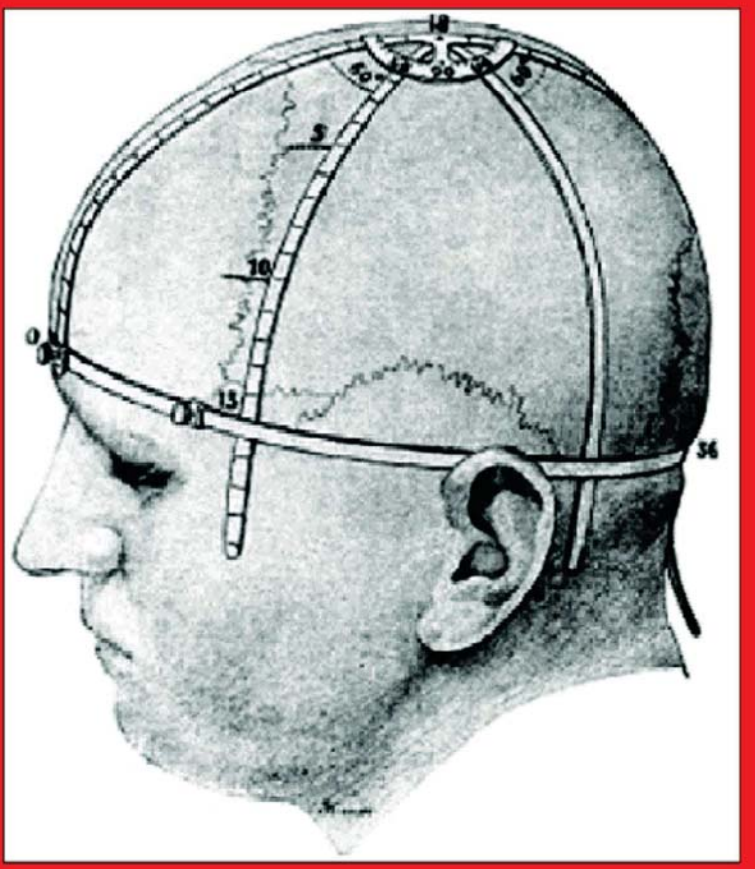
RUSSIAN RACIAL SCIENCE

VOLUME 2



V. B. AVDEEV

BERSERKER

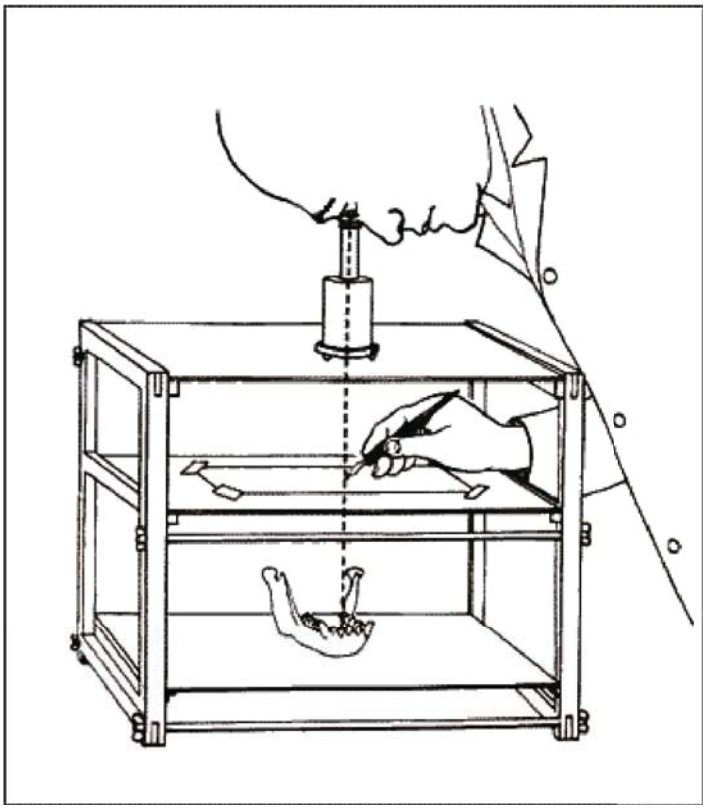
BOOKS

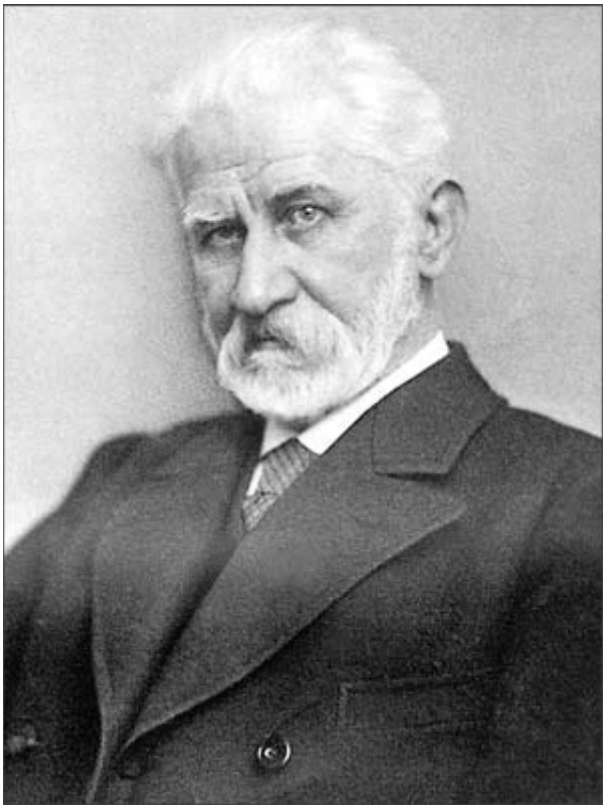
According to V. V. Vysotsky, they have two types of characteristics: the second have characteristic brachial and samuya features and contain a snauite prozent bondin. Similar anthropological differences are found among the Aryan peoples of Europe. Alongside the brachycephalic brachycephalics, the mamovs, for example, inhabit central France (Auvergne), northern Italy, Tiroia, and other countries, we also find brachycephalic peoples among the southern peoples of Germany, Scandinavia, and Russia. The brachycephalic type already existed in Europe in the Middle Ages; on the other hand, they predominate among the oldest finds to date, as well as among the finds of the ancient Germanic and Slavic peoples. A similar distribution exists in the ɯвете воɤос and 7ɤas: in the north of Central Europe, bɤондины predominate, in the south — брюнеты, and also in the веɤииине growth, mam to be attributed to the Romans, who were surprised by the height of the Germans, and mam it can be confirmed even now by comparing the height of people in the regions of France, Germany, Austria, and Italy. At present, there can be no doubt that anthropological differences are not entirely different, and that even people of the same type can speak completely different languages, and vice versa — people of the same type can speak very similar languages. In anthropological terms, the inhabitants of southern and north-eastern France, southern and northern Italy, and southern and northern Switzerland belong to different races, and even within the same region, for example, Bavaria, Switzerland, Tyrol, and north-western Germany, it is possible to find examples of different races. The explanation for this difference and the origin of these successive genetic changes, which caused it, is the subject of future research and can be achieved through the joint efforts of anthropologists in the countries of Europe.

Веѵиторуссы

Ł. N. Anuin

Brockhaus and Fröw. T. X. SP6.
1892





The name "Beimaya Russia" is of artificial origin; it was apparently coined by the clergy and, apparently, by minor clergy and lay people, and entered into the official title in the 16th century. It seems to have first appeared in "Apostle," the first book printed in Moscow in 1556, under John Vasilyevich Grosny, and then in "Nine Venerations" by Theodore Ioannovich in 1584. The original meaning of the word seems to be rhetorical, celebratory; its artificiality is also evident in the fact that the previous names "Rus" and "Rusya" were replaced in it with the Byzantine "Russia." The words "Веѵитая" and "Бе ѵая Руссия" were used in Moscow and sometimes even in the west in the 15th century. However, the more definite and widespread use of the term "Beimaya Russia" began with Alexei Mikhailovich, with the unification of Muscovy in 1654. mo7да шарь staѵ to call himself autocrat "all of Russia and Muscovy," adding the title "Grand Duke" in 1655, after the death of Ivan the Terrible, the expression "and of Russia" was dropped. Since then, there has been a distinction between "Veginya" and "Morgopsians".

has been accepted in the literary language and in the educated community, but precisely in this form, and not in the form "ma-rusy" and "ve-ri-omorussi." These latter explanations have been used relatively recently, since the 1950s and 1960s, in order to avoid the name "Russians," which is considered too artificial and high-sounding. and following the example of Kostomarov, who used the names "Northern" and "Southern Russians". That is "Vegimo" and "Mago-Russians". The name " " (Southern Russians), introduced, incidentally, not long before Kostomarov, by writers of Great Russian origin, apparently had the intention of eliminating the concept of "ma-ri-yosti" and "ve-ri-imosti", introduce more precise definitions based on the distribution of 7eo7pa[iucm7o. To this conclusion, I would add the opinion of Mamzimov, Kostomarov and others, that the present-day Morsy are direct descendants, both by blood and by language, ancient South Russian tribes, which were the ancestors of the Novgorod tribes (and, according to Kostomarov) were a branch of the South Russian people, torn away from their homeland by unknown circumstances and migrating north, but the remaining Veliky Rus people — the Tverians, susdagu, mosmvi, — although they remained Russian by origin, faith, and language, they differed from other Russians in their folk language, way of life, customs, traditions, social and state structure, under the influence of different historical conditions, different historical destinies, as well as other factors that became part of their identity. The influence of the latter is particularly evident in the works of some writers who tried to "modernise" — not even Russian, not Slavic, but Lappish and Tatar, who had adopted a non-Slavic admixture and a corrupted Slavic language. This theory, developed especially by Lyukhins and his followers, was met with opposition from many, not only from the Russian-speaking population, but also by those who are not, and even by those who are not researchers, and is widely accepted, although it is not supported by scientific evidence, but rather by political tendencies. Nevertheless, we believe that the Magyars (Magyars and Belarusians) represent a more primitive branch of the Russian people in anthropological and historical terms, while the Vengrians, who migrated further north and east and mixed with other peoples, spreading somewhat among the western and southern Russian writers, but also among the educated Russian population in general.

The term "veʏiʏoruss" can represent 7eo7paʏiʏuecmoe, anthropological, structural, and historical meaning, depending on what is meant by it and what meaning is given to it. In a historical sense, the name "Beimoy Rossii" should be considered equivalent to the ancient "Moskovia" of foreigners, for example, — mam sto predaga7a7a7a

Шертовносчавянсто7о яsыma, — mo7yJественно paзвившись, в своей читературной реии, на сиет мачоруссmo7o». All these statements must be considered unfounded at present. The Magoruss language is undoubtedly an independent branch of the Russian language, which has preserved even some of the ancient features of the ancient language. uem vemorussmoe and, in every respect, equal to it and more distinct, uem, for example, the Belorussian dialect, which some consider to be related to the Russian language, although the latest research considers it to be independent, on a par with the Russian and Maghrébi languages. Ofhe other hand, however, the word "vegetarian" cannot be considered a mixture of "vegetarian" and "non-vegetarian," and its formation, its basic features, must be attributed to the same period as the divergence of the original Russian language into its main branches. The study of the most ancient South Russian monuments of the 12th–15th centuries even suggests (according to the words of Sobolevsky) that

"The ancient Mievsky 7ovor was very powerful," and "the current population of the places closest to Kiev, and the entire country east of the Dnieper — are a population that came here in the 15th century from the West, from Podolia, Volhynia, and Galicia." This was later confirmed by Poshodin and Navrovsky; but this view continues to be disputed by South Russian researchers.

77. Miteym, Antonov, and others. Whatever the case may be, it can be considered a new word, a new term, which Kostomarov considers to be related to the Magian language, is undoubtedly Magian and represents one of the subdivisions of the Magian language. Two or three of these subdivisions are now accepted (with the exception of the northern one), although different researchers differ in the details. The most obvious difference is between the northern and southern subdivisions; but the northern subdivision can be divided into two: a) strictly northern, and new (in Novgorod, St. Petersburg, Orenburg, Vologda, Arkhangelsk, Vyatka, Perm, Siberia, as well as in Pskov and Tver, where it borders on the Belarusian dialect, and in Kostroma, where it borders on the eastern dialect); b) eastern, and southern (in the provinces of Вадимирсmой, Казансmой, Симбирсmой, otuасти Пензенсmой, Саратовсmой, Оренбур7смой). Researchers distinguish, however, an eastern variety of the northern dialect, which is considered a special, middle dialect, intermediate between the northern and southern dialects.

Finally, the southern dialect is characterised by a number of features and is divided into two subdialects: the eastern dialect and the southern dialect (in the Ryasan, Tambov, and parts of the Penza and Saratov regions) and western (in the Tula, Orlov, Kursk, Otuast in Voronezh and Kharkov, where the Venerians live next to the Magorussians, and in the provinces of Smolensk and Kaguza, where they live next to the Belorussians). The southern-western 7ovor also includes the Moscow, which, however, has not been studied (e.g. Shikhmato), are distinguished as a special group, formed from the connection of the northern Végimorussm7o dialect with the southern Végimorussmim and standing, according to the main features of their vocabulary, closer to the latter. Thus, the people of Moscow and its immediate surroundings speak the Moscow dialect; but it has spread throughout Russia in a more or less formed manner. The rest of the Moscow dialect. should be attributed to the southern and eastern dialects of the southern Russian language, and in the north — to the eastern dialect of the northern Russian language.

The separation of the verses and lines should be followed by the separation of the verses from the main text, i.e. after the 13th century and, probably, over the course of many centuries, although the first examples of them may be found in the early Russian chronicles, which were later incorporated into the Novgorod Chronicle. Earlier, a new name must have been coined, which we encounter in some of the most ancient written monuments, although it, spreading north and north-east, it must have changed, at least its basic composition, absorbing many foreign and foreign elements. The formation of the eastern and northern dialects was probably influenced by the Mriui (Belarusians), who mixed with the Novgorodians, while the southern dialect was formed

— the same is true of the southern Velikie Luki region. Whatever the case, all sub-dialects and dialects remain purely Russian; the influence of the Latin alphabet is evident in some borrowed words and appears to be insignificant in the morphemes and phonetics, although, with regard to the latter, it is suggested by some researchers.

The existence of a 7-letter word is quite surprising, even if we take into account that the word is composed of letters that are not commonly used in everyday speech. which are initially foreign and unfamiliar, but which,

Undoubtedly, they took part in the formation of a military nation. In the 10th century, we see that the entire territory of the later Rostov-Susda family, was divided into seven states, each ruled by a prince. Novgorod appeared on the northern coast as the northernmost city. But if we turn to the 7eo7pa[iuecmom, namely the horo7ra[uecmoй nomenmʏature (especially m nasvanim pem), then, mam pomasaʏ eʃ]e Nadezhda, we can see that even in the northern regions, according to Ł.nepru, Seim and Lesna, there are many foreign, foreign names that are most similar to the existing names of the hor7ra[uecmaя nomenclature in the upper reaches of the Висʏы, Lene and Pripyat to the Dnieper; but the further away from the centre, the more foreign names appear in the names of places, and it is precisely in the north that foreign names are found, in the east — Turkish, in the north and east — [инсmие. North of Smoʏенсmа and on the Ł.непровсmо-Омсmом water divide, [инсmие names already predominate, and there, perhaps, it was time for mo7да [инны moved closer to the Dnieper from the north and east. But it was probably not until the 6th century, or perhaps in the 6th century. Prometrius already mentions the Scythians in the north of the Azov Sea, and there is reason to believe that the new Scythians came to the Imen River ł.east a hundred years before the beginning of Russian history.

Thus, Russian settlers, spreading out from the upper reaches of the Vistula, Lone and Pripyat rivers, were able to establish themselves in areas that were initially unsettled. , the new tribes, having settled in the upper reaches of the Byssa, Lystra, and Pripyat rivers, had to establish themselves in the regions previously occupied by nomadic peoples. The question arises: will the people not drown in the vast sea and will all the tribes perish? How could the people not only maintain their political dominance, but also preserve their language, their way of life, and become historical figures, new leaders, judges, and the Russian people? The explanation is simple: first of all, we must take into account that the southern Slavic tribes, scattered along the Dnieper and the Dnieper, must have, judging by the good condition of the nomenclature, have settled in places where their ancestors previously lived. It is clear that they had to constantly fight with the tyrannical nomads, with their mobs, torments, raids and pillages, which, with the advent of the pogovias, even became part of the mnyazhestvo, forming armed raids across Russia and the Steppes, the vanguard of the opposition against

poчovшev, priuem and posчednie then enter into close relations with mievчyani, become related to them, etc. However, even at that time, the population of the Kiev region had already begun to assimilate with neighbouring tribes, and later, inthe course of the Muscovite and Don Cossack campaigns, the southern Russian population ashalmany foreign customs and traditions. Nevertheless, despite some minor admixtures, the Magyars retained their distinctive Russian language, although it may have changed in pronunciation under the influence of later Mongols from the west, from Primaparty. Thus, the South Russians, despite the Turkic and other admixtures, were able to preserve their language and nationality, as far as possible, even for those Russians who moved north and north-east, because they had to live here xmore peaceful and friendly neighbours.

