characteristics, Nombros sees the manifestation of a return to the former, lower type — atavism; animal instincts, suppressed by education, environment, fear of punishment, in the poems " " (The Wolf and the Lamb), " " (The Wolf and the Lamb), " " (The Wolf and the Lamb), " " (The Wolf and the Lamb), " " (The Wolf and the Lamb), " " (The Wolf and the Lamb), " " (The Wolf and the Lamb), " " (The Wolf and the Lamb), " " (The Wolf and the Lamb), " " (The Wolf and the Lamb), " " (The Wolf and the Lamb), " " (The Wolf and the Lamb), " " (The Wolf and the Lamb), " " (The Wolf and

"Criminals," says Peym in his History of Crime in England, "are essentially outlaws who live among us and have preserved, or rather inherited, the customs of their ancestors at that time, when the vast majority of the inhabitants of the same country had already adopted new ways of life."

The research conducted by Nombroso, continued by Namassan, Fesh, Ten-Kate and Pavlovsky, Lorde, Manuvry, Benedikt, 37er, Ferry and others. In their summary, they note that criminals do indeed often have many anatomical, linguistic and psychological characteristics in common, but, first of all, not all of them are found in criminals whose motor skills, lisinomy, do not present any significant deviations from the norm, and, secondly, many of the characteristics found in criminals are often found in people who are not criminals, or at least not convicted criminals. However, this is to be expected, given that the types of crimes are very diverse, and the causes of crime are not clearly defined and cannot be considered stable.

"There is no crime," says Peym, "except for those

actions that the state declares criminal and that it punishes, and there are no actions — he continues — that could not be criminal if the same law were in force in another country, even if it were to be adopted there." On the other hand, one cannot agree with 7. Ъриъем (see ёЪМаъоъетние преступними. M., 1884 7., p. 168), criminal activity cannot be explained solely by normal laws. "On the contrary, the lower masses of society, oppressed by extreme poverty, and the upper classes, often afflicted by all the vices of wealth and a dissolute lifestyle, embody in themselves not degenerate tendencies in varying degrees of degeneration, but all the moral and ethical vices of the past. Many of these people never fall into crime, but some of them, as Mopar notes, and probably from his own experience, — perform important social functions. A thorough study of the types of poverty caused by pauperism, which, according to Dr. Tuma, represents a state worse than all other states of poverty, would probably reveal uto and shauite ъьная доъя непреступной uасти обЈества по своим Ѕisiuестим и психиuестим особенностям впоъне подходят под особенности преступнитов, ytasанные Nомбroso». Attention is also drawn to another statement. It is necessary to be cautious in applying the theory of atavism to crime and subsuming it under the concept of "gods." Undoubtedly, there are mentally ill criminals, but they constitute a special group of mentally ill criminals; the rest do not fit into this category. The same applies to atavism, it must be taken into account that the characteristics of the lower races are the result of their lower level of development, then the characteristics of criminals may represent the consequences of the upbringing of their parents, such as early sexual activity, moral corruption, poverty, etc.

In general, when investigating crimes, it is important to distinguish between different types of evidence, such as those established by Maudsley, Puglia, Ferri, and others. A new positive approach to criminal law generally accepts four categories. The first, sto, are criminal lunatics and pseudo-lunatics (mattoidi): they usually commit the most terrible violent crimes and, moreover, with remarkable cold-bloodedness. The second category includes natural-born criminals (delinquenti nati) and

incorrigible criminals. These are dim-witted, rough, devoid of moral principles and incapable of repentance; they do not distinguish between murder and theft as a means of livelihood. The third category includes habitual criminals. Although they are not considered to be special crimes, they usually begin their criminal career in childhood, continue it throughout their lives and, as a result, acquire a chronic propensity to commit crimes. All three categories, which, according to Professor Ferri, relate to the field of criminal anthropology, make up approximately 40% of all criminals. The remaining 60% are criminals with criminal tendencies, who, according to the theory, unable to use specialised, sophisticated anthropological methods of criminal investigation.