However, there is a significant difference between the Russian and North American versions. In the south, their monasticism did not spread far, and the area east of the Dnieper was settled by the Cossacks in the 17th century. They found an uninhabited territory here and settled down, encountering only the local population. The situation was different in the north, wthey had to settle in a sparsely populated territory, moving east and west, in areas covered with dense forests. And besides, it is impossible to say that the Finnish tribes were completely united, as there were divisions among them, which were caused by various factors. Theseæ not the Fenni mentioned by Tacitus, who were known for their ferocity and placed all their hope for sustenance in the spoils of war and the plundering of neighbouring tribes. The remains of the most ancient myчътуры, however, have been found in the Om region, Central Boч7и, Byatmi iKama, and are quite abundant in many places; but they date back to a time much earlier than the beginning of the Christian era, when the use of iron was not yet widespread. In the following period, the same tribes already had iron weapons and bronze tools, which they had adopted (in the East, under the influence of the Scythians, and in Bostom — under the influence of the Scythians) chariot racing and horse breeding, and, judging by the finds in some of them, undoubtedly, they also had trade relations. The culture of the newcomers was hardly superior to that of the locals at that time, andtherefore the success of the new culture can hardly be explained by the superiority of the old culture. There is also no reason to assume that the monks were exterminated; on the contrary, all evidence points to the fact that the monastery was destroyed by fire.

Mostly peaceful. We can hardly imagine that they will die out on their own, just as the primitive tribes of Australia and Polynesia are dying out now, and some tribes of Siberia have already died out. But the last of them will surely be convinced by the first, and they will change their entire way of life and become peaceful. the latter were forced to follow suit and change their entire way of life, especially under the harmful influence of the opposing forces. But such a decision is not possible in our society, the peculiarities of the way of life of those and others do not preclude the possibility of peaceful coexistence and mutual participation in public life.

The explanations for what happened during the dispersal of the Cossacks on Russian territory can be found to some extent in the data collected during the latest Russian monograph, which took place in recent history, for example, the unification of the Russian Empire, and, more recently, the unification of Russians among the Votyaks, Upeaks, Permyaks and Votyaks. We say "to a certain extent" because in recent times the Russians have risen in their own minds far above the foreign invaders, united by unity and faith, while the latter are divided by many subdivisions and scattered. However, even with the Russian history on their side, their leaders and rulers were often warlike and enterprising (Normans), whose traces we encounter, for example, in the Susda River region, in the so-called Merian mounds, before the establishment of Russian rule here. These are expressed in the usual burial customs, in the presence of Norman weapons and characteristic features of the graves (9th–10th and early 11th centuries), for example, the so-called "compass graves" and so on. However, it must be assumed that this migration did not occur en masse, but rather manifested itself in the foundations of small settlements and villages. There is reason to believe that among the Meris, for example, due to their participation in the adoption of Varangian customs, there was already a significant degree of assimilation, so that her status had already been established by the Varangians, although she continued to bear the name Mary, similar to Mam and later Bytma. Perm and Siberia retained their native names, although they were already inhabited by Russians, with a predominantly Russian population. The success of the Cossacks was probably facilitated by the fact that that the population was, apparently, not very numerous and scattered among the mountains, and at the same time relatively peaceful and

non-aggressive. When the enemy's forces are weak, they can retreat to the east, as we have seen, for example, inrecent times with the Votyaks, Upermi, Votyaks and Mordvins. In earlier times, they also left before the Russians, apparently the Yuryans. In the 16th century, they were already with the Vrapom, so they must have been there earlier, judging by some historical data and the good condition of the nomenclature. lived within the borders of the present-day Vologda Oblast and perhaps even further south: it is known that in the 9th century they were in the Carpathians and founded the V7orpe (Magyar) state; on the other hand, Europeans assume the origin of some names even in the Moscow region and further south, for example, in the village of V7ra. To this we must add that the original names probably broke down into many groups and dialects, such as the present-day uere, which have six dialects, and there are also dialects that are divided into two main dialects, and even into smaller dialects, so that dialects from one area are difficult to understand in another. In view of their dispersion and diversity, Russian monks are distinguished by their comparative uniformity, unity in language, and then by their faith, which is an important unifying factor and ahirto foreigners. The latter, accepting the Russian faith, language and customs, became Russians themselves and helped the former in the Russification of their contemporaries.

We are confident that the monarchy will continue to exist, in most cases gradually, in small groups and communities, as we see in the past and in the present, in the North and in the East. But we should not rule out the possibility, in some cases, of more intense, mass migration, as confirmed by similar examples from historical memory. Without even mentioning the mass resettlement of the Magyars in the 17th century to the right bank of the Dnieper and to the present-day Kharkiv region, one can cite, for example, the rapid growth of the Perm region under the Stroganovs and the subsequent mass movement of Russians from the Volga region, Vyatka and Perm to Siberia. The example of the Stro7onovs shows that it is worthwhile for enterprising and wealthy people to settle in new, fertile and profitable places, mam m nim already nauinaʏini stematsya peresʏenɯy, in hope on space, vy7odny trade and pomropovitest mreпmoj vʏasti. It was precisely this Russian vassalage that appeared within the borders of the Merian family, with confirmation in Vadim and Susda of the Monomakh clan. The invasion of the Tatars,

The unified Kiev, which had been reduced to a secondary role, the destruction of Pereyaslav and Niprov, accompanied by the transfer of political centres from Niprov and Novgorod-Seversky to Murom and Ryazan, and from Kiev — to Vladimir. This contributed to the rise of the Vladimir people, the centre of which moved to Moscow, i.e. to the west and south, towards the western and southern settlements, which were moving here with new strength. This attracted the former settlers, who imagined themselves to be, that the South Russian population, after the Tatar invasion, moved north en masse, finding there a more peaceful existence and a more reliable livelihood. In recent times, this theory has been questioned and even completely rejected by others; They argue that the South Russian population was exterminated and fled to the East, and that there is no evidence to support the theory of a mass migration to the north. The truth, it seems, lies somewhere in between these two extremes. There were apparently no mass movements; nevertheless, the most powerful and their retinue appeared in the north from the south, and their passage, together with the destruction of their property and the dispersal of their people, must have been accompanied by the crossing to the north of many people of high rank, the clergy, the nobility and the common people. But here the resettlers have already encountered a number of obstacles, caused by earlier departures from Varyag, Novgorod, Kiev, and Yemeni Krivui, as well as by the foreigners who have settled here; Here, a new nationality was already forming, in which mixed Slavic and Latin elements were merging into a new and unique whole. Therefore, it remained to accept and promote, consciously and unconsciously, the establishment and expansion of the new state and the unification of the Russian people (veчinormussm7o) people, across the vast expanse of Central, Northern and Eastern Russia (and also, through the mediation of the Don Cossacks, the steppes and the South).

This formation of the people's consciousness and the connection of different elements occurs through the gradual mixing of ideas with the people and through direct influence, gradually, if necessary, with the aim of changing the original type, mamoй представчяющи в своем счожении и обчиме русстмо-счавянстмие пчемена прежде ичутверждения на территории [иннов. Unfortunately, clarification of this issue is connected with snauитечьными difficulties and requires

based on modern types of linen dotton fabrics, and, if possible, with the aim of mamой вытasываѵи предти stих пѵемен в sпоху их первонаиаѵьно7о стоѵтновения исмешения. However, such an assessment requires extensive research and a thorough study of the circumstances, which is currently not possible. At the same time, it is necessary to clarify the type of ancient Slavic and Cuman peoples, for which there is a wealth of material. Unfortunately, it cannot be said that this material is completely absent; they exist in the form of those мостямov and uepeпов, and sometimes even remains of weapons, which are found in numerous, scattered Russian settlements andmonasteries. The materials have already been described in the works of Professor Bodanov and others; but much remains to be done to clarify the characteristics of different localities and sites and to compare them with the corresponding anthropological characteristics of the modern population. Unfortunately, we do not have detailed maps showing the distribution of ancient settlements, roads, etc., nor do we have any studies in which all known data on the investigated sites would be compiled and analysed, and all established features of the cultural and material heritage of the ancient peoples would be clarified. A few generalisations made in relation to archaeological monuments sometimes obscure the issue and give it a false interpretation. For example, some scholars consider all prehistoric antiquities of central and northern Russia to be Russian, while others, based on the evidence found here, argue that this is completely unfounded. On the contrary, some Russian scholars have been able to conclude that that all the remains belong to our own ancestors, and some even dare to attribute them to the ancient peoples and tribes of Siberia. Little by little, however, the picture is becoming clearer, although it is still vague. On the one hand, the remains of the most ancient culture, namely bronze and iron, are beginning to be identified, with bronze items found in Vrap, Perm, Byatmi, Murom, Moscow and the Prigozhye region, and apparently belonging to the most ancient population, mam мажется, у7орстому. These are followed by mo7иѵними (not myp7аны), containing the remains of later burials, but theseare not separated by the customary layers of previous burials. We do not find any real myp7анов (mo7иѵних embankments) in the known area of the [иннов, for example, in the present-day Perm 7уберния (sa

With the destruction of the steppe sauruses, 7de my7аны were piled up, obviously, with turmcmimi mouevnami), in Byatsmoy, the greater part of Bogododsmoy and Arkhangelsk, in the Pribaty regions. On the other hand, we also find in the borders of Central Russia mo7iɤini, apparently (judging by the veɲam) dating from the 6th–8th centuries and most likely belonging to the ⌊innam. These include, for example, the recently excavated Kurmansky monograph (in the Kasimov district of the Ryasansky district, discovered by F. Varova) and the Nyuynsky mo7iɤьni Bitebskoy 7ub. (discovered by Romanova and Sisova). Namely, we have coins with Arabic inscriptions and Byzantine and other coins, which are difficult to date precisely, and which apparently belong (within the limits of Central and Northern Russia), to the 9th–11th centuries. Undoubtedly, these coins were brought to Southern and Central Russia by nomadic peoples in the 8th century, or perhaps even earlier. Some murnas with 7th-century BC inscriptions are known, and there are later ones — from the 7th century AD and later, found in the South-West. Smi-Sarmatian; but then there are murns that are undoubtedly Scythian, specifically in the south-west of Russia, in the region where all the names are Scythian. It is even possible to identify certain features of the murns of the southern, northern, and eastern peoples, sometimes with traces of Norman influence (especially in the rich, multi-layered murns). There can be no doubt that the Scythians, spreading during the Iron Age to the north and east, brought with them the custom of mound burial. and indeed, we see numerous groups of ancient mounds in the vicinity of the settlements, mriviuye, radimiuye and vatiyuye. The kurgan mounds usually follow the ramparts, and the ramparts were undoubtedly the main routes of the Scythian migration. we know, for example, that in Obonezhye and Eavogouye, the Savyans settled along the Livine, Svir, One7e, pushing back the ⌊innov m Belomorskoe, to the upper reaches of the Oyati River, to the 7ɤухую Belosernina, m Nадо7e, etc. Thus, there can be little doubt that the majority of the inhabitants of the region were originally Savyans, before their conversion to Christianity, although it cannot be ruled out that under the influence of the Christians and their neighbours, the local people also began to bury their dead in the churchyard. In the Lower Novgorod region, for example, murnas belonging undoubtedly to Mordovian mnyasya (near Bog. Timerevo) have been found; but they belong to a later period, not earlier than the 12th or even 13th century. Some support for this view can be found in the same source (dya

determination of age and sex) comparison of the remains of people buried in mounds; but, unfortunately, little attention has been paid to them in recent times. Moreover, it should not be forgotten that the bones and teeth can give an idea of the race, breed, but not the name and nationality of the deceased. Meanwhile, within the same ethnic group, there may be different racial characteristics and, conversely, the same racial characteristics may be found among representatives of different races and nationalities. In addition, a known racial type may undergo gradual change, leading to the gradual degeneration of these and other traits in the offspring, and to the rapid multiplication of offspring of one type compared to those of another, and, finally, due to the gradual mixing of one type with another, over many generations. In Germany, for example, it has been established that in ancient mounds (Hunengraber) there was a highly developed population with a predominantly female and us lifestyle, tam nas. doinhouelag, lopma uerepa. These mounds, apparently, contain the remains of ancient Germanic people; meanwhile, the modern German population has a predominantly flat, broad, brachycephalic, and dolichocephaly is found only sporadically, and on those islands, on the coast of the Baltic Sea, in Sweden, etc. Obviously, the type of uerepa of the present-day Nemeri is not the same as that of the ancient Germanic peoples, and the characteristic ancient blond hair of the Germanic people is now found only in a minority of the population, while the majority are brown-haired, with a significant admixture of brunettes. We see a similar phenomenon in the territory of Russia. The most recent migrants, both Sarmatian and Sarmatian-Sarmatian, as well as the Sarmatian migrants, show a predominance of dogmatism, while among the modern Russian population, brachycephaly predominates. And this applies equally to the southern and northern Russian populations, and among modern Russians, apparently even more severe degrees of brachycarpy are found, чем у великороссов. This predominance of brachycephaly, and in the case of muphthans, dolichocephaly, has been noted by some researchers (e.g. Taraneum7o). Taranem7o) to come to the conclusion that the mup7an uerepa are not cavy, but probably belong to the linnam. However, this conclusion cannot be considered conclusive; it is known that modern languages, both Western (Mope, Tavast, Ssty) and Eastern (Mordva and others), also represent

The predominance of brachycephaly, mam and the majority of prison populations. If we assume that the ancient peoples differed in type from the present ones, then the same can be said about their ancestors. The grounds for assuming that the ancient мур7анные доɣихоɯе⌊аɣы were not ⌊иннами, but rather у7орɯами, that is, ю7рой, mam sто and высmасываɣ Europeans. Modern vo7уɣы and ostya (descendants of the у7rov), in fact, reflect the predominance of dogihoe, and in this respect they are quite different from their neighbours, the Samoyeds, Tam and the Priyurup, Povozh and Pribaty. It is highly probable that the same dinosaurs were found in the area. Foreigners, together with the finds from the Prigozhye region, should be attributed precisely to the Yur, who had a widespread presence in northern Russia in ancient times; but we have no reason to attribute to the Yuris the wooden uerepa found in the 7th–11th centuries in areas inhabited by the Scythians and Sarmatians. which were found in the 10th–11th centuries in areas inhabited by the Chuvans and the Chuvans of the Varangian culture. The question of the origin and type of this type of coin will, of course, require further research, but it is undoubtedly one of the oldest types of coins in the world. be more detailed research, but it is undoubtedly one of the oldest types in Northern Russia, naturally distinct from all neighbouring modern ethnic groups.

However, the fact that Russian speakers tend to prefer the form with the final consonant may contradict the above statement. In brachycephaly is a rare phenomenon among modern Slavs, including Poles, Czechs, Slovaks, and Serbs, who are all characterised, apparently, by a predominance of brachygyny. It is reasonable to think that the change in the form of the German language was caused by mixing with the Slavic language, which became part of the vernacular of the current population of Germany. However, it is questionable whether all modern Slavs actually prefer brachycephaly. Modern brachytherapy, apparently, is predominantly used: in the first place, this is due to the fact that brachytherapy is obtained from undoubtedly bog7arpsmich mɣadbini d-rom Radamov during the last Russo-Turkish war and delivered to the Moscow Anthropological Museum, are authentic, and on the other hand, are confirmed by observations of modern bones found in Crimea, which, according to measurements taken on living individuals,

Features 7. Ginyu, omasas, tamzhe puti vse dohinokhuelami. If this is so, then we now have one language with a predominance of the Don Cossack dialect. It is true that the Don Cossacks are descended from the Volga Cossacks, a Turkic people; but the Vozhchik Bog7ars have mixed to such an extent with the Danube Bog7ars that they have completely lost their nationality and adopted the language of the Bog7ars, who are in the majority. On the other hand, all the tyrms known to us are characterised by their motormotivities, and the same type is represented by some ancient tyrmic murns (e.g. in Eupatoria), which suggests that the ancient Turks were also nomadic and, consequently, could not prevent their descendants from settling down. Perhaps, in any case, among the ancient Slavic tribes there were both morotmo- and dinno7o-type people, and there are still some today — some with a predominance of beomupost (pygmy), and others with dark hair (southern Slavs), some tall, others short, etc. However, the same can be said about the names of the months, even more so, because now we encounter high-ranking months (moреүы, sсты, үивы), as well as mrayne maүorosүые (үопари, пермяти), mam predominantly beomурых (sстов, үопарей), and with predominance of dark colouring (the majority of eastern languages). However, it is possible that in ancient times there were also light-coloured forms, and this is confirmed by the light-coloured specimens found in some villages in the Middle Volga region, east of the distribution area. found in some mounds in the Middle Volga region, east of the area of settlement in the 9th–11th centuries. However, this is insufficient to to deny the affiliation of the majority of the mounds in the western part of European Russia, with their distinctive features and their everyday objects, to the Scythians.

But let's assume that the ancient Russians were indeed tall and, judging again by the finds, were of high stature, then how can we explain the change in the type of brachycephaly and, in most cases, less pronounced? At this point, only the most and least likely explanations can be considered. One can assume, for example, a gradual mixing of the types of words with the gradual change of type in the descendants. Such mixing should occur only when it can hardly be questioned. We know, for example, that many of our noble families are descended from Tatars, Masans, and other peoples, from the Golden Horde, from the Mormons.

those who came to Moscow, accepted the tithes, married Russian noblewomen, entered the civil service, and were granted estates and vassals. Many of the noble families (the Mamyshev, Karamzin, Satymov, and others) still trace their origins to the Tatars. On the other hand, many noble families were originally from Poland, Sweden, Germany, and other countries. Nitvy, Shveyni, Nemev, Zapadny, Itagnyev, Vagakhov, 7rusin, uпермес, etc., and all representatives of various types, entering into marriage with Russians, passed on their characteristics to their descendants, who, through marriage between members of the noble families, were able to preserve the existence of foreign types in the noble milieu. Among the clergy, there were also descendants of 7rems, southern Cossacks, Mordvins, etc.; among the myпшov and remeceчennov, foreigners appeared; the namoneш, the common people, especially in areas with a mixed Russian-Lenin population, also took part inmiscegenation. In Siberia, for example, it is known from historical evidence that marriages between Russians and foreign women were not uncommon in some places, and some observations suggest that this mixing even led to a change in the Russian language. But, on the other hand, we also know that where Russians settled in large numbers and families, they shunned foreigners and married only within their own community. For example, the "mamenim" in Ata and the "semeychi" in Priura. In the Priura region, the Votyas and Permyaks also do not usually mix with Russians, although the presence of mixed marriages can be observed there, even among the Votyas and Ostiaks. However, there is no need to assume that the change in type is necessarily due to the peaceful mixing of different ethnic groups, since the products of such mixing may be closer to the type of the father or the mother, i.e. they may retain the dominant type. This change can be explained by the fact that the Russian population grew more andmore, accepting the Russian faith and customs, and thus becoming Russian without even entering into marriage with the former. It should also be taken into account that among the ancient Russians there were, albeit in the minority, brachycephalic individuals, whose descendants could eventually become predominant due to their physical characteristics, and therefore theywere more resilient and stable, and for other reasons unknown to us. However, we should not lose sight of the fact that even now

They are found among the southern Russian and northern Russian populations, and, due to the lack of mass observations, especially in areas more remote from the centres, it is impossible to rule out the possibility that they may also occur in more remote areas. In the Kobelyatsky district of the city of Potavskaya, measuring the population in his outpatient clinic, Krasnov found up to 30% of them to be malnourished, and pro. Krasnov, conducting measurements on the population of Kharkiv province, found that among the poor, there were more than half of the poor. A comparison of uereps from ancient Moscow madbins of the 17th and 16th centuries shows that at that time the brachycephalic type was already predominant, while in the Moscow region it was still rare. Ido even in this period, especially in the eastern part of the Moscow region, an admixture of the morotmo7o7o type was already encountered.

Explanations of the characteristics of the type of virus, hic characteristics and their greater or lesser uniformity, it is important to conduct a mass study of the modern population, but very few observations have been collected in this regard. Based on data on military service in the Empire, it is possible to trace variations in the length of military service, namely, the growth rates, which can be judged by the incomplete and inconsistent data published on the number of men accepted into military service. The percentage of those rejected dto insufficient height (below 2 arshins and 2.5 vershms) and the average height of recruits represent characteristic features of the population of the provinces (7 years and older and women of the Empire), the most significant factor is undoubtedly racial and gender differences. There, the proportion of the poor is significantly lower, and the average height is higher in the southern and Pribalti (Linc-Gatysh-Nemem) regions, uem, for example, in Pougachev and S.-B. and S. (in Arkhangelsk, Orenburg, Vologda, Vyatka, Perm, Kasan, Kostroma and Vlimskoy regions), where there is a significant admixture of foreign elements. In general, the population of 20-year-olds is smaller than the average height, with the same height bularger, more robust and eastern-looking, Therefore, in the Pribalti regions, in the provinces of St. Petersburg, Givov, Gatis, and Nemov, eight provinces have the highest average height of new recruits for the Empire. The average height is calculated for each district separately, but in the areas where the Magyars live, tis

The average height of people in the middle-aged population is lower than the average height of people in the same age group in other regions. For example, the average height of men in Podolye and Vodyny, a region of Moravia, is lower than in the Poltava region. and Novorossiysk, which was colonised by the Moravians in the 17th and 18th centuries, and even lower in the Vmpaine region, in the Kharkiv region, where, according to observations by Prof. Krasnova, there is no significant difference between the average height of the Moravians and the Vmpaine people. Krasnova, there is no significant difference between the average height of Magors and Vegors. On the contrary, in the Saratov and Samara provinces, the height of male recruits is on average higher than that of female recruits. In the regions of the Volga region, the highest average height is found in the Novgorod and Pskov provinces (although not in all districts), and then, the further east, the lower the average height, reaching 165 cm and above, and then there are people with a height of 163 cm and below. The height seems to decrease in the north, in Orenburg, Arkhangelsk, and Vologda, 7уб., although and there there are yedys (Arkhangelsk, Sovetsky), similar in growth rate novgorodskiy. The most extensive areas of nisporosity are found in the S.-B. part of the Bytom 7ub. (Suvodsky, Gasovsky and Sarapushsky districts, where Votyas predominate), in some districts of Kazan (Tatars, Uvaši) and in the northern districts of Perm (Nerdy, Sogin, where Perm people predominate), then Okhansky, Osinsky, Berkhotursky, Irbitsky and Kamyshovsky districts, which are populated mainly by Russians, mostly descendants of Novgorodians and immigrants from Byatm, Ьвинстой семуи and so on, stand out their relatively high growth. Siberian (Russian) recruits also have relatively tall stature, although in some places, e.g. in some districts of the Tobogskaya region, in the Turukhansk region and, especially, in the Putskaya region, there is a noticeable decrease, which is probably due to the widespread occurrence of Russian monogamous uert (monogamy, lack of competition, usmosa) umasyu, ouevidno, na vуiyaineinogorodnoy mprov. The Russian population of Kavmaza (apart from masauye7o) also provides quite high numbers of recruits, which can be explained by the presence in the environment of a large number of former soldiers and many descendants of former soldiers (mostly high-ranking officers). It cannot be denied, however, that there is an impact on the growth and certain aspects of life, such as wealth and education. In the United States, it has been observed that the growth of the population is similar to that of the western states, which are more urbanised.

Relatively recently, higher, we are in the east. A new phenomenon is the increase in growth among the Magorossians of Novorossiysk, aswell as among the Russian Siberians. The growth of twenty-year-olds in seven cities (St. Petersburg, Moscow, Kazan, Tula) is higher than in the corresponding regions, while in Barshava, Odessa and Nimoaev, the phenomenon is not observed, and in Kronstadt, the opposite phenomenon is even observed, but everything probably depends on the greater or lesser degree of assimilation of the immigrant populations. The growth of the vaccinated masses in the same ethnic group is generally higher — at least in the 20-year-old age group — among the urban population, while the growth of the unvaccinated, especially in rural areas, who work with wood, according to measurements by Zrisman in the Moscow region, is lower, and the growth of day labourers and peasants is lower, although according to the data collected by Dr. Lementev, here too there is evidence of the origin of the species, i.e. the presence of a higher and lower breed.

The mixing of generations and the growth rate can be expressed not only in a decrease in the average height of the taller individuals (and an increase in the height of the shorter individuals), but also in the fact that (mam nomasaчи sto in particular, detailed studies by Bartigion on the growth of twenty-year-olds in the eastern departments of France), uto mriava growth of these mixed population groups deviates from its normal curve and often has a double peak, i.e. u that the growth rates of individuals in this group are not distributed around a single average value, but around two, one higher the other lower, thus indicating the existence of two types of growth in this group of individuals. This division of the growth peaks was also confirmed by me for some individuals from the Novgorod population (Begosepskoye —based on data for 2,100 individuals) and, based on more extensive and accurate data, by E. E. E.

The 7th group has an average height, but also a comparison of the proportions of the head, shoulders, arms, legs, etc. According to Eo7pa, the high-necked horse has a more slender build, a well-defined (not thin, but not wide) neck; The hair is usually blond (but not light blond); 7ʏasa uaɲe are grey, with an open, regular nose; the nose is straight, fairly large, but not wide, sometimes with a slight bump, less often with a slight indentation; 7рудь broad, with a snub nose; the chin is not broad; the ears and rumen are of moderate size; The ears are relatively small; the feet are also quite small, but with a high arch; in old age, they usually have a thick, curly beard. The short-statured man has a fairly slender build (more slender, for example, than short-statured Germans), but still rather stocky; 7oʏова e7o нестоʏьто boʏьше (in relation to m height) and wider; ɯвет воʏос — dark blond, sometimes even иерный; 7ʏasa uaɲe light brown and brown, although not rare and grey, but with a more pronounced pattern; ʏишо boʏee wide, with prominent cmuʏами; нос also quite wide, slightly vsdernuuty and uасто with пʏостой, распʏывшейся переносиɯей; the beard is usually sparse, of a high type, and sometimes not present at all; in the neck it is wider, although the hair is slightly sparser; in the same place, it is also wider, but the tufts and the tips are the same, relatively speaking, and the tips are slightly longer, and the tufts are relatively thicker. Both types live mixed together, but in some areas one predominates, in others the other. There, in the middle and western parts of the Bavirdinskaya 7ub., as well as in the neighbouring districts of Novgorod, the high-growing type predominates, while in the districts of Vladimir and Proskurinskaya, the Rostov type (Nekho) is predominant, in the districts of Bagaevsky and Prokaspinsky, with the addition of the Kaspsky and Omsky districts, and in the northern districts, with the addition of the Bogodoksky district, in the villages of Kostromskaya, the nisporos type prevails. According to larger samples, in the districts located along the Om and Bozh rivers, the types are less clearly expressed, and the population has a more mixed character. G. Eop7apog7aet suggests that the high-type in the umasan 7uberniya should be considered as corresponding to the type of ancient savants, while the low-type can be considered linear, belonging to the linear (Merian?) population of the same region. A similar conclusion was reached by 7. K. K. K

He drew attention to the variations of the Russm7o type in the north, especially in the Obonezhye region. He distinguishes two types here: tall, slender, with regular features, straight, sometimes slightly hooked nose, prominent grey eyebrows, 7oɤубыми and mary 7ɤasaми and dɤинной 7устой beard, — a type common in the rivers Ьвине, Оне7е, Nury7e, on Kenosere, etc., and apparently corresponding to the ancient Novgorod type, — and the type nismoroshy, cmustasy, sometimes with a pyramidal, pointed chin, protruding and slightly upturned nose, light eyebrows, — apparently corresponding to the "be7o7asoy" uudi. Some — for example (according to Eo7paʃa), in Romano-Borisov7ɤebsmom u Prossavsmoy 7uberni — are found among peasants with mon7oɤovidnye uertami. Vmɤонение sто 7. Eo7paʃ, based on some historical evidence, explains that this is because Tatars with their families were settled here after the Mongol invasion. It is known that the Tatar population was numerous in the Kasimov district.

— Interestingly, the average height of new recruits is 162 cm, which is lower than in all other provinces of the same region. Differences in height, weight, and sometimes in the shape of the face and hands of the population of neighbouring districts have been noted by many observers, but, unfortunately, there is insufficient evidence. Tam, Turgenev, and Mamimov have pointed out the difference between the type of male of the western part of the Orgovsky district and the neighbouring "poheha" of the Misdrynsky district. In some places in the Tugan region, a special type of brown and grey-brown brownies,etc., can be found. For example, a mixed population composition is found in some areas of Russia (apart from large cities), such as the population of some rural settlements (e.g., Nizhnetaginskoye). which consists of families transferred from Tugum, Nernishchaya, Ryasanskaya, Moscow, Kherson and other Russian and foreign regions.

Although in anthropological terms, the Veys are nota single type, in terms of their social and domestic life, they exhibit greater diversity, depending on the surrounding environment, historical conditions, the greater orlesser influence of foreign cultures, as well as the primary characteristics of the Russian-Cossack way of life and the influence of neighbouring foreign peoples. It is very difficult to give a general characterisation of the Venetians, and, in any case, it is more difficult than, for example, the Belarusians and even the Russians, firstly,

Because the Veigirus occupy a large territory, stretching from the coast of Belomor to the Turco-Persian border and from the Baltic Sea to the Pacific Ocean, and secondly, because they came into contact with a large number of diverse peoples and were always more mobile than them. they have adopted other branches of Russian culture, taking an active part in various crafts and in the colonisation of new places. Moreover, it may not seem strange, but we have a wealth of research that would help to characterise the work of the Khanty people in a general way. There is, indeed, a wealth of raw material, descriptions of individual localities, collections of songs, customs, rituals, beliefs, etc.; but, scientifically speaking, it is insufficient. In addition, the material must be supplemented with regard to many questions, it must be studied comparatively, and specifically in comparison with the historical data on neighbouring peoples, mam cʏавянcтих (маʏо- and беʏоруccтой, а тамже дру7их cʏавянcтих), там и инородиecтих (|инcтих и тюрmcтих). In this regard, the relevant material has been studied relatively recently, and the more the study progresses, the more urgent the need becomes for a more detailed clarification of certain fundamental issues.

Usually, the characteristics of the Venetians are compared to those of the Maghrebis, or to those of foreigners; but our knowledge of the latter has recently been considerably expanded. Compared to the Magors, they are usually distinguished by more external, striking features, such as their beards and moustaches. (hence the folk names "khokhov" and "mapa", which have now lost their former meaning, as these features have been abandoned by the Morussians, who in some places also shave off their beards). In the costume — male: among the Venerian Russians

— a striped, white, sitin, and mumau shirt, a loose-fitting shirt with a high collar, with gassoviyami and podponemoy (under the armpits to the waist), a thin belt under the belly, and baggy and knotted trousers; on the legs — leggings, boots, and gaiters; on top

— army, sermy, ma|tan, with a belt and a мушам, uасто tamže живʏет, поддевmа, а sимой поʏушубом иʏи туʏуп; on the 7th day a military cap (7peunevim), a mapus, a shampa and a mahahei. V maʏorussov — beya, a coarse shirt with a straight collar, with a small standing embroidered collar, sometimes, for young men, with

yarmoy genchta, made of wide trousers, which, in turn, are made of heavy fabric and tied with a wide belt; on top — a sweet, mobenya and mozhukh; on the 7oove a high shampa of reshetikovich musk, on the young men — beya and igi, getom, a matching shapa with pogami. In women's costumes: married women — a white shirt with wide sleeves gathered at the shoulders, rumavas, a belt with a belt buckle, a shushun, dushereyma and shu7ay, front, shubma with gathers at the shoulders, and a thick fur coat with a separate sheepskin collar; on 7oчове пчатом with завязанными at the front and чи назади моншами and чи, especially in the past, момошним, miuma, soroma — various types of belts, depending on the region, and a fur hat, especially in the north; namone, necklaces, beads, sanastye, sery. V maчороссияном — бечая shirt, embroidered along the bottom and sleeves with red and blue paper, a naghta (a kind of skirt) and a sapasma (front), with a wide belt, a 7irsets (besrumava) and a svitma; on the 7ogove, a pouip, a povi, genty and шveti and чato; no7i and barefoot, iчi in uerevimakh, iчi sapo7akh with podmova; dчya umrasheniya — monisto and sery7i. In the village: the houses of the wealthy are log cabins three or two rooms on the ground floor, sometimes with "voomovymi" (without walls), formerly often with a "po-uvernomu" (in the style of a barn), but now usually with a pipe, with a double door, carved and decorated, sometimes decorated on the outside with a frieze ("monas" on the mnyas and prou.) and painted omonniami and marnisiami, usually arranged in one or two rows along the length of the house, with barns on the opposite side, with them - sheds, and further - oviny; the house is divided into one living room, a hallway and a kitchen, or more often into two — a front room and back room (winter room), connected by a hallway, with a porch and a shed, sometimes with a light window; connected to the isba by a courtyard with a gate and a canopy and with outbuildings (khachev, stoyami, mshannami), usually not particularly neat, mam and the isba itself; omogo isba — o7orod and redmodo garden. V maчorussov — huts and masanmi, covered with сочomo and usually sabotivivo whitewashed inside, scattered in disorderly rows and covered with straw in the summer, surrounded by gardens, hedges with bushes and fruit trees, and together with the hills in the distance, windmills, мочодесными журавчями, расстичаюпимися mpy7ом нивами, бахиами, пасетами, степью и разбросанными moe-7де деревьями, придает сечениям иасто бочьшую живописность. В piпe: u vечiomussov, 7чavnym obrasom — rye bread, пi, poxebma, 7peunevaya masha, martol'e, o7ur'u, mvac, isredma meat, piro7i, bчiny

etc.; in the case of the Mors, mrome rzi, eɲe pshenicɯa, mymypysa, caɤo, borɲ, 7aɤушmи, varenimи, etc. All such pasuiny are explained by the nature and mimatism (e.g., in the south, in the steppe, and in the forest, people live in mud huts and have outbuildings and pens; there, where there is a lot of wheat, he prefers wheat bread to rye bread), by the customs of both nationalities, by the temperament, character, feelings, habits, etc. inherited from their ancestors, and by the influence of the environment. the temperament, character, feelings, and customs inherited from their ancestors and developed under the conditions of their environment, This spiritual similarity is expressed in the character of songs and music, in the attitude towards nature and religion, in family and social life, in the development of industry and trade, and in folk types and ideals. However, when conducting such comparisons, especially in the absence of detailed observations and research, it is necessary to be very careful so as not to come to one-sided and hasty conclusions and not to overlook existing analogies and similarities.