Unfortunately, investigators have to study the anatomical features of criminals, their habits and behaviour, for example, their history, character and all the circumstances of their life prior to the crime are rarely known. If necessary, it is necessary to use external categories, such as murderers and thieves, although criminals of a very different type may fall into both categories. However, if the chosen material is sufficiently characteristic, then research of this kind may still be of scientific interest. Such research includes the latest study by Dr Bazhenov (from Moscow), which recently reported in the Paris Anthropological Society the results of research into busts of famous murderers and self-murderers. There are quite a few such busts in Parisian museums, in the Jardin des Plantes, in the Orangerie Museum and the Brom Museum. Having selected from them the most authentic and relatively well-documented ones, Bazhenov created a series of 55 busts of murderers and another series of 19 busts of self-murderers. Then he was able to supplement his observations with measurements of living people, namely twenty-five members of the Paris anthropological society, as well as busts of the inhabitants of the namely those living on the New Hebrides Islands. Bazhenov carried out his measurements using Anthem's ellipsometer, with which he determined the radius of the circles drawn from the centre of the island to the points of maximum longitudinal deviation (based on the average value), starting from the centre of the nose and using a straight edge, standing 5 degrees apart from each other. Comparing the radii of the same radii in all four series of 7оҮов, 7. Bazhenov mo7

Make sure that the effective radii are greater than the effective radii of the same-sized objects, otherwise, in the worst case, the effective radii will be less than the effective radii of the same-sized objects, and, especially, in the opposite case, where the murder radius exceeds the radius of the same-sex population. This is particularly evident when comparing mriy built on the basis of ш и ⌊ р о data for the radii of pasu series. From the figures, it is clear that the radius is greater in the outstanding individuals and that the radius is greater, although less pronounced, in the killers. The largest radius (144.3 mm) in the same-sex individuals is in the middle of the head (approximately at the top of the head, i.e. at the level of the eyes — in living individuals), then the greatest radius in the skull (140 mm) is in the middle o f the temporal (stirrup-shaped) suture, approximately a t t h e l e v e l of the mammary glands. V uɣенов anthropometric measurements (radius measurements, for example, are smaller uем у samеuатеɣьных ɣюдей) the greatest radius is in the upper half of the мости, approximately one third of the distance from the венеuно7о seam (bre7мы), and in new-7ebrids (134 mm) it is located in the same place, 7de and ubiju. All data are derived from averages, and variations are found in individual specimens; Nevertheless, 75% of the same-sex individuals show a slight predominance of the male form, while in the female individuals, the male form predominates by only 5%. G. Bazhenov measured the same in 70% of sametushnye gydey and determined the degree of development and protrusion in both types. At the same time, 70% of the same age group have a u7o value of 80 and above, and 30% have a value of 75 and above. — and 14.5% are 80 years old or older, 53% are between 75 and 80 years old, 27% are between 70 and 75 years old and 5.5% — less than 70 years old. Thus, criminal killers are characterised, primarily, by a low level of development of the lower brain, and to a lesser extent, by a high level of development of the upper brain. m to this should be added the intense development of the lower jaw. A11 these features, as Manuvry rightly points out, cannot be considered abnormal or pathological, and certainly should not be regarded as dangerous. "Kill," Manuvry continues, "those individuals who have lost their minds, are the substrate for social instincts, the highest instincts, developed by a long process of evolution to balance the instincts of self-preservation. There are many individuals of this type in all strata of society, but most of them are protected from crime by their material position, upbringing, and environmental influences.

opposite themes, which usually lead to murder. Thus, people with serious, even criminal tendencies, with morally corrupt, criminal organisations, may not end up in prison, On the other hand, normal people can sometimes become criminals under the influence of passion, alcohol, drugs, etc.

The main subjects of anthropology are, first of all, normal and abnormal varieties of the human species, breeds and races, as well as the main objects of study and research, which are the various peoples and nations. Recently, the study of races and peoples, their types, way of life, customs, and social structure has been advancing with renewed vigour. Special expeditions are being organised to distant countries; individual travellers are being sent out, equipped with anthropological and ethnographic instruments; collecting letters, portraits, photographs, everyday objects and furnishings, works of art and antiquities. The research is conducted in two ways: on the one hand, on site, by collecting data in the environment of the people being studied, and on the other hand, by comparative research in European museums and laboratories of those materials, which are delivered there by special shipments and individual travellers. The collection of materials is now more difficult, as with the spread of European missionaries and European culture, the type and way of life of many peoples are undergoing rapid changes and losing their characteristic features. There are no ethnic groups, for example, in Poland, America, Siberia, which have already disappeared or died out relatively recently, in the 19th century, to be found in Europe and, to a lesser extent, in the United States, mainly due to persecution and the changes they have undergone, such as conversion, slavery and other unfavourable conditions. Many of them have already come into contact with European missionaries, have entered into direct and indirect relations with them, and are gradually losing their identity, They are losing many of their customs and industries, adopting European ideas, customs, morals, and vices. In order to find more authentic, unspoiled places, one has to travel further and further away, to the mountains, to the steppes, to the deserts, to remote islands, and even then you have to hurry, lest a European influence penetrate there, lest the local characteristics be lost under the European level. A few decades will pass, hundreds

Get, and there will be no more dimarey, the materials used for history will disappear, and everywhere there will be external forms of Europeanism, which will destroy and suppress the mass of original features.