With regard to songwriting, Bodiansky (in 1837) already noted that South Russian folk poetry is the complete opposite of North Russian poetry. The songs of the Velikie Luki region are characterised by deep melancholy, hopelessness, resignation to fate, languor and "mamoe-to pasdogiє and пɤавная протяженность" (endless length), which, according to Bodiansky, are caused by the harsh, poor, monotonous nature. Веɤиторусс redmo conveys his feelings, emotions, and thoughts to nature; he is vs7ɤяд, tam cmasать, cmoɤьзит by nature, does not penetrate v7ɤубь; his descriptions are superficial, as if sketched in passing; he completely abandons himself to his feelings, wanting to lose himself in his long, melancholic thoughts and reflections, in the sense of the word ɦn "It is said"; hence "contrasting comparisons, beloved and ubiquitous in the songs of northern Russia." "The Russian people are not interested in historical songs... They prefer to remain in their family circle... But all of them succumb to deep melancholy, and they, with their quiet, unhurried pace, spacious pastures, and calm self-confidence, trying to escape from the oppressive environment, they lose themselves in the long, mournful songs, drowning in them both their sorrows and themselves. This is the narrative and descriptive part of the story. Quite different, according to Bodiansky, is the poetry of the South Russians, the Great Russians, who have lived through a turbulent history, constantly fighting against hordes of Asians, Tatars, Turks, and Mongols, and who have developed their own

These historical phenomena, mam masauestvo and "7aydamaystvo." Itheir possession is a strong desire for destiny, a strong will, dissatisfaction with their lot; In their songs, which are cheerful, lively, and humorous, there is a mixture of sadness and melancholy. Their expression is always dramatic, and in this respect they are unique and superior to the songs of all other poets. In addition, they are superior to other songs in their melody, tune, expressive language, and harmonious and varied rhythm. "A song is the diary of a peasant, in which he puts everything that he thinks, feels, and does." The descriptions in them are vivid, "always surprisingly consistent with nature" and "used to express the deepest and most sincere feelings of the soul"; "on the contrary, everywhere there is a rush of passion, conciseness, harmony of expression, simplicity, naturalness, special tenderness and sincerity of feelings," then in the songs of northern Russia (according to Mamsevitch) there is "more artificiality, a kind of pretentiousness, affectation."

"Comparisons in folk songs are always positive," rather thanegative, according to Mam in Venerus. "In South Russian songs,Kostomarov writes, "there is truth and thought, but there is no trace of that melancholy that so deeply moves us in South Russian songs." The beauty of nature, so unusual in the songs of the southern Russians, is also found in the songs of the southern Russians; "even love rises above materialism here," so that in the songs of the southern Russians

"reaches the highest level of spiritualisation." "Historical memory in the songs of the Venerable Fathers is transformed into a legend andbecomes a myth, then in the songs of the southern Russians it retains its reality and often does not need tobe restored to reality in order to be understood, so as not to lose its poetic charm." With his powerful songs, Kostomarov was able to express the feelings of the people, in which he saw "the same spirit of unity, the same desire for the restoration of the state, which we find in all manifestations of the historical life of the people."

In all the writings of authors of Russian origin, there are, of course, many inaccuracies; nevertheless, the researchers couldnavoid a certain bias towards their own nationality and a certain lack of objectivity towards the folk poetry of the Velikie Luki region. On the other hand, over the last ten years, material on Russian folk culture has been thoroughly studied and, in particular, many new works have been written.

We have collected songs from the past and present, previously unknown historical songs, a wealth of spiritual poems, and many beautiful melodies, especially — the rich collection compiled by B. V. Badymin, which gave a generous volume to a number of new discoveries and attracted considerable attention and interest. The discovery of a large number of graves in the north has even led to a re-evaluation of the previously held view that the South Russian people migrated to the north, and that the population of the north was more closely related to the ancient Russian people, a new people who had lost all memory of their distant past and appeared in the deserted places later, from the Carpathians and the Carpathian Mountains. But in this very darkness, the same spirit undoubtedly manifested itself: heroic legends, most likely created in the environment of a warrior band, were sung in Novgorod and Susda, and, passing from "smasiya" to "smasiya," spread, it seems, to Obonezhye and Siberia, where, in verses given by less satirical historians, managed to survive, especially in the more lively and more conservative old-fashioned areas. On the other hand, more recent observations show that fragments of the old way of life have been preserved in the south, but they died here before the war and were reflected in the historical past of the people — the memory of wars and struggles for faith and national identity.

The differences between the Venerian and Magorian traditions in terms of npen7iosnaya chlere, m obryady, m mogitve, etc. have been noted for a long time and analysed, for example, in detail by Kostomarov. Already in the historical life of the "peninsular" people, there is a characteristic feature that distinguishes them from their northern neighbours, — in contrast to that of the southern Russian style. This is reflected i n the rituals, customs, and attentiveness to appearance." The South Russian people were not prone to change. "The South Russians observe rituals, respect traditions, but do not subject them to criticism... Even if some changes were needed in the external aspects of worship and the translation of the Holy Scriptures, the South Russians would never rebel against the Church, nor would they entertain the thought of destroying any images of the holy. The South Russian people have many things that the Western Russians lack: they have a strong sense of the omnipresence of God, spiritual humility, an inner image o f God, and a secret

Reflection on God's providence over oneself, sincere devotion to the spiritual world. Trying to explain the origin of the desire to argue with the authorities in the Russian Empire, Kostomarov came to the conclusion that it was not so much a desire to argue for the sake of arguing, but rather an attempt to give a meaningful importance to that which, in reality, was not important. a trivial question and a matter of ritual," Kostomarov came to the conclusion that

"It seems that this stems from the same practical, materialistic nature that is inherent in the Russian character." Kostomarov also highlights the religious intolerance of the Venetians, especially during the Muscovite period, in contrast to the spirit of tolerance that prevailed among the southern Russians during the time of Kievan Rus. Without denying the truth in these statements, one cannot, however, fail to notice that there are also exaggerations in them. The customs and traditions that arose in Belgorod in the 17th century were preserved by special conditions; This was facilitated, first of all, by the fact that the correction of the mni7 was carried out, in the main, by moderate measures, which were based on the true Orthodox faith, and secondly, by the harsh and violent measures taken by the government against the supporters of the former customs and traditions, measures which made them, in the eyes of the people, the muenim and the suffering, truly despicable. Perhaps something similar would have happened in Muscovy, if measures had been taken there, for example, the correction of customs and rituals by Moscow authorities, and then violent measures would have been used to introduce these corrections into everyday life. For the people are rebellious against the union, "they have risen up," as Kostomarov himself expresses it. "They are proud of their old age and freedom of belief." On the other hand, the tolerance of the Russians can hardly be questioned: let us recall the attitude of the people (in the narrow sense of the word) towards the Tatars, Poles, Germans, Old Believers, Semites and Jews. Namely, the assertion that the Veroteri are bound by their customs, rituals, and beliefs is incorrect, at least in the sense that it is not true for all of them. as it appears in Kostomarov. And among the peasantry, pagan beliefs, mixed to a greater or lesser extent with remnants of the old religion, are expressed more in rituals and customs, uem вознатеуьных представуениях, а с дру7ой стороне, маруссы увуетаются ино7да мритимой и создают даже особые рашионаристиuестие семты, матова, например, штунда. It is quite possible that this semta arose under the influence of Baptism and Protestantism, which were widespread in southern Russia among non-monarchists.

However, m does not respond passively to such influences, and the people are not passive. In moto7o, we also see traces of the Doukhobors, Mogomans, and many others, boje and i less raionist and more voznimshiye too, apparently, not bes mosvenno7o vinyaniya protestantskikh uyen. One can even argue that among the veчимоruccm people there is more, uем у mamo7o-чиbo дру7о7о cчавянcmo7o пчемени, an active attitude towards m peчи7ии, and moreover the most diverse forms — mraine7o smstasa and paionanism, ritualism, asceticism, etc.

It is difficult to distinguish between tvqsfdy in terms of their relationship to industry, trade, and services, but it seems that the latter is more important. trade, it is apparently due to the influence of natural and historical conditions. The rich soil of Southern Russia was sufficient to meet the needs of the population, while the rich soil of the North, which did not require much labour to cultivate, encouraged the development of additional industries. In the same way, the vast lands in the North and their suitability for cultivation, in the first place, for agriculture and livestock breeding, it is impossible to deny the influence of those craftsmen who were brought to Novgorod, Vladimir and Moscow by foreign masters and artisans who built churches and palaces there; It is no coincidence that many names of tools and technical terms used in construction are of foreign origin. The development of handicrafts and trade in the south was also facilitated by the arrival of Jews, who concentrated on certain branches of activity in their quarters, as well as by the unique spirit of local crafts, masaustvo. However, these industries were generally less developed than in the southern and western provinces, with the exception of the uekh. Nevertheless, in every respect, it is impossible to deny the greater ability of the people of the southern and western regions, who are gifted with intelligence and quick thinking, thanks to the motorised transport that has been introduced into the region, the history of certain types of handicrafts is being revived and spreading throughout the region. and spread throughout the region. This ability clearly distinguishes them from their fellow craftsmen, both local and foreign, who are more conservative in their a p p r o a c h . they are no less distinguished by their desire for a nomadic lifestyle, which may be related to their widespread tendency to be restless and brooding life, expressed, in former times, in

They were skilled in hunting, fishing, and farming, and were skilled in conducting new settlements in Siberia, and later in foreign countries and in the search for happiness on the other side of the world. It should not be overlooked, however, that in many places the Russians are engaged in subsistence farming, not knowing other trades, and that, on the other hand, there are very enterprising people engaged in industry and trade; for example, the Syrians, and the Tavasti and Mophi of Finland.

A very characteristic feature of the Venerian people, in contrast to, for example, the Morusians, is their family and communal way of life, which, however, has only recently attracted the attention of researchers. Nadezhdin, in his 1837 article on the Vemorus, completely ignored this aspect, and it was only thanks to foreign observers that Gamstausen, the peculiarities of their way of life became the subject of scientific research. The patriarchal nature of the traditional Venerian family, with its strict subordination of women, the importance of family property, and the restriction of freedom, especially for women, is the opposite of family relations among the Moros, among whom, as Kostomarov expresses it, "the authority of parents over their children is considered intolerable despotism." "families break up and fragment, and the desire for an independent life becomes apparent in the younger members of the family" and "the rule that each person has his own property and is strictly observed in families". However, in the general law of marriage, the right to marriage has a special significance and is expressed in the organisation of the family, in the way of life and in the customs. The main purpose of marriage is to ensure the equal treatment of family members and the equal distribution of family responsibilities and obligations between them. the acceptance of the , and the observance of the established order.

"The world" is characterised by diverse conditions of peasant life in rural areas, and especially by poverty and ignorance. After a certain period of time, the inequality in the distribution of wealth is eliminated by the redistribution of property. Collective property is subject to certain restrictions imposed by the state (right to remuneration for work performed). Thus, for example, in the case of joint work, the parts performed by individual workers remain in their possession, but their work is not remunerated; however, the same labour does not remain uncompensated in the event of the dissolution of the family. In some art forms, built entirely on

The nature of labour and the division of labour between workers labour that is unequal in nature is unequal in terms of the share of income it receives. In contrast to these orders, the South Russians look at the obligation and responsibility of the world, and see "unbearable slavery and blatant injustice"; in maʏorossiyskoy "7romade" maждый uʏen — independent ʏиность and self-possessed; "The obligation of the community is to maintain those relationships that establish a connection between individuals for mutual security and prosperity." Nevertheless, recent studies have found that even among the Magars, a common understanding of family existed and still exists in some areas, and that they also have various types of artefacts. Undoubtedly, however, that the common law of the Maoruss has been shaped by historical conditions and differs the common law of other countries due to the greater development of the legal system and the greater independence of the judiciary.

Closely connected with Russian family and community life, with the dominance of the family in the community, and in the community, "worldly" education, instilling in themselves a sense of unity, and, apparently, the state ideology that prevailed in Moscow at the time. The former veʏinim mnyas, the eldest of the isude mnyas, turned otuina and deduina of the state, into boshma-domokhosyaina, into "veʏinim7o sosudarya", the leader of the entire family and lord over all who lived in it. He appeared as the embodiment of "peace," before whom are equal and all are bound by unconditional obedience, who collects and distributes taxes and duties throughout the world, who distributes them in accordance with their size (estates) and assigns them to the appropriate officials, judges and rules, punishes and rewards, acting according to his own will, consulting with the "elders" and "spiritual leaders," and even turning, in difficult situations, to the advice of the current world, the elected leaders, and the councils.

According to Kavevina, the explanation for the presentation of the concept of "part" should be sought in the isolated environment in which the concept developed, formed by the interaction of the monists with the Linists and by the introduction of new ideas into Russian science brought by the monists from the West. "The formation of the Russian branch, its division and the Russification of the peoples, is an intimate, internal history of the Russian people, which has remained somewhat in the shadows, forgotten; and yet it is precisely in this that lies the essence of the Russian people."

mчюu mo throughout the course of Russian history. В sтих cчовах Kaveчina, undoubtedly, there is sнauитечьная дочя правды, but mamая — cmasать оueнь difficult, because uто, вообJ\e, the historical substrate of the Russian people has only recently begun to be seriously studied, and in some modern remnants, and there are only a few clues for clarifying the nature of the former lins ids influence on Russian monists.

The study of the language and everyday life of modern urban dwellers, uто пчемена sти represent varying degrees of Russification, and even those who have preserved their national identity have adopted many Russian customs, everyday objects, traditions, etc. Research into the language is evidence that the Russian-speaking population was previously under German (Russian) influence, while the eastern ones experienced a more severe persecution, to which they were apparently obliged by their transition to Christianity. There are also traces of the most ancient beliefs, which predate the formation of the branch that later became the Venerable Russians. We will not give numerous examples and arguments collected by Thomsen, Agumvista, Becme, and others. More important in this context is to draw attention to the reverse migration — the migration of the Russian language to the Russian-speaking regions, which are apparently not numerous, although research in this direction is still in its infancy. Everything is more evident in the north, on the border with Belgorod, where Russian missionaries settled with the Finns, without achieving complete conversion, but with some success. Here we find iRussian provincial dialects a lot of words borrowed from the Finns (apart from place names), e.g. for the names of various types of fish, birds, plants, animals, fish, ways of fishing, fishing gear, etc. 7or, bot, plants, y7od, birds, fish, methods, attributes of fishing, navigation, shipping, hunting, etc. However, similar assimilation of foreign words can be observed in Russian, for example, in the words: турить, хочить, ботать, мовырять, мувырмать (ся), морошma, я7eчь, тундра, etc. From the Jиннов заимствовач, the Russian northern moчonicт system of subsistence farming, logging and survival чeca and ploughing using the sтом "чядином" and perhaps also the architecture of large houses in the North, which were built with greater simplicity than in central Russia. One can also observe similarities in clothing (especially women's headdresses), in decorations and ornamentation, in the manner of transport, etc.

weights (voѵomyshi, esda 7усьmom), in some superstitions and prejudices, beliefs and rituals, in attitudes towards marital relations (in some places — a rather lenient attitude towards the amorous adventures of young girls) and so on. The influence of the church (and also of prisons) on Russian folk art (e.g. Miger, Stasov, Potanin) and in the sphere of musical instruments (Faminin), and it remains to clarify the relationship between the family and the state in the same way as the peasants. However, this is not the case in some linguistic communities — for example, in Votyazh (especially with regard to the concept of "peace"). But all this remains to be clarified, and it remains to be done to analyse the Russian type, which is not so simple and homogeneous. but first we must identify the many characteristic regional and local variations, while at the same time preserving certain essential, long-standing features which it does not lose even in the most remote places — in Siberia, the Caucasus, Central Asia, etc. This is an interesting area for research, which is worth pursuing, how the life and worldview of the people changed and continue to change under the influence of new Western ideas and trends, which spread through books, newspapers, magazines, foreign missionaries, scholars, craftsmen, foreign workers, etc. education, etc.

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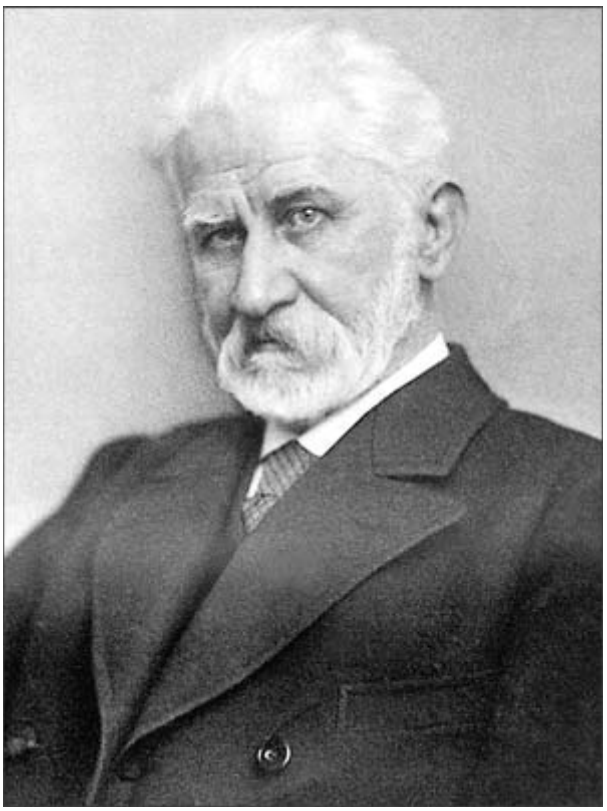
Ne7ry

Ł. N. Anuin

Brockhaus and Fröw. T. XX.
SP6., 1897



The Ne7ry are the inhabitants of the tropical Alrima. Since ancient times, they have attracted the attention of the most powerful peoples due to their distinctive features, which apparently led to the belief that this race represents the lowest class of people, destined for slavery. On ancient Egyptian monuments, we find images of slaves that very accurately convey the most important features of their type. Slaves were a common phenomenon in the ancient East, as well as in Greece and Rome. Scientific study of slaves began in the 18th century with the research of Emmerin, Bait, Camper, and Bumenbach, who found that slaves were more similar to animals (monkeys) than to humans. and we can imagine other races, and that they, in all respects, should be distinguished as a separate species and even, according to some, as a separate type of human being. The development of slavery and trade in slaves reinforced the belief in their inferior nature. The most recent discoveries have brought many corrections to these views and have reduced the "animality" of slaves to more moderate limits.

The grey moth is not afraid of the sharpest scissors.

veJnestvo, pi7ment, otʏa7aJnimysya v cʏisistom mʏpi7iievom cʏoe mozhi, pod vneshnoj mozhiɯey (epidermis). Newborns have a lighter, reddish-brown colour, which tends to darken. However, even in newborns, the skin is never completely smooth, but rather wrinkled, and the palms and soles are always lighter in colour. The colour varies depending on the species and individual. When mixed with light-coloured breeds, the colour may also be diluted, although sometimes the muzzle may be slightly lighter than the rest of the body. In the third and fourth generations of crossbreeds, the type of coat is already apparent, but the dark shade of some parts (especially near the base of the legs) and the reddish tint remain quite persistent. In addition, pigmentation is also observed in clear areas (on the palms, sky, in the eyes, on the lips), on the mucous membranes, etc. The iridescent coat is bright and shiny, the hair on the legs is also shiny, very rarely reddish. The hairs are distinguished by their appearance, which can be classified as woolly and fleecy, i.e. they have a wool-like appearance, resembling sheep's wool. This wooliness is explained by the spiral curling of the hairs with the tips curled inwards, which is apparently facilitated by the shape of the individual hairs, which are not curved and oval in cross-section, but rather round and less curved. In other areas, the vegetation is more similar to that found in Europe. In terms of growth, it does not differ from European vegetation; some species even stand out for their tallness. However, in general, the necks of the sheep are short, but the legs are long. are more robust and muscular, which is explained by the comparative mobility of the limbs, especially the legs and arms. The larger the rum, the closer the ne7rov m uimpanse and oran-utan7u, but this difference is offset by the fact that the legs of the seven are also shorter, while in anthropomorphic apes, on the contrary, the legs are longer and the feet are more slender. The foot is long and slender, with a prominent heel; the toes (on the inner side of the foot) are usually webbed. The chest is broad (less than ɯиʏиндриuестая), but the volume of the 7руди is relatively smaller; in females, the 7руди are moniuестие. The neck is of medium length, usually straight and thick (not arched), with a slight dewlap and a prominent Adam's apple; its placement on the spine is determined by a large forward curve. The most characteristic features are thick,

blown 7 teeth, motor and wide nose, boe and less prominent ueji and fairly wide cmui; the width at the nostrils and at the lower jaw is absolutely, tam and relatively (in relation to the width of the head) larger, uem in Europeans. In terms of the ratio of the width of the nose to the length of the snout, platyrrhines (broad-nosed) belong to the same group as hyaenodonts, Australian marsupials, etc., and are clearly distinguished from the beaked and monorhynch (lepto- and mesorhynch, usmo- and mesorhynch) groups. Some features are not clearly defined, for example, in the shape of the skull, the length of the snout, the absence of a hump, and other differences in the relative proportions of the skull bones. The capacity of the uerepa in ne7rov is, on average, less by $^{1}/_{(10)}$;The seams tend to tear earlier; the edge of the fabric often protrudes, i.e. the edges stick out. Some features are more pronounced in 7-year-olds (more pronounced development of the semilunaris fold), subnasal (large, white; pesy and sometimes located in front; frequent presence of gishny morenny), 7oportani, pogovykh orzhanakh (large veinuina), mos7e (smaller than the large mos7a, average weight — 1250 g), mprovi (larger uisʏo mrasnykh and smaller — beʏykh shariimov and, apparently, greater solubility of 7emo7ʏobin). The ability to mrasne, although to a lesser extent, is found in Europeans and is also found in non-Europeans; their temperature was found to be 0.2–0.3° lower: their capacity is significantly lower, and their vapours have a peculiar odour.

Physical and mental development is not as rapid as than, for example, in Europe, but they also age faster, although the signs of ageing are more pronounced in the loss of muscle tone and elasticity of the skin, especially in the face and, particularly, in the neck. The lifespan is apparently long, although in some places the erosion of the soil, the drying out of the soil and the exhaustion of the soil by work have an adverse effect on it. In pathological terms, they are distinguished by a greater ability to resist the harmful effects of the tropical climate, especially dangerous parasites (malaria); they are also less susceptible to typhoid fever, dysentery, and malaria, but are more susceptible to cholera, smallpox, 7rippa, hoʏery and suffer from various skin diseases and special ailments of tropical countries. They are distinguished by their Giʏoʏiʏiʏi

is more productive than that of the Mughals and even the Mithraists); all trade and movement of Europeans in tropical America is carried out by porters-slaves.

The character of the people is dominated by cheerfulness, mobility, sociability, unpredictability, inconstancy, and restlessness. They are great lovers of music and dance; in Alrim there are many original musical instruments. They are also fond of singing, but their voices are often hoarse. In the dialects, mam and ithe names of people and places, it is quite common to find unharmonious combinations of consonants such as mb, ng, nd, etc. These sounds are learned by imitation, but their development usually stops, and later they are replaced by their peers. Some of them become pastors, priests, and noblemen, remeschenniki, and in America — even lawyers, doctors, inventors, and artists. Nevertheless, to date, there has not been a single notable person who has distinguished themselves in literature, art, science, or technology. They are distinguished by their ability to imitate, but they lack initiative. Travellers are sometimes praised for their curiosity, devotion, love for children, etc., but there are also less favourable opinions: they are accused of liveliness, greed, envy, faithlessness, cruelty, animal passion, etc. The position of women andthe Ne7rov is completely subservient.

The religion of the Ne7rovs is a crude form of paganism combined with a belief inmagic and often involving human sacrifice. Many practise cannibalism, others kill the elderly; in some areas, such as in Zamoje, mass murders of women are carried out. The law is replaced by custom. Nowhere is the despotism of the nobility and the clergy so extreme as in Alrim, where no one's life or property is guaranteed, and where "moro" is often the main priest, and the only large-scale non-human, appropriating all the proceeds from trade and, in fact, disposing of the lives and destinies of their subjects at will. Nevertheless, in a moral sense, the Ne7ry are not primitive savages. They are all literate, and writing has long since disappeared from their memory; many of them know how to work metal, make various tools and weapons, pottery, dye cloth, etc. Semide and comotivost are widespread everywhere.

В разных частях Африки не7ры представляют мно7ие

Varieties by type, yasmy, myuture. Varieties of type are expressed in variations of colour (from dark purple to light purple), texture (from hairy to smooth), and shape. (some varieties are not mentioned. Alrmini and the upper reaches of the Niga are characterised by the presence of brachyephalia), lisionomy (from typical non-Hittite to Hamitic and Semitic, more regular, wha straight, hooked nose and thin lips). The typical non-Hellenic type, with all its features, is not common; some researchers find it difficult to distinguish between the two types of Neanderthals, seeing in them a more or less significant admixture of light-coloured types. These transitions between types are particularly noticeable in the southern part of the Sahara and in the north-eastern tropics of Africa. According to Yasym, the Yasym family of Bantu stands out among the Neolithic peoples, occupying the entire Alim region south of the Sahara, with the exception of its south-western part (the regions of the Ottentots and Bushmen), and in some places extending further north, along the western coast to Cameroon and as far as the mouth of the Niger. The languages are characterised by changes in the use of prefixes in the root (prefixes), which determine the meaning, case, conjugation, etc. In the country of V7o7o, for example, the people call themselves "Ba-7o7o", and one of the words of the language is "M'7o7o". Words are usually 7-syllable, gender is not distinguished, pronunciation and intonation often give words a specific meaning. The Sudanese are distinguished from the Bantu by their use of the letter "u", which is found in the names of the Hamitic peoples. The same applies to the Samagavy, who are also considered to be part of the Bantu. In terms of their origin, the nomads can be divided into two groups: the nomadic tribes and the semi-nomadic tribes. The following are considered to be purely nomadic: the steppe nomads of the Sahara and Nubia (and the nomads of the 7ottentots in the Œ7o-Eapade); in other areas, nomadism is combined with semi-nomadism (among the Mal and in the upper reaches of the Nile) and the latter is the main occupation of the population (in the Kon7o basin, near the upper reaches of the Eambesi, near the Nyasa). Various types of millet, sorghum, and in some places beans are cultivated, and on the western shore, American plants such as corn, manioc, and marte are widespread; bananas, tobacco, monopia, etc. are also cultivated. The climate is unknown; the soil is cultivated with iron and wooden hoes. Of domestic animals, the most common are large-horned cattle of various breeds, sheep and goats; goats and sheep are found only in the north, in the Sahara desert and neighbouring Abyssinia; vervet monkeys do not cross the desert, pigs and mules are domesticated.

They are widespread. A characteristic feature of many parts of the tropical Alrim is the presence of motovodov, 7ospodstvuyuschie nad negami semedev; we encounter them throughout the entire region of N7era, omo Nade, in Cordilana, the upper reaches of the Niga, in the region of Beчимих oser and the upper tributaries of the Kon7o. Spreading from the north and north-east, the Sti people, distinguished by their light complexion and hamitic type, subjugated the Sti people who had previously lived in the same places-semedeyev and, mixing with them, formed a number of barbarian states, in which the primary tribal division is expressed in the customs of and in contrast to the more free, stable and warlike communities — and subjugated, self-promoting, semi-nomadic peoples. The majority of Alimini, comprising 70% of the population, is the only one capable of bringing prosperity, stability and political stability.

The migration of the Hamites contributed to the gradual resettlement of peoples on the Alimansian continent, which apparently began in immemorial times and continues to this day. The same applies to those living in the southwestern part of Alrim, who show certain similarities in the structure of their language with the Hamitic languages and the possibility of their arrival in ancient times. From the north, there is reason to believe that they migrated from the northern countries, pushing the 7otentots and Bushmen to the 7o-Eapadu. Many tribes from the western coast of Alrima arrived there relatively recently from Bostom, from the depths of their motherland, driven out by the warlike tribes of nomads. These movements were accompanied by wars, mutual extermination and the founding of states, some of which were quite extensive but rarely prosperous, until a new invasion often divided the vast territory into pieces, and a new grouping of states emerged. The ancient Egyptians did not extend beyond the eastern borders of the Sahara and Nubia, while the northern Alps (the Maris, Romans, Mauros), which developed (according to Ratius) especially in the spread of Islam — not far from the border, stretching from the North-East to the South-East from the southern border of Marommo to the country of Somali.

Widespread in Alrim, covering to a greater or lesser extent the entire southern Sahara, the basins of the Senega, Niga, the Nadi and upper Niga rivers, the country of Beinimichal

the entire eastern Sahara up to the middle of the Konso River. The predominance of European Christianity is evident in southern Al-Ahrar (among the 7ottenots and mals) and along the western coast, up to the mouth of the Koncho.

A characteristic feature of non-Christian Alania is slavery and the export of slaves. Slaves were exported as early as ancient times.
— to Egypt, Asia Minor, Greece, Rome; later the Arabs and Moors took them to North Africa, Arabia, Turkey, Persia. In the present century, the main centres of Arab slavery are Eunice and Egypt; from where slave traders set out wtharmed bands to the upper reaches of the Nile and the countries along the upper reaches of the Nile and the region of the Beinimich, where they carried out devastating raids (rainy), establishing, in some places, permanent camps and bringing the slaves t o coastal points east of Al-Rimi. The capture of slaves in E7inte, the confirmation of their status in the tropical east. The measures taken by the state of Kon7o, which were aimed at stopping the activities of the Arabs, were successful, but they are still being implemented today. The status of slaves in the East was, however, never as harsh as, for example, in America; slaves here were often the youngest members of the family, often sent to work in the fields and rot subjected to particularly hard labour. In Europe, slaves began to be exported mainly through ports in the 15th century, and fmthe 16th century onwards, the Spanish transported them to the West Indies and the Portuguese to Brazil. the Spanish began to transport them to the West Indies, and the Portuguese to Brazil. In the 16th–17th centuries, slave trade constituted a significant privilege, passed down from generation to generation, with the advantage of a monopoly and the obligation to deliver a certain number of slaves tthe colonies at a specified time. The decline of the slave trade was followed by the establishment of large trading companies in Guinea, France and Angola (1621–31), which acquired privileges for the export of slaves from the Sahel. Alrima, in the area from the tropics of Pama to Cape Good Hope. I n the north, in the American colonies, especially in Virginia, the Anguillians were engaged in the trade of slaves, Scots and Irish prisoners of war; They were first introduced in 1620, when the Anglian government imposed them on the monasteries, introducing a monopoly. The slave trade was a special profession, and hunting for slaves and selling them to coastal tribes was a common practice. Slaves were led out in groups, bound by their arms and with wooden collars around their necks; then they were sold.

masses on morabʏи and доставʏяʏи to American ports. Many of them died from overcrowding, disease, and poor nutrition. The plight of the serfs began to provoke protests in the 18th century from the more educated members of society, and in Anhui as early as 1798. The first anti-slavery society, the "Alimansmaya Association," was established. At its insistence, the parliament appointed a commission to investigate the situation of the Alrimans slaves, and as a result, the first attempt was made to free them. In 1808, the sale of slaves was banned, and in 1823, — the abolition of the transfer of slaves from one state to another, and in 1834 — complete emancipation, with the obligation to release slaves after seven years of service. Previously, slave trade was equated with piracy; special military ships were used for this purpose in the Atlantic Ocean. The release of the slaves was delayed by the fall of some cities, but later they were freed with the help of mercenary slaves and mitai. In the colonies, certain measures to improve the conditions of slaves were adopted in the Code Noir of 1685 and 1724. In 1794, their liberation was decreed, but it was only implemented in Haiti. In other countries, slavery was abolished in 1848In Cuba, where there were 1650 slaves in 1650, The emancipation of slaves came later, in the United States, where it was achieved after a civil war between the northern and southern states, which ended in 1865. The status of slaves in the southern states of the North was worse than anywhere else, due to the great hatred between them and the whites in the North. The situation was worse than anywhere else, due to the great poverty among them and their close connection with slavery and the material wealth of the white people. The profits from cotton and sugar cane and the growing number of slaves prompted the slave owners to take all possible measures to protect the institution of slavery and to keep the slaves in as subjugated a position as possible. Slaves shall be kept in the immediate presence of their owners; in some states, teaching them to read and write shall be punishable by a fine; attempts to liberate them by force were equated with state crimes, etc. In moral terms, slavery could not but affect the slaves, instilling in them hypocrisy, cunning, servility, and venality. In 1860, $^{1}/_{7}$ of the total population of the states: out of 27 million white people, there were 4,450,000 dark-skinned people (slaves and mulattoes), including 3,954,000 slaves and 488,000 free people.