The countries of Europe are united, and therefore they are making every effort to collect as much material as possible. The importance of anthropological and ethnographic museums has long been recognised by many, as evidenced, for example, by efforts to collect anthropological materials — Bumenbacha (the former Mone) and efforts to create a stn7ra[iniuec7o museum in Paris — Momapa and in Neyn7e — Khemma (in the current 70s). The realisation of these ideas has been attempted, however, only in recent times, thanks to the revival of interest in the past and the support of their aspirations by governments and the public. Military missions sent by foreign governments, the collection of artefacts by museums and non-governmental organisations, the increase in travel to distant countries, the establishment of local centres for scientific research in the United States, India, Russia, the Mediterranean Archipelago, Australia, etc., — all this makes it possible to collect such materials, in such quantity and quality, which would have been impossible in the past, given the limitations of the means available at the time and the lack of reliable support and cooperation. The latest anthropological and historical museums in London, Berlin, Paris, Copenhagen, Venice, Florence, Washington, and Hamburg contain a wealth of material for studying the past, corresponding to the rich literature on history. which has been developed over the last 10–15 years.

Data collected by local institutions, communities and researchers who are able to gain a more detailed and comprehensive understanding of all the specific features of the phenomena under study are of particular importance. For example, observations collected by Austrian "missionaries," a newly established institute, by missionaries and agents of the German Order of God, who maintain trade relations with the islands of Megane and Mimpone, to study and verify information about the Australian and Polynesian peoples. There, the "Asian Society" branch, which has its headquarters in Kagoshima, collects and disseminates information about India, Singapore, and China. batavskoe ueno

The community has collected a lot of material for the study of the Magasmo7o Archipelago; the non-governmental organisation for the study of Eastern Asia in Yedo (3do) — for the study of Ponia; The Stoneman Bureau in Washington — for research on American Indians. Very valuable materials are being collected, including by special expeditions sent from Europe, such as the German expedition to Noan7o, the missions of Pinara, Viner, De-Essam, and others in America, German missions to Mesopotamia, Bastiana to Peru, the latest Pmobsena to former Russian America, and others. We should also mention Russian travellers to Asia: Przhevalsky, Potanin, Pogamov and others, who travelled to the northern lands, meeting the Angans and the Nemans, who had migrated there from the south.

Of all the countries in the world, Australia and its neighbours New Guinea and the islands of Melanesia have preserved the most authentic type and way of life of their primitive inhabitants. New Guinea, as is well known, has only recently begun to attract European missionaries and settlers (from Australia), who, however, have settled mainly on the southern and eastern coasts and have very little knowledge of the interior of the island. Meanwhile, New Guinea is equal in size to France, and a thorough exploration of it will undoubtedly require many years. Europeans have long since settled in Australia, and therefore the mainland is relatively well explored, although there are also areas where no European has ever set foot. The primitive inhabitants of Australia, however, were probably not very numerous, and at present, given the fragmentation and dispersion of their territories, their numbers do not exceed a few hundred souls, and they are likely to die out soon. Meanwhile, the type, characteristics, and structure of the race are quite primitive and distinctive, and its study is of considerable interest to anthropology and ethnography. Therefore, we cannot but welcome the latest works on the collection and processing of data on the Australian aborigines. Among these works, the following are particularly noteworthy: Smith's work on the aborigines of the state of Victoria (two large volumes published at government expense); Tannin's work on the life, literature and language of the aborigines of southern Australia; Pamer on the languages, social structure and customs of some Australian tribes (in the Journal of the Anthropological Institute of Great Britain, 1884) and others. The richest materials on the seven islands of Melanesia and Micronesia have been collected recently by