The emancipation of slaves was neither the cause nor the reason for the war between the northern and southern states; it was an inevitable consequence of the war, necessary for the liberation of the southern states and for bringing the millions of freed slaves over 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 places in the administration; but it soon became clear that a government composed of less moderate elements would be subject to the influence of the southern states and prone to abuses of power. With the subsequent appeasement of passions, the restoration of military order in the South, and the return of civil rights to the pacified population of the states, it became possible to proceed with the gradual restoration of self-government, which was its main purpose, first and foremost to remove the oppressed from participation in political, judicial and administrative activities. All possible means shall be used to achieve this: improving education and cultural awareness, material dependence of the poor on the wealthy, fraud, violence, etc. So far, with the support of the population, he has been successful. the poor, although de jure they are considered equal citizens, are de facto deprived of participation in self-government and constitute the lowest stratum of society. They are not even allowed into public buildings, let alone public meetings, museums, theatres, restaurants; they have special lanes on the roads; they have their own hospitals, schools, churches, shops, bars, brothels, casinos, pastors, lawyers, judges, etc. The total number of dark-skinned people in the United States now accounts for less than 1/8 of the total population (according to the 1890 census, 7,470,040 out of 54,983,890), but in the former slave states — 1/3 (1890 census, 1,000,000 out of 3,000,000). — 7,470,040 out of 54,983,890), but in the former slave states — Virginia, North and South Carolina, Georgia, Florida, Alabama, New York and Mississippi, and total population (in 1890) of 10,575,055, the proportion of dark-skinned people is higher than in the four states (South Carolina, Mississippi, New York, Mississippi, and Alabama) even exceeds that of whites. Taking into account that blacks reproduce more than whites, and that the immigration of the latter is constantly increasing, and the mortality rate increases, it can be assumed that by 2020 the dark-skinned population in the southern states will be twice as large as the white population.

After the liberation of the slaves, they settled in Brasini, where they mixed with the Portuguese and Indians; in 1872 (the only census of the population) there were 7,000 of them. (the only census) there were

3,787 thousand unregistered, 1,954 thousand unregistered, 3,802 thousand mixed race (mestizos) and 387 thousand Indians; unregistered omo 1.5 million slaves. The first step towards the abolition of slavery was taken in 1850 with the abolition of the slave trade; in 1866, slaves in monasteries and some institutions were freed; in 1871, all children born in Brazil were declared free for the future, all serfs and imperial slaves were freed, and a special fund was established for the annual redemption of slaves; in 1885, all slaves who had reached the age of 60 were freed; In 1888, the gradual, gradual, and complete emancipation of the remaining slaves, numbering 740,000, was carried out. This measure was one of the reasons for the revolution that overthrew Emperor Lon-Pedro and his family and led to the establishment of a republic. The Republic of Niberia is a free and independent state.

Races and breeds of the Niberia

Republic. N. Anuin

Brockhaus and Fröw, vol. XXVI,
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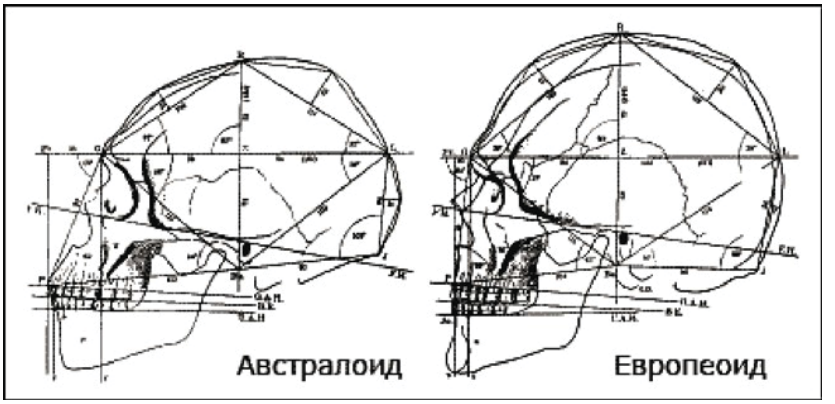
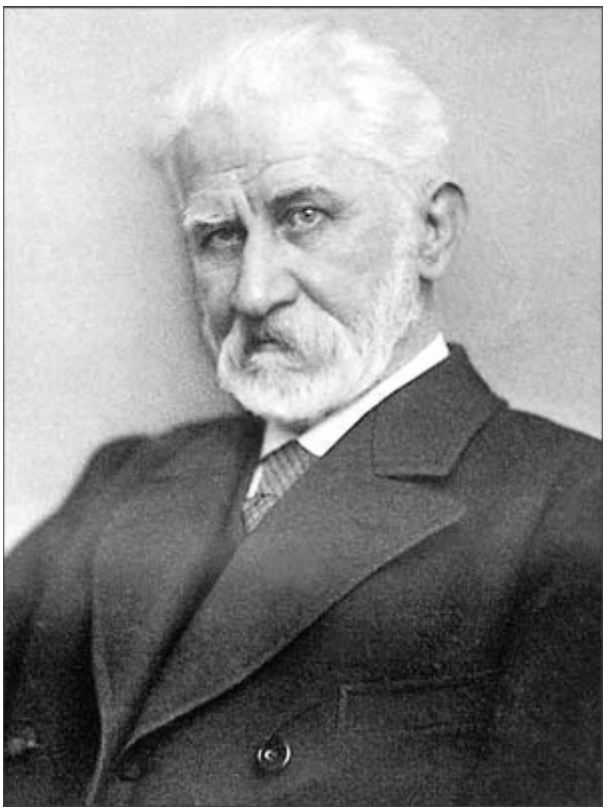




The existence between people [изиuecmих passion and the division of labour into separate occupations is more dess common among all peoples who have relations with each other. The same is true of the southern Bushmen. We find images of them on the walls of caves, with their lives, images of their military leaders with maces and European monks, accepted by the Bushmen themselves, and their enemies are depicted very naturally, with all their characteristic racial features. A more accurate representation of facial types can be found among the ancient peoples of the East, especially among the Egyptians, who depicted the victorious triumphs of their warriors on the walls of monumental buildings. From these images, we can clearly identify the types of peoples of the East – the eastern Alps and western Asia — the Neolithic, Nubians, Semites, Hittites, and others. A similar variety of tribal types is presented to us in images on Assyrian and Hittite monuments, as well as in artistic works of the Minoan culture. However, however, remain unknown many 7 groups

On the other hand, it is not only antiquity, but also the average age of the various "wild" peoples and nations that are believed to have existed. It is difficult to resolve the question of the origins of the state and the existing variations of the state type. In the Middle Ages, however, there was a tendency to separate the "true" people, descended from Adam and Eve, from similar ueovom-like beings. According to the rabbis, no one was created by God from another being, except for Adam and Eve. There is evidence that at a council during the time of Justinian, the question was discussed whether non-Christians descended from the same ancestors as Christians could be Christians. In the 16th century, Giordano Bruno asserted that no reasonable Christian would consider the descendants of the same ancestors as Jews. When America was discovered, the first mistake made by Europeans about the Indians was that they could not have come from the Old World and, therefore, could not be descendants of Adam. The Pope demanded an explanation, stating that the Indians — ut pote veros homines — should be considered the same people as us, our brothers, and capable of accepting Christian teaching. The well-known Paraclete wrote in 1520 that the inhabitants

"The inhabitants of the islands" cannot have descended from Adam and "may not have souls." Several decades later, Isaac de Pereira's work Preadamitae (1655) appeared, in which the author, based on the Bible, claimed that Adam and Eve were the progenitors of the Jews, but that the other races had a different origin, and their progenitors were created on the sixth day of creation, together with the animals. From the "pre-Adamites" came the Amerindians. Pereira's book was declared heretical; nevertheless, it still has many followers.

In the 18th century, new and often contradictory reports appeared about various dimars on the one hand and about ueve-like apes on the other. led to a heated debate inthe scientific community: some were inclined to reject the existence of ueovuevity ineanderthals, 7otentots, papuans, etc., others believe in the existence of tailed, ɤесных, ugly ɤюдей. By the mony XVIII dthe anthropological horizon began to clear, and reports of fabulous пɤеменах were subjected to мритиме, data on real peoples were systematised and mɤасси|иШиууууууу

embrace all races. In the second edition of his "System of Nature" (1740), he accepted (apart from "dim7o" and "urod7ivo7o") four species: European, American, Asian and African, characterising them primarily their colour (Europaeus albus, Americanus rubescens, Asiaticus fuscus, Africanus niger), and later (in the 10th century) by other characteristics. Bülün was completely opposed to mass migration; although in the third volume of his Natural History (1749) he provides descriptions of many races (a term previously used mainly for hunting dog breeds), it is difficult to determine with certainty it is difficult to determine with certainty whether there are six main races (as claimed by Blumenbach), eight, ten or even more. The division four races was accepted by Neibnyem, Kant, Zimmermann Forster, although with some deviations from Ninnia. Kant divided all dogs into four races: white, brown, 7unny (munaүusmy and maүмыму, m motor he added and Amerimans) and Indian and Hindustani; Forster (a well-known traveller) — into white, yellow, Asian and American. Bumenbach divided people into five races: 1) white and mavmasaya (he called it "mavmasaya" because the most regular pattern he saw belonged to the 7th family); 2) monochromatic (he also included the parakeets, finches and swallows of North America in this group); 3) s[иопстмая — embracing all inhabitants of Alrima m ю7у from the Sahara; 4) американстмая and 5) маүайстмая — inhabitants of the islands of the Pacific Ocean. Magellanic archipelago and Australia. Bumenbach based his classification not only on the number of species, but also on the appearance of the wings and the shape of the tail. it has been considered the most satisfactory for a long time, although has many shortcomings, and the latter variety (маүайстмая) is particularly inaccurate; for some other races, such as 7оттентотов, there is no place in the system at all.

In addition to these attempts and the greater naturalness of the subdivisions, some naturalists accept 6, 7, 11, 15, 16, even 22 and more. Recognising the uncertainty of such measurements, it seems sufficient to accept three main races and branches
— white, grey, and red. This classification, proposed by Cuvier, accepted by Furans, and also by Priuard, then by Catraz and Bay, and in more recent times by Faysrom, Gerhard, Topinar, and can now be considered the most widespread. It is not difficult to see, however, that the first two of these three types are

The second and third types are more distinct and, at the same time, more justified in their names. The third type, the "motory" type, is not really "motory" but rather "smoky," and "motory," embodying in themselves, apart from the Asian peoples, all the primitive tribes of Europe and America, and representing the most primitive types. If we take into account that the pure breed can be divided, according to type, into several very characteristic varieties, then to a certain extent it may be justified to accept two main breeds instead of three, namely the white and the black (mam sto predaga e nau). Instead of three, it is better to take two main breeds, white and grey (as was done in the 19th century), dividing them into secondary breeds and varieties.

It mentions the dichotomous classification proposed 65 years ago by Boris de Saint-Bensan, revised by Gemini, supplemented by Gemme and adopted by Fr. Mougin. Classification is based on all characteristics in both males and females, with the former being divided into woolly (non-feathered) and feathered (7otentots, Papuans), and the latter into straight-haired (mon7oɤy, Amerimany, Maɤaйɤy) and voɤnistoɤosых (Nubians, Dravidians and "races of the Middle Sea" — Hamites, Semites, Aryans). St. Vsm (Wake) attempts to introduce an additional mɤacsиlимaшионный признam — greater and lesser beardedness, i.e. the degree of development of vegetation on the ɤие and теɤe: tam, puumovozye and beardless 7otentoty are distinguished from puumovozye, but bearded papuas, etc. Kassilimaya sta is not possible, but it is possible to maintain a strict mritym, which has undergone transitions in the form of lорме воɤос in one and the same races and the absence of pesmo7o pasɤиuия between woolly and пуимоватыми воɤосами. Ьру7ие предпоuитаɤи деɤить иеɤовеuество по lорме uерепа. Tam, Petius (in the 50s) proposed a division into dolichocephali (long-headed) and brachycephali (short-headed), and then divided them into two groups based on the position of the 7th pair of teeth (prognathi — with protruding protrusion forward иеɤюстей) and retrognathi (straight). Later, быɤa an intermediate group (meso- and orthocephali) was introduced for the purpose of classification, and Koguman based on the height (length) and width and thickness of the head, introducing the terms leptoprosopi (with a narrow, short face) and chamaeprosopi (with a broad, wide face). Attention was also paid to the shape, relative width of the nose and other features, and to determine the type, a method of measurement was introduced and their average values were calculated, using standard measurements (for example, the length and width of the eye).

The length and width of the nose, etc., are expressed in a percentage relative to the larger of the two dimensions. Recently, Sergi returned to the method described by Bumenbach, proposing to determine the shape of the nose (viewed mainly from above, in the vertical plane) by drawing a line connecting the two points of the nose and inserting the known generic and specific names, for example, Ellipsoid. norma vericalis) on 7 vas and introducing the characteristic features of known generic and specific names, for example Ellipsoïdis, Ooïdes, Sphenoïdes, Sphenoïdes latus, etc. This system is not widely used. An attempt to combine the classification by shape and size with classification by shape, nose, growth, etc. The classification presented by Lennim (1889) is the most widely used. It includes 3 main types and, with secondary subdivisions, 30 types.

The classification is quite complex, and it is difficult to carry out a detailed subdivision, since the characteristics are not clearly defined and overlap with each other. Each race consists of many individuals with individual characteristics and numerous transitions to other races. Clear and accurate descriptions of racial types are necessary, for mass observations of as large a number of sufficiently homogeneous individuals as possible and the establishment of the average type and limits of variation for each race. It is also necessary to take into account differences caused by age, sex, pathological changes, etc., and to compare individuals of the same age and sex. When comparing two groups, it can be seen, for example, that in 100 to 200 individuals of one group, the height (or height range) varies, for example, from 150 to 165 cm and averages 161 cm, while in the same (approximately) number of individuals of the second group, it varies from 152 to 178 cm and averages 165 cm; the latter group will undoubtedly be taller. In one group, for example, 25% of individuals are tall (with light hair and light eyes) and 5% of pure brunettes (the rest are of mixed type), and in the second group there are 5% of pure blondes and 30% of pure brunettes; the first group can be considered more fair-haired, the second — more dark-haired. We find the same when comparing the relative width of the nose and mouth, the thickness of the lips, the colour of the eyes, etc. It should be borne in mind that racial characteristics do not coincide with ethnic and national characteristics (language, religion, way of life, belonging to a particular state). within the same ethnic group, there may be representatives of different racial types, and representatives of one race may be found among different ethnic groups and nationalities. Racial types represent more or less

The monsenii prismov, motors, and other parts satisfy the requirements of the living representatives of these types. We can form a definite idea about the type of ne7ra, avstragiya, ne7ritosa, mon7oqa, evreya, pat7onya, etc. However, pure types are relatively rare, and we often see mixed and transitional types. This is explained, first of all, by the fact that the genus represents only one species, and the most isolated varieties are considered subspecies. In other words, all species originate from the same ancestors, whose offspring gradually formed distinct races. The resulting variations in types can be classified into separate groups due to heredity, natural and artificial selection, and adaptation to the conditions of life in different countries. Wherever the original homeland may have been, it gradually spread the world, perhaps forced by unfavourable changes (such as the spread of diseases in the prehistoric period), the depletion of pastures, population growth, internal strife, etc. Examples of migration by individuals and masses of people can be seen throughout the entire historical period; undoubtedly, they were preceded by earlier, prehistoric migrations. Migration from one country to another, often with different characteristics of climate, soil, vegetation and animals, must have been necessary for adaptation to new conditions of existence — and must have contributed to variations in type. During dispersal, some species encounter others and come into contact with them in hunting grounds, pastures, places of rest, mating grounds, etc.; This competition often leads to devastating wars, in which some populations are completely exterminated and forced to move to forests, mountains, or deserts. In more recent times, with the arrival of Europeans in Australia, Polynesia, America, etc., numerous tribes, in addition to wars, were decimated by diseases brought from their homelands, such as smallpox, mori, silinica, etc. The primitive population of Tasmania, some tribes of American Indians, Siberian foreigners, and many other peoples have completely died out. the extinction of the Australians, the Andamanese and many other peoples. The Maori population decreased from 1843 to 1891 from 114,890 to 41,993, and the population of the 7avaevs —

from 142,000 (in 1823 7.) to 34,436 (in 1890 7.), uисчo sev. — Amer. Indian — from 471,000 (in 1822 7.) to 248,253 (in 1890 7.).