The initiative was launched by the Godeffroy family and processed in various publications by the museum of the same name, located in Hamburg. A series of monographs on individual islands and groups of islands, including their inhabitants, appeared in the Jornal des Museum Godeffroy; Then the same museum published a detailed catalogue of its collections with numerous drawings, maps, descriptions of customs, everyday objects, etc., and an album of portraits of the inhabitants. According to Megan, cannibalism is still practised on many islands, such as New Britain, as can be seen from the latest observations of Powell (Powell: Unter den Kannibalen von Neu-Britannien, German translation by Schruter, 1884). Finally, cannibalism is also found, albeit rarely, among the Tusi of Australia, and is widespread among some primitive tribes of the Malay Archipelago, especially the Dayaks of Borneo (C. Bock: Unter den Kannibalen auf Borneo, 1882). It is curious that at that time, in many islands of the Pacific (and in Australia), cannibalism apparently died out upon contact with Europeans, while in the Mediterranean it remained more persistent. However, most of the Meganezians did not experience European influence; they remained isolated and managed to remain more isolated. However, on the islands of New Caledonia and Fiji, it came under European influence, in the former under French rule, and in the second — under British rule, but even there the conditions for its existence are quite favourable. All Christians are now particularly numerous, and every village has a church. They are diligently engaged in farming, raising livestock (and herds), and their well-being under the protection of the French has been steadily improving recently. This can be explained by the favourable conditions, namely the fact that the Fiji Islands were able to preserve the image of the 7th governor in the form of Arthur Gordon, who is well known in Australia and was a former British governor. Gordon was familiar with the local conditions, the nature of the economy, the rights of the inhabitants, and the existing system of government. He introduced a progressive tax, distributed not among individuals but according to households, and, moreover, in kind rather than in cash. The annual amount of the tax is determined in the sterpins by agreement between the higher "samonodate7no sovet" and the governor, and then distributed among the twelve provinces, which make up the empire, with the distribution being carried out in relation to each province on the basis of

considerations regarding the size of the processed seed, its germination and product properties, the population density and the degree of e7o шивиүизашии. At the same time, the self-governing council also draws up a list of products in which the use of the mark may be prohibited, such as: momos, khopma, tabam, maisa, mole, etc. The next instance is the "provincial council" — distributes the amount of money allocated to the province, already divided separate funds, and, moreover, transfers it according to the list to products of a known type. The provincial council, in turn, distributes the amount of products allocated to it to separate districts, and these in turn to separate villages. The collected products are sold by the municipal government to European merchants at auction, and if the price of a product rises significantly, the difference is returned to the municipalities. In addition, the government is interested in the quality and good delivery of products, so the municipal administration provides farmers with high-quality seeds, improved tools, mesh, accompanied by all necessary measures to improve the quality of the seed. The results of these measures are very satisfactory. We intend to continue in this vein, without hesitation, which were replaced by European manufacturers and traders who were more experienced and loyal to the new government. The fact that the has the opportunity to fulfil their mission, which is accompanied by the usual sовредной үомми all aspects of life, is obvious. "Obviously," says Professor Pzhug (in his report, published on 15 October 1884 at the 7th session of the Society of N a t u r a l ists, stropani and anthropology, and published in the recently released Collection of the Society for the Assistance of Needy Writers and Students under the auspices of the Ministry of Finance on the economic position of primitive peoplesthe situation of primitive peoples), — it is obvious in order to achieve such results, it is necessary to take into account the customs, rights, habits and other conditions of life of the lower races, reworking European forms in accordance with the latter, and, in short, Europe must renounce many of its prejudices towards other races and try to see, first and foremost, the human being, regardless of his race.

The most attention of travellers was focused on the last

Ten years ago, Alrimu was a remote mountain range, long since conquered by fearless explorers. All Western European countries have taken part in its exploration, but we are perhaps more interested than others, at least in terms of the anthropology and history of the country. Research by Friua, Hartmann, Bastian, Fagmenstein, Gyulged, Pe7ey-Nëshe, Lon-Lemena, Shveynlurta, Rogla, Nachtigall, Buchholz, Nen, Po, Weber, Vismann and others have provided us with detailed information about the type and way of life of many agricultural communities, their distribution and mutual relationship. The latest monographic publication in Germany has prompted us to take a closer look at Al-Rim, and, undoubtedly, что, for example, the foundation of the German mission in Cameroon was preceded by similar attempts, among other things, and этно7ра[ические investigations, the foundation of the Ninuo mission on the coast of Noan, accompanied by the well-known work "Die Loango-Expedition". The uprising of the Madhi in Sudan gave rise to the emergence of new ideas about the people living there and their mutual relations; St. H. St. H. St. H.