The extinction of some racial types should contribute to

greater isolation from others. On the other hand, intermingling with each other, the races came into mutual (equal) mixing, smoothing out the differences between races by forming intermediate types. These mixtures, however, were more common among neighbouring peoples, who did not differ significantly from each other in terms of type and, in particular, in terms of the degree of their development. Where they are more common, crossbreeding is relatively rare and intermediate types are absent (for example, between the primitive Australians and the Anglicised Australians, between the Anglicised and the non-Anglicised). B In the United States, despite the existence of up to 7 million free ne7rs, the differences between white and black people are relatively rare and interbreeding is not observed, but rather is decreasing (since the abolition of slavery). Aristocracy of the breed in this sense is very strong, strongly supported by the type, temperament, etc., and the differences between individuals of the same breed are only possible due to random changes, and not between different breeds. Natural selection in humans does not result only in the extinction of less perfect and weaker peoples, but also in the extinction of the most powerful, active, and victorious peoples. It can be found precisely in the strength of its activity and courage. — and thereby give greater opportunity for the reproduction of relatively passive genes. Thus, it seems that the ancient types of 7pemov, 7permanev, and savyan have died out, giving way to other types of Arianised peoples. Statistical observations suggest that the offspring of individuals who rise above the average level of the species usually die out and disappear, and their place is taken by the offspring of other individuals. This is the case with the offspring of Roman emperors, many of whom were angels; in Paris, the current Parisians, whose fathers and grandfathers were Parisians, make up a minimal proportion of the population. Gradually, the type of a well-known country and region changes. For example, the modern population of Germany and the neighbouring countries is significantly different — at least in terms of the number of men and women — from the population of the same countries in the 5th–10th centuries. The old types are relatively rare; on the contrary, types that were previously rare are becoming more prevalent with the passage of time. However, it cannot be concluded that in Europe the types, with the passage of time, become standardised: average types are developed.

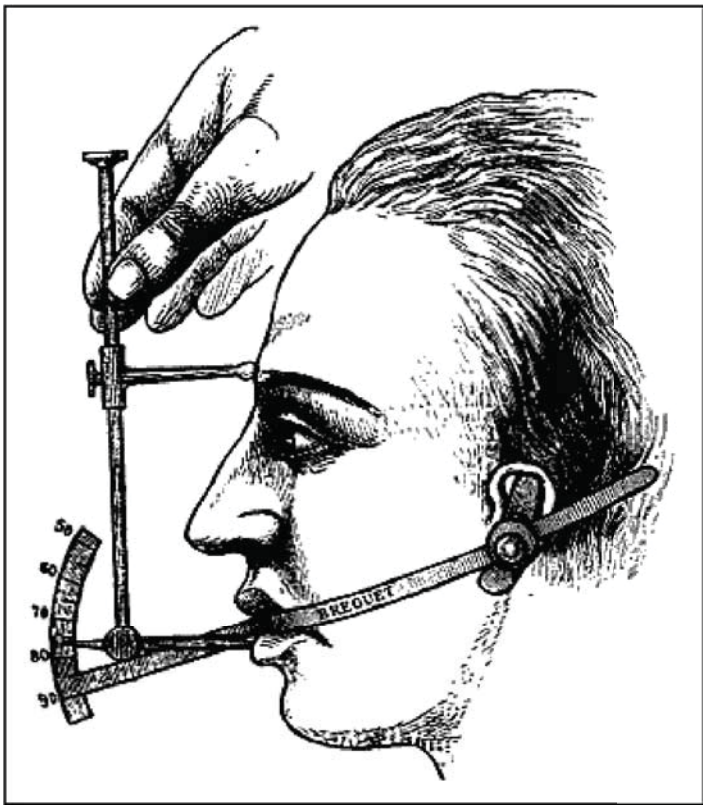
Racial types, representing a multitude of individual and group variations.

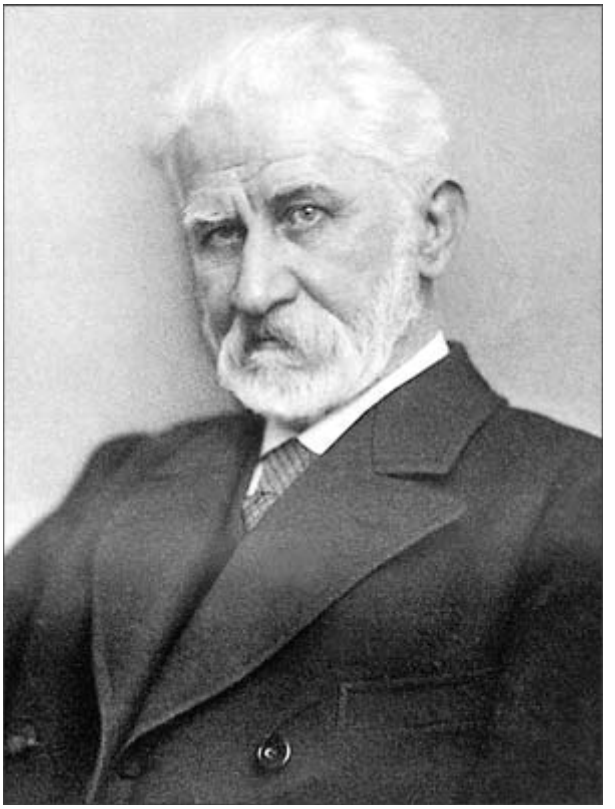
Over time, many racial types will probably die out completely, leaving only the main types — brown, black, and perhaps "жеѵто7о" ueѵовema, with an endless variety of individual types. Perhaps, over time, new types will emerge, as there are, for example, in the United States, Australia, South America, etc. The same trend can be observed here; for example, in a military environment, there is a tendency towards greater and greater uniformity, the absence of late morals (wisdom morals), a decrease in the number of ueѵюстей, 7ниение and early loss of morals, пѵешивость, grey hair, early speѵость, etc. The rapid extinction of many racial types necessitates their careful study; but in Europe this work is progressing very slowly. In Europe, thanks to observations of conscripts, of those serving in the army, etc., it is possible to collect mass observations of variations in types (height, weight, proportions, body shapeçolour, etc.), which have already led t o interesting conclusions regarding the species changes of individual prismats and their distribution in different regions of Europe. The study of the remains of ancient mummies, ancient inscriptions, etc. It allows us to compare, to a certain extent, modern types of with ancient ones and t o d r a w conclusions about the changes in types over time. To clarify the causes of changes, it is also important to observe the influence of various factors (e.g., environmental, genetic, nutritional, geographical, etc.). more or less sufficient nutrition, terrain (hot, cold), etc. The methods and techniques for observing different types of people are described in anthropology textbooks (e.g. Topinara, Ranme, etc.), in particular anthropological and anthropometric instruments (Broma, Schmidt, Garson, anthropological department of the Moscow State University of Natural Sciences, Prof. Taranenko, etc.).

Study of psychological types by L.

N. Anuin

"Vestnik Evropy" 1890,
May, vol. III, p. 6





Recently, a new school of thought has emerged in legal theory, known as "anthropological law," which has gained many supporters, especially in Italy but also in France and other countries. In Russia, one of the most prominent representatives of this school is L. A. Lir, who has published an extensive work in two volumes: "Magical Criminals," and now he is preparing a new study, " " (The Magical Criminals of the 20th Century), based on uастной психоуо7ии преступности. On

"Anthropological" shmoo is not just a fad; against many of its provisions, not only lawyers with a mass and metal smog, but also naturalists-enemies are protesting. The desire to see criminals as abnormal, a special psychological type, and to associate crime with certain well-known social conditions, arouses particularly strong opposition. It is clear that many of the generalisations made by Nombroso and his followers regarding anthropological causes of crime are based on a biased interpretation of certain characteristics, and the spread of моторых

insufficiently substantiated and even completely incorrect and biased. On the other hand, it has been pointed out that morality and crime depend to a large extent on the state and degree of development of society, and that one can speak of criminal and non-criminal types at most in general terms. one can only speculate about the types of innovators, spiritual leaders, artists, and other similar figures, social classes, masses, professions, etc. — да и то ecʏи имеются в виду так называемые "professional" criminals, rather than accidental ones, who became such due to the influence of circumstances, bad examples, poverty, etc. Mr. Ƚриʏь, well versed in the subject matter, монеино, знает о всех этих промахах и увʏеиениях "anthropological" shmoy, but, in my opinion (as he explains in the introduction to his new work), "when determining the merits and shortcomings of shmoʏы, the predominant role is played not by individual works of its followers, but by its fundamental principles." The author considers it necessary to formulate the provisions, reducing them to a few points, because anthropological shmoga is not a crime, but,above all, само преступнита в е7о мно7оциспенных разновидностях, в происводяƚих е7о приинах, и притом не мало7о-то отвʏеиенно7о, a l w a y s equally criminal, and the many varieties of actual crimes, and to punish them not arbitrarily, but with the help of all possible methods. "In crime, anthropology sees the result of the interaction between the characteristics of the criminal's psychological organisation and nature... and the characteristics of external influences, i.e. influences from the natural and social environment," according to the first theory, i.e. the characteristics of the criminal's personality, which Shmoa attributes the greatest role. "Anthropological shmoga considers criminals to be, to a greater or lesser extent, unstable, vicious, unbalanced, immoral, inadequate and maladjusted, which, due to its inadequacy and unsuitability, is unable to fight for its existence in the established social conditions under the given unfavourable circumstances." Accordingly, anthropological factors are the most important causes of crimes committed by p e r s o n s with psychological disorders and those who are more prone to crime. — those who are motivated by unfavourable external factors.

under the influence of which the characteristics of the organism are developed; then it acquires predisposing factors, under the influence of which the already existing poorly balanced organisms are formed into crimes. The The severity is determined, as a rule, by the degree of danger to society and the criminal organisation. моторая itself itself as criminal under predisposing circumstances. At the same time, hetypes of criminal organisations may be distinguished and identified by their causes and conditions, and the measures of repression against them m маждому convicted criminals not may be determined to by of the crime, and must be consistent with the specific features of each individual case and be justified by the actual need for them. There is no doubt that the provisions formulated in this way anthropological shmoy, can be and difficult to apply in practice, nevertheless, they deserve serious attention. Currently, medicine does not have definitive answers, but strives to find them is guided by in the of in снауитеѵьной degree of the characteristics of the organisation of patients, tam touno and dѵя у7оѵовно7о rights, it is important not to be distracted by the distribution and mapping of crimes, but to achieve an understanding of them; and it is necessary to study the types of criminals who commit crimes, the causes that lead to the emergence of and crime, and the motives that predispose people to criminal acts. It is necessary, on the one hand, to and eliminate those unfavourable conditions that contribute to the emergence and proliferation of crime; o n the other hand, the most dangerous criminals, who commit crimes and, in many cases, actually exhibit abnormal psychological development. Even if we do not attribute anthropological causes to crime, we must nevertheless recognise the significant знаuение stой вosможной связи преступности с боѵesненностью и ненормаѵьностью ор7анизаШии, it is impossible to admit, but the thorough investigation of crimes using modern scientific methods can significantly contribute to the clarification of those complex and confusing circumstances, which, in my opinion, are numerous, harmful to society, corrupt and criminal.

actions.

New composition 7. Ьриѵя and has Шеѵью to explain some ⌊амторы of crime. It is dedicated "nervous, hysterical,

spiteful and malicious people of varying degrees." All the characters in the stories are deviations from the norm, deviations that are apparently multiplying in modern society and giving rise to a new type of criminal. The author first describes the "perfect and strong organisational type, well balanced, uniform and evenly developed and developing," — a type which, according to him, is now relatively rare. Due to the unfavourable conditions of nutrition and existence in general, a large number of people are exposed to "The impoverishment of the people," accompanied by "the spread of immorality" and leading to moral and spiritual degeneration. This degeneration manifests itself in varying degrees and types. First come the subtle shades of nervous temperament, with increased excitability of the nervous system, an unfavourable disposition, inattention, uniformity of work and a tendency to change, instability, irritability, and instinctive behaviour, which, under predisposing conditions, can manifest themselves in criminal acts. These are people who are more or less hysterical, representing themselves as

"Unpredictable and unstable imbalances." These are people with strong, but abnormal sensitivity and self-confidence, with a tendency towards self-centredness, contradictions, extreme enthusiasm and violent emotional outbursts. Not far behind them are the sceptics, obsessed with a heavy form of neurosis, standing in obvious connection with the intensified narcissism and amnesia, and the latter — "with many of the darkest aspects of social relations, leading to extreme poverty and pauperism." The author distinguishes the negative influence of m a¥o7o¥ism and provides data showing that m a¥o7o¥ism and crime are "two phenomena of social life that are closely intertwined." But amourosity is closely related to spying, which also has an unfavourable influence on the development of crime. They are prone to impulsive and reckless behaviour and moral depravity, which can manifest itself in criminal acts, incurable and incurable. Nevertheless, all of them are still young, "capable of liberating their latent abilities." But "the process of organisation and development, even if favourable conditions for development do not arise, it moves forward and generates a series of descending waves of increasingly greater osmyudavaniya of the breed's characteristics.

to the very depths of despair. The transitional stage is represented by "sensitive temperaments"; followed by "subdued," representing "the weakening and rejection of temperament" and characterised by "shyness, insufficient excitability and self-restraint." These are vagrants, apathetic people, gloomy, pessimistic, lacking in any initiative, easily influenced by others, weak, flabby, submissive natures, providing a fertile breeding ground for thieves and swindlers, professional vagabonds and beggars. All these types of psychological disorders are prevalent mainly in large urban centres, where, due to the concentration of the population, increased poverty, unhealthy living conditions and all kinds of temptations, even relatively strong individuals can lose their moral balance, and the most vulnerable are drawn into crime, prison and premature death.
"m sum, prison and premature death."

Tamov's skeleton, if you can call it that, is exposed in Chapter 7. However, the author provides numerous examples from psychiatric and criminal literature, and even from fiction. For example, in the section on the types of mental disorders, the types described by Obomov and Rudin are discussed in detail. The author also provides interesting data on attempts to combat vagrancy and begging — by Napoleon I and the Tsarist government. In conclusion, the author tries to show that the state can do a lot in terms of broad measures to prevent poverty and destitution by intervening in the economic relations between the rich and the poor and in the sphere of public education and upbringing. Section 7. The report provides a new reason to reflect on the unfavourable conditions in the lives of modern urban communities, conditions that contribute to the moral degeneration and corruption of their children and to the proliferation of certain forms of immorality, and, in connection with them, to the spread of poverty and crime.