Con7o; a journey from its mouth to Boчobo, with many illustrations. The names do not refer to the people themselves, but to a group of Bantu people who also inhabit the south-western Alrim (Ova7epero, Ma[ry), the Eambezi basin, the region of Tan7aniya and Nyassa, the western shores of Lake Victoria-Nyassa and the upper Kon7o. In anthropological and historical terms, the population is quite similar tothe present-day Nefers, Nubians and Hamites of the north, as well as the Mam and the Bushmen of the south. In the upper Kon7o lives, apparently, a rather large wa-twa tribe, which, judging bydescriptions, is quite warlike and could perhaps be considered a branch of the southern 7ottentots and Bushmen. However, the latter two are notdistinguished by their bushy appearance and, apart from that, are characterised by a completely original structure of the yasma, so the mam yasma wa-twa apparently belongs to the Bantu group. On the other hand, the abundant growth of hair is also found among the Bantu tribes in the Konzo region, but they carefully preserve their hair on the head, often even above the eyebrows and forehead, leaving only the hair on the back of the head and the nape of the neck. In the lower Kon7o, the type of settlement is more uniform — the people are thin, mriwo7ini, beardless, with thick teeth, a receding chin and a thick, woolly beard on the chin, which seems to indicate a mixture with the Typo-Ne7ritian race. But the higher up the Kon7o, the more massive the type of population becomes, characterised by proportionality of build, small arms and legs, thicker ears, a high nose, broad shoulders, more abundant hair onthe head, on the neck and on the upper part of the body, and a more light-coloured skin. The greatest influence of Europeans was felt bythose living near the mouth of the river, which gave the greatest momentum to the development of seafaring and trade, and in the motorised era, every man understood the language of the sea. sailors and workers in Europe, and in the motorised transport, every man understands the portuguese language (it is well known that it is the most widespread European language in tropical America, second only to Spanish). Less influence is felt by the bamono, bayan and other groups, all devoted to letishism, obsessed with moчдовство betraying the cruel masни imaginary moчдунов, guilty of the death of to7o and дру7о7о чиша, according to their "nganga" and знахарей. T h r o u g h o u t the lower Kon7o, myчьт [aччoca reigns supreme, and in every village you can find чe7мую buildings with standing men and women wooden [и7уры, depicting male and female figures, with disproportionately large heads. Ьжонстон,

However, he assures us that this is not connected with any 7-day rituals, and that in places where customs are more corrupt, this is no longer encountered. The custom seems to be connected with the institution of "nkimba" — a special class of people who are mostly 12–15 years old, form a special community and are distinguished by the fact that they cover themselves with a white cloth and wear a long front skirt made of grass. In other places, nkimba are replaced by eunuchs, who are apparently connected by a bond of loyalty to the king. The clothing of the nkimba is very primitive and consists of a loincloth, — white, red, brown and black stripes, and the latter — by means of tattoos and piercings. The plant world prevails: bananas, manioc, corn, marte; Kon7o also delivers fish, which is caught with nets and one fish is smoked and sold to other fishermen who live higher up and further away from the river. They also hunt wild animals and birds, sometimes even hippopotamuses, but they mainly feed on domestic animals — cows, pigs, dogs, sheep, and, less often, goats; large game is unknown. It is curious that all domestic animals are undoubtedly of Asian origin, while all cultivated plants originate from America. It is not even clear what these dark-coloured creatures ate before the arrival of humans. Their dwellings have a square shape, with a porch and a large veranda; inside there are original tables and seats, wooden stands for pillows (cushions) and clay vessels. The tools are mostly iron, sometimes with copper fittings; musical instruments include a drum, a ro7a antípon and a stringed instrument; tusemúy generally play music and dance.

In America, there has recently been intense activity aimed at preserving primitive peoples and their way of life. Following the publication of Banmport's extensive work, the activities of the Washington bureau — a special government agency of the United States for the study of the primitive peoples and antiquities of the country. With the help of public funds, this institution, located in Pawell, has managed to publish a number of original and very interesting works. Let us mention, for example, the work of Mageri: On the language of gestures among the North American Indians, compared with the same language of other peoples and the deaf and dumb. This is an extensive work, illustrated with numerous drawings, from which

Let's take a new field of study, such as psychologists, and, of course, ex historians, and focus on the same subject of research by other nations, for example, Australians, and so on. A very interesting overview is presented by Pray — 6the funeral rites 6he North American Indians, accompanied by numerous drawings and comparisons with similar rites of other peoples. We are indebted to the study of the hieroglyphs of the Maya (in Central America), Powers — an extensive monograph 6he peoples of California, and Gibbs — by the same monograph on the customs of the former Russian America, north-south of the Oregon River and the western Washington territory. The recently published second volume of the Bureau of Ethnology also contains a number of very interesting works, such as: Stevenson — illustrated catalogue of ethnographic objects acquired for the National Museum in Washington, New Mexico and Arizona; Kushina — on the Zuni people and especially on their amulets and letishas; 7-ji Smith — mily and pe7inyosnye predstavleniya iromesov. Extensive research into primitive peoples and prehistoric antiquities is a l s o being carried out in South America — in Brazil (work by the institute in Rio de Janeiro), in Argentina and in Nicaragua. Recently, Medina's extensive work Los Aborijnes de Chile was published, which provides a detailed description of the life of the Araucanians, as well as their customs and local antiquities. Based on the remains of a mastodon found in the Taya Taya Valley, the author suggests that perhaps a settlement existed here in the previous period. However, it seems that this assumption is unfounded, as the attribution of the supposed carvings to the material found by Busnos-Aires, and there are some similar dubious finds in the United States. It is undoubtedly true that America was inhabited by humans a very long time ago, but it is difficult to determine exactly when. The antiquity of the indigenous peoples can be judged by the discovery of stone tools and hieroglyphs in such places as the Atama desert, the Amazon basin, the Orinoco and Madeira rivers, where, since the time of the Spanish conquest, all traces of the former civilisation have been lost, and the country is now deserted, its inhabitants having been driven out by the harsh climate.

In addition to local uueny stn7ra[iya and archaeology, America has recently attracted many foreign and German researchers. In Germany (specifically in Berlin), a book has been published, in

Features of extensive and complex monographs, such as those by Reiss and Stube: Mo7iyni Amon in Peru (the entire collection, excluding issues, will cost 420 marom, or 210 rubles); May: Illustrations in Copan and Quiriguá, with 20 lithographs in folio; North-western coast of America. The latest results of historical research (one issue has been published, there will be two — priced at 50 roubles). The third edition is published by the museum's scientific department and includes the main part of the collection of the Pmobsena expedition, which was equipped to collect everyday items from the West. On the initiative of the director of the aforementioned department, Professor Bastian, a group of people was formed in Berlin who expressed their willingness to provide material assistance to the museum in acquiring valuable items. In July, a "support committee" was formed, consisting of all the donors, including Richter, and this committee delivered the necessary funds to the British Embassy in Colombia and the United States, with the aim of purchasing more than 6,000 items for the Bergins Museum. Pmoben himself is not wealthy, and his family is not particularly influential, but he is the only one capable of fulfilling his dream. Born in the north and surrounded by the sea, he has been accustomed to enduring all kinds of hardship since childhood, and therefore he can spend days in a kayak off the coast of British Columbia and endure the rigours of a 180-day journey in a sled across the Arctic. The result of this expedition was an extensive collection of primitive industrial and artistic objects, including many curious items and мости, trees, rams, clothing, weapons, tools, dishes, etc., and excellently illustrate the way of life of the peoples who lived there and the primitive culture of that time. Pmobsena's poems have recently been popularised by Vogdt and published in a large edition, with numerous — admittedly rather crude, but nevertheless very interesting — illustrations. Mobsen himself, meanwhile, has already set off on a new expedition, this time to the east, across Europe and Asia, to the Amur region. And now, at a time when Russian museums have only a few items from the donated collection, in Berlin, there are probably a large number of valuable items and artefacts will be found, which will serve as very important material for fruitful comparisons and research.

However, with regard to northern and central Asia, we can note the recent and uninterrupted Russian research. However, the latest research was not conducted by Russians, but the Nordenskiöld expedition; However, foreigners (for example, Somme, Finsh, Vlyaviv) and other Siberian foreigners have also made contributions, and we can refer to the research of Potanin, Potyomina, Drinova, Vitmovsko7o, and Adrianova. Potanina, Pomyomova, Drinueva, Vitmovskaya, Adrianova, on the research of Przewalski in Tibet, Ivanova in the Pamirs and some others. We have collected the latest information about ancient mummies found in Eastern Siberia, about some groups of Siberian mummies, about their distribution in Southern Siberia, Mongolia and Turkestan of rock paintings ("rock women"), about the nomadic type of inhabitants of Turkestan and the Semirechensk region, about the life of various Siberian foreigners and Siberian Russians, etc. The inhabitants of the eastern Amur region: the 7iɤami, the Ainu, Tungus are the subject of detailed research by the Academy of Sciences, based on the travel notes of a journey made 30 years ago, in 1854–57. The published volume contains the results of anthropological research, while the results of ethnographic research will be published in the next volume. The content of Schrenk's work is presented in detail and with some additions in the preface to the edition —Merezhkovsky (Mur. Min. Narod. Prosveshchenie, 1884, September), the author has taken into account all the latest literature, including the studies of Professor Bodanov and others. As for the Ainu (the primitive inhabitants of the island of Yesso and the southern part of Sakhalin), all data on them available before 1876 were grouped in the work of 7. Anuin (The Ainu, Isv. Mosm. Obn. Nubit. Estesv., Antropom. i 3tno7pali, M., 1876), which supplemented them with descriptions of their customs, ancient tools, objects of art, etc. In recent times, a number of new data have been presented by Eibold, Copernicus, and Sheub, as well as by Poyamov, who, however, did not publish their findings, but delivered to the Academy 37 unique specimens from Sakha, which were studied by Merezhkovsky. According to the form of the letters (doɤihoɯeɤaɤьno7o), as well as the structure of the ɤиɯa and sнauитеɤьной воɤосатости теɤa, they are clearly distinguished from a number of present-day North Asian peoples and, perhaps, through the primitive Nimey islands, connected not long ago with some peoples of South Asia and even Mesopotamia. Undoubtedly, they

The composition of the ancient population of the Pponcmo7o archipelago, which was subsequently conquered and almost exterminated by the Asian invaders, who pushed them northward and absorbed them into their own population.

The peoples of Central Asia, particularly Mongolia and Tibet, have been the subject of study for the past 70 years. Przewalski and Potanin. The first introduced us to the way of life of the eastern Mongols and some of the peoples of Tibet (the Tanuts and the Dags); the second — to collect a wealth of material for the study of mutual relations, customs and folk literature of the peoples of north-western Mongolia. Unfortunately, 7.During his travels, Przewalski paid attention to the geography and natural products of the places he visited, as well as to the customs and traditions that interested him from the point of view of their external appearance. He did not even take photographs, and the portraits he brought back from his third journey are mostly mediocre sketches, sometimes even resembling marimaturi. The types of people are described quite accurately; their inner, spiritual life is revealed in all its complexity. G. Potanin, on the contrary, paid great attention to the study of everyday life, legends, beliefs, the social structure of nomadic and sedentary peoples, and collected a great deal of interesting material in this regard; for example, his detailed description of all the details and circumstances of shamanism. The lack of familiarity with the Mongolian language and Buddhism is, admittedly, not entirely favourable to the work, but nevertheless, the accuracy of much of the data he collected is beyond doubt. G. Potanin also collected a series of lotopaly (unpublished, unfortunately), but he also drew attention to the anthropology of the places he visited. In this regard, the most valuable data are contained in the brief historical notes on the former Kugdzhinsky district, compiled (based on the proposal of General Kopamov) by dormitory students Maevsky and Poyarmov. In addition to the everyday life of the Taranui, Mitayev, Dunanei, Sibo (Manchu), Mirpisov, Mamymov (Uakhars, Tor7oytov, etc.), mash7arpsmikh sartov and al7anuev, they made measurements of the height of all ethnic groups (with a sample of over 30 individuals of each ethnic group) and noted: ɯvet moji, vogos, 7ɣas, special features in the forms of the body, etc. Such work is of great importance for anthropology and constitutes a valuable addition to the albums of portraits commissioned by General Kaulman and General Kopamov, and

similarities with Central Asian ethnic groups.

In Central Asia, specifically in the area between the Himalayas and Turkestan, there are two well-known pasas of ueogoveu, the Mongols and the Turkmens, who are called Mavmas, in the region of the Aryans. In Turmenistan, we see, alongside the Uighur and Turkic peoples, representatives of the Iranian, Tajik, and Altai peoples, who migrated there from the south and south-east. al7an7ev and others, who migrated there from the south and south-west. The settlement of all these peoples is relatively recent and took place in the intervening period, in the western regions of the Himalayas, Hindu Kush and Pamir, and has only begun to move towards the centre in recent times. An important contribution to the study of these tribes is the work of Biddulph: The Tribes of the Hindoo-Koosh, published in 1880 in Cambridge. This was followed by V. V. Uifalvy's Aus den Westlichen Himalaja (L., 1884), and Ivanova's Neyevsheeye Puteshestvie na Pamir (Geographical Journal, 1884, issue 3, and Petermann.s. Geograph. Mittheilungen 1884), which greatly contributed to the study of the Pamir region. Obn. 1884 7., issue 3 and Petermann.s. Geograph. Mittheilungen 1884), who managed to supplement the information previously collected about this country by Severov on the one hand, and Byud and Forsyth on the other. The indigenous people of the Pamirs are the Mirzhis, a monogamous people with broad shoulders but more slender than other Mongols, with beards and moustaches. The southern ethnic group lives in the western part of the Pamir and belongs to the Aryan race, while the northern ethnic group is Tajik. Living in villages, oppressed by the Khans and Bams, they have nevertheless preserved all the essential features of the higher race. They have regular features, open eyes, straight eyebrows and beards, and often fair hair. On the other hand, they are not rough and boisterous, but peaceful, and the people are settled, attached to their homes, and cultivate their land with extraordinary diligence. Their poor huts represent a series of household utensils, well-equipped and well-furnished, exuding cosiness, a certain charm, a sense of comfort and simplicity. The Tajiks are skilled craftsmen, and they make everything they need for their daily lives themselves. Their social life is also different from that of the Mirzish. They do not have slaves or hired workers, and their husbands do not work on the farm, but help their wives, who work harder than their husbands. The songs of the coastal Tajiks are characteristic and melodious, pleasant to the ear and, to a certain extent, reminiscent of Italian songs.

Pamir is associated with "the heart of the people" and "the mother of the people"; later, it came to be seen as the mother of the Aryan people.

races. But, obviously, this beautiful country cannot be the original homeland of the Aryans and Kaliristan, given the presence of the motor mraviso and, I am sure, the presence of the Scythians prompted some to see it as the ancestral homeland of the Indo-Europeans. The latest research suggests that the Pamir and Kalyristan represent similarities to the Caucasus and that they were the same refuge for the Pashtun-type peoples and the Yassam, who retreated before the onslaught of barbarian hordes, which were subsequently conquered by Bamtria, the son of Kabuga, and other neighbouring countries. They settled in the homeland of the Aryans between the mountains of Bahash and Aga-Tay, on the shores of the Arabian Sea, and in the valleys neighbouring the Pamirs, Karatay, Kistan, etc. Karate7en, Ko7istan, etc. Going into detail, all agree, however, that the Aryans came from Asia, but, on the other hand, many believe that it is now difficult to find pure Aryans in Asia, because they mixed there with the Mongols, tribes, primitive peoples of India, etc., and that a more accurate picture of the ancient type of Aryans can be given by European peoples, especially the descendants of the Medes, Germans, and Slavs. In recent times, however, opponents of the accepted view have appeared and begun to assert that the original homeland of the Aryans was not in Asia, but in Europe. One of the first to express this opinion was the well-known archaeologist Minden Schmidt, followed by Poshe, who identified the Aryan type with the Beomur, a people who, in his opinion, had separated themselves in the region of present-day Belarus, and more recently by Schrader and Penma. Schrader believes that the Aryan people emerged from the most ancient European population and that the inhabitants of the pile dwellings of Switzerland were already Aryans. Pen sees the ancestral home of the Aryans in northern Europe, particularly in Scandinavia, from where the various Aryan peoples supposedly spread out.

New studies, however, leave no doubt that, despite the similarity of language and the historical kinship, the Aryan race in anthropological terms does not represent unity and contains within itself a very diverse type. This diversity is already evident between the Hindus and the Iranians, and not only between the populations of India and Iran proper, which have probably experienced a significant admixture of other races, but also between the more primitive peoples of the same regions, such as the Mamovs, for example, the Siahposhi (Malirs) on the one hand and the 7aguas on the other, separated by a massive ridge Hindu Kush. The former, according to

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