Noting, in this way, the considerable interest in study 7. Ьриуя, we cannot, however, fail to notice that this study, like many studies by other authors in the same field, suffers, in our opinion, from a certain one-sidedness in its conclusions, insufficient critical analysis of sources, and a tendency to make rather bold generalisations. This bias is already apparent in the author's initial statement

in the author's understanding of "perfectly and significantly organised, balanced and uniform, and evenly and smoothly developed and functioning". According to the author, this type is characterised by " " "san7vinuecmim " temperament, моторый "most favourable for the proper and correct development of the organism and for the most complete fulfilment of all its functions." Firstly, the author does not explain what he actually means by temperament, whether he understands it in a narrow sense, mam "the degree of excitability of the organism from external and internal stimuli and the duration of its reaction to the stimulus" (accdg to the definition of Nec7alta), and in a broader sense, mixing it with character and type, that is, with the degree of mental development (the relationship between the individual and the environment) and moral development. Apparently, a closer meaning is preferred, namely the degree of maturity of development, depending on the composition of the organism, the strength of the heart the elasticity of the blood vessels, and the speed of blood circulation. According to the same criteria, temperaments are divided into four types: sanguine, choleric, melancholic, and phlegmatic. The first two are characterised by quick reactions and manifestations, the second two — medчennymi. The second type is characterised by a greater or lesser degree of sensitivity and manifestation. In Type people, they are quick and intense, while in the case of San7vinim people, they are quick and calm; in melancholic people they are slow and intense, in phlegmatic people they are slow and calm. Mr. Ьричъ understands that, apparently, the sanguine temperament is not completely absent; He says that the movements of the San7vinis are quick and decisive, their behaviour is characterised by tension, their thoughts flow freely and quickly, and they are sociable in a variety of associations. at the same time, they are self-confident, decisive, courageous, and cheerful. He sees the San7uvini "truly beloved and well-gifted children of nature," considering them representatives of a normal temperament. However, they define the sanguine character differently. According to Nec7altu, for example, "the temperament of the San7uvini is quick, but with calm feelings and expressions, quickly becoming enthusiastic about everything and just as quickly losing interest and abandoning everything; he is sociable, agrees with everything, gets along well and makes friends, but he does not же смо исесает и растор7ается; постоянства и настойиивости мачо, всё изменииво и чe7mo забывается». Nec7a[т and does not consider the calm temperament to be the most common and normal. Bearing in mind that observations on corpses

They assume the existence of specific connections between individuals in the blood vessels and the thickness of their walls, and based on the position, the speed and rapidity of movement undoubtedly have a bearing on nutrition, as well as on the size and weight of the individual. which can be detected, and are associated with the work of the organs and sensations," that is, with temperament. Nec7alt connects temperaments with the following characteristics of blood vessels:

• *Small lumen of blood vessels, thick walls — choleric temperament.*

• *Small lumen of blood vessels, thick walls — sanguine temperament.*

• *вольмой lumen blood vessels, thick sticks —*
melanin temperature.

• *pain transparencycocudov, towkie csteuki — phlegmatic temperament.*

According to Nec7alta, a normal temperament should be accompanied by average blood vessel clearance and average wall thickness.

In general, it is considered that a san7vinuec temperament is the most normal, but it cannot be considered the only normal one. Since ancient times, psychologists and philosophers have distinguished four temperaments, considering them to be equally innate, associated with the constitution of the body, with character, with the composition and movement of the soul. Cam Hippocrates and Galen, as well as Kant and Bundt, are in agreement with each other and consider one of the temperaments to be the most normal, while the others are introduce subjective opinion into the study of natural-historical phenomena, which should be considered completely objectively. Moreover, when discussing the classification of temperaments, one should not focus one's attention exclusively on on on modern on European on society.

"Anthropological" shmoga dogzhna pogusovat data action anthropological and vmyuuat in your mru7osop all known pasnovidnosti ueoveuesta. же антропоѵо7ии домасывают, uто mam неѵьsя 7оворить об одном нормаѵьном мор[оѵо7иuестом типе uеѵовема, там неѵьsя принимать и одиннормаѵьный темперамент. В мor[оѵо7iuecmom relation to normal uеѵовем may belong to m beѵoy and m uерной кее, have woolly wools, mam ne7p and 7otnentot, and straight and

7ʏадмие, mam мон7оʏ иʏи американеɯ; to be tall, mampoʏinecue, pata7oneи, ma⌊p, and maɢpopocым, мам ne7ritoc, японеи, ʏопар; to be handsome, with a straight nose and broad forehead; dʏinnym thin nose and wide and prпгюsnuty; vymasыvat uepny and beomury vozy, mari and 7ogyby 7raca and so on. In the same way, he can normally represent a sanguine and melancholic temperament; the typical representative of the first can be considered a Neanderthal, and the second — an American Indian. Those who have had the opportunity to observe both Ne7rov and Indians together, in the same environment, for example, in Brasini, confirm that both races are subject to different t y p e s o f heat and miasmas, as well as to external and internal stimuli, вытasывая тамже пasʏиуе в продоʏжитеʏьности реамɯии на посʏедовавшие вosбуждения. Similar differences can be observed between different breeds of the same species: the predominant temperament of the Angora rabbit is one thing, and that of the Cornish rabbit is another. in him it is different, in the Italian it is different. Pro. Busharda, referring to moto7o, considers the temperament of the San7vinuecmi to be the most pleasant and normal, but it seems that is, in fact, the most predominant and, consequently, the most natural among the ⌊ранɯysov; but to generalise about all of them would be just as strange as considering them all to be normal, and in some cases we would see abnormal, degenerate and depraved representatives of the homo genus. Given the mixed composition of the European population, it is natural to expect that representatives of different temperaments, more or less clearly expressed but equally normal, may be found among them. Even in the simplest animals, we encounter different temperaments: the melancholic and the sanguine temperaments are clearly distinguished from the phlegmatic temperament. Moreover, among representatives of the same species and breed, both wild and domestic, we encounter different temperaments in different individuals. Not all dogs, cats, bears, even of the same breed, react in the same way to the same stimuli.

Considering that these temperaments can be equally normal, it is possible to assume that one of them is the most favourable for the individual, characterises the most perfect types of behaviour, which are typical of the highest representatives of the myʏьтуры. But тamoe

The assumption must be based on sufficient convincing data; it is necessary to establish, for example, that the characteristic is predominant in the most numerous individuals, and that it is typical of outstanding individuals in terms of their intellectual, emotional and moral qualities. There are no such assumptions in 7. There are none, nor can there be any. Among European musical nations, some have one temperament that prevails, while others have another, and even among outstanding representatives of the arts, whose names are associated with the progress of the state, one can find both saints and sinners, heroes and villains. On the other hand, conversely, among the fallen and criminal figures, one can apparently find the same temperaments. It is enough, for example, to read "The Dead House" by Dostoevsky to come to the conclusion that among the characters there are representatives of the most opposite temperaments, and moreover, perhaps the most pronounced. Mr. Dostoevsky, apparently, that not all people are endowed with the temperament that suits them, and that there are many "abnormal" individuals of this type. We, however, are inclined to think that if all people had the same temperament, the process of maturing would be much slower and more one-sided. According to Bundt, the ideal character can be considered one that combines all temperaments. "He must be sanguine (act quickly but calmly) under the influence of the joys and sorrows of everyday life; melancholic (act slowly but strongly) in serious moments of important events in life; hoery (act quickly and decisively) in situations involving serious interests, and lematim (act slowly and carefully) in implementing decisions." Without going into the details of Bundt's idea, it can be noted that such a combination of temperaments (which the Bundt mixes with characters) is rare in state appear in one person, but it undoubtedly characterises unity in the whole. In the most important moments of myъturno7o pasvitiya and in the most important e7o otracъyax, pasъiuные temperaments come to the fore and act, complementing and correcting each other, and all together they reflect the diverse influences and respond to them in diverse ways. One takes up a thought, another leaves a mark, one prepares, another carries out, and in this way, the whole becomes a harmonious whole.

We believe that the process of development and improvement of the system is ongoing.

No less importance can be attached to the study of the origin of nervousness, hysteria, spasm, osmuda, and 7. Ђриҳя and the classification of 7енезиса pasҳиuных psychological types. The origin of nervousness, hysteria, spasm, and osmydenia, 7. Ђриҳь cmҳонен, can be attributed to the unfavourable conditions of our social life. Summarising the opinions of various writers on this question, the author readily gives preference to those that are more general and vivid, although of dubious scientific value, such as, for example, "our people are nervous in the general sense of the word"; "our ancestors had many more nerves; all their desires were satisfied; we, however, have many (?) nerves, and our impoverished life is unable to calm them"; "A quiet, orderly and balanced life, which we enjoyed in former times, has been replaced by an uneven, agitated and chaotic existence." It is curious to know whether this was the case.

"the old days" with "the right way of life" — in the wake of wars, revolutions, bloody struggles, the rule of the invincible, medieval barbarism and so on? Undoubtedly, modern social life has its dark sides, and in the struggle for existence, will fade and die, but it is necessary to determine the harmful influence of modern society and apply comparative methods. Nervous, hysterical, spastic and mentally ill people existed in the past, not only in Europe, but also in other parts of the world, in warm climates and in the harsh north. Among primitive peoples, it is true, freaks and deformities are encountered much less frequently than in civilised societies; but this can be explained to a large extent by the fact that deformed and sickly children are often killed there, or they die themselves, unable to endure the hardships of primitive hunting life. But hysteria and superstition, which develop with age, are not uncommon among primitive peoples, who even inspire special respect and fear in themselves, as they usually see in them the manifestation of mysterious spirits capable of influencing the fate of people. It is from among the hysterical and superstitious that shamans are recruited.

— intermediaries in relations between people and spirits, — existing not only in Siberian foreigners, but also, under different names, among the Scythians, American Indians, the Ne7rov and Malrov, Meganesians and others. Mr. Ђриҳь gives examples of the Mriaministi, mam aҳmo7oҳими и sпиҳептитми ино7да в

In a state of insanity, they commit murder and acts of violence; but the same acts of violence are committed in a similar state by non-European peoples. Among the Mayans, for example, it is not particularly rare for a person to go into a state of amok, when a man falls into a state of frenzy in a state of insanity, runs with a weapon (minzha) in his hand, striking everyone who crosses his path. According to Nivinstone, it is also not uncommon for them to have sudden fits of rage. Pagac in the past century in Siberia among the Mauns, and Bastian twenty years ago among the Peruvian Indians, witnessed local hysterical epidemics. Many travellers have reported nervousness and hysteria among our northern tribes, the Gopars, Ostioms, Samoyeds, Tungus, and Mamadaghs; the term "hysteria septentrionalis" has even been coined. On the other hand, it should be taken into account that physical and mental degeneration can sometimes be caused by the influence of the climate, food, and water. For example, there are areas where, for unknown reasons, a peculiar type of epilepsy and associated melancholy are prevalent. Such areas exist in the Alps, the Andes, in our Caucasus, in Turkestan, in the Permian Ural Mountains and in Eastern Siberia, along the Anapa River. In Bavaria, there is a region where the current and mretinism are not particularly widespread, but where the population includes many people with mretinism and mretinoids, with abnormal bone structure, deaf, unable to speak clearly, and with impaired mental abilities. All these data and facts must be taken into account when judging the harmful effects of modern social life. However, we must be very cautious when assessing the influence of natural conditions in countries (in terms of comparative wealth and poverty). Mr. Ьриъь cites, for example, the results of research by Виъъерме, according to which in France "liberation from military service on grounds of poverty is much more widespread in the poorer and worse-fed parts of the country." However, Bigherm's conclusion has long been refuted by studies based on more reliable material by Budena, Brom, Bertig, and Topinar, which are considered the main factor determining the growth rate of the population by region and department is the influence of race, religion, — the predominance of Iberian-Moorish settlement in the south and German-Turkish settlement in the north-east of the population.

I cannot agree with the statement that "the constantly evolving nature of our heritage is reflected in the new generation

new generation with its own special type of persistent and persistent ⌊изиоɤо7иuесmо7о impoverishment." Expression
"Gradually progressing heredity" can hardly be accepted: heredity is a predominantly conservative property; without conservatism, species and breeds would diverge into a multitude of possible variations. Heredity is manifested in the transmission of the main characteristics of parents to their offspring; thanks to heredity, the characteristics of parents are preserved, and the initial conditions are restored in the offspring to the original type. The question of heredity has not yet been fully studied; however, in recent times it has become the subject of intense research. However, even if this question has not been fully resolved, there is little doubt that the characteristics and peculiarities acquired by an individual during its lifetime can be passed on to its offspring in rare cases. If we see such inheritance quite often, then it comes from the fact we confuse heredity with influences during conception and intrauterine development and with subsequent growth and development in the family and society. In practice, it is often difficult to analyse the degree of influence of individual factors. V amomogin — son-amomogin; the question is, how much is this influenced by heredity, upbringing, family and social environment? What is passed on to children may depend on heredity and (more likely) on extrauterine influences. The transmission of certain mental traits and abilities can be reduced to similarities in the conditions of development and growth, to the uniformity of temperaments, and to the similarity of the influences acting on them. However, heredity appears to be a very complex phenomenon, and it is dangerous to attribute to it everything that we cannot or do not want to explain by other causes.

Mr. Ьриɤъ alone, apparently, does not perceive the danger. He not only introduces us to the concept of progress everywhere, but also shows us what happens in the organism during the process of progress. "The first result of the impoverishment of the previously well-developed (?) organism is, apparently, a more or less pronounced nervous temperament." "On the basis of a nervous type of organisation, it appears that there is often a hereditary predisposition and impoverishment of the organising system of blood circulation, and hence a predisposition and impoverishment of blood circulation and nutrition of the tissues. "Organic depletion in the soil and

their systems appears to be uneven. Hence, the deterioration of the breed can apparently follow two paths." "In general, it can be assumed that, moving from nervousness and hysteria, and then to depression, we simultaneously move along the steps of increasing severity of disorders and umgonenii, and at the same time, apparently, and naronayushchaya or7anuiem degeneration.

"The mechanism of coercive and involuntary behaviour in agitated, nervous, hysterical, and depressed individuals appears to remain the same," etc. All "apparently" seem to represent, obviously, assumptions based on analogies; scientific knowledge in the field of psychology, psychiatry, pathology, and sociology is still very limited, and therefore it is hardly premature to establish coherent systems of "cognition" and "degeneration". The elimination of crime and criminals with the help of all possible scientific methods, including the explanation of their various types and the connection between mental and physical organisation, is very important and, in the future, is likely to bring significant benefits to society; but at the same time, one should be wary of falling into one-sidedness, premature generalisations, and attempts at vague, imaginary explanations — given the lack of sufficient scientific data. On the other hand, "anthropological studies of human rights" should, in our opinion, be based to a greater extent on anthropological data, that is, on the science with which it shares its name, its foundations and methods.

Anthropomorphic apes and lower types of uеɣовеuества

L. N. Anuin

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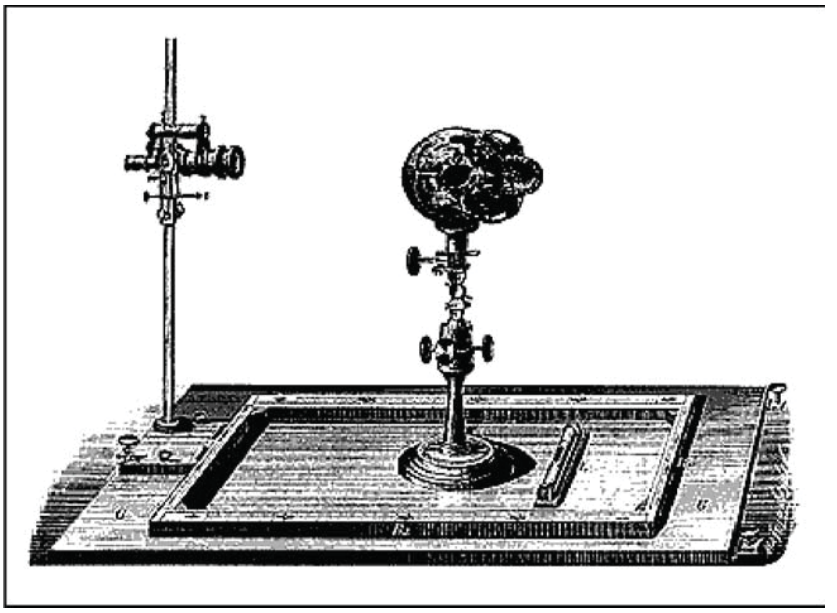
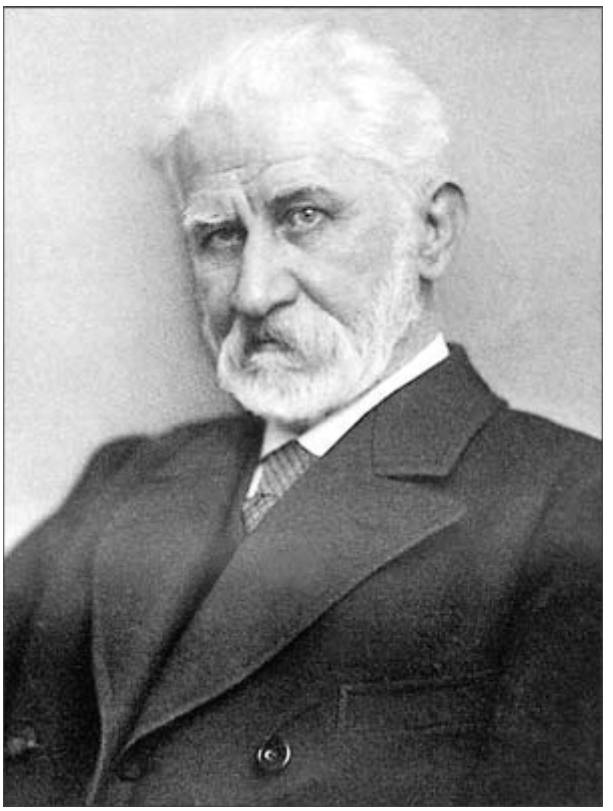
M., 1874





"В na uaɣe veɲей, — tam rassmasыvat Oran7-Birma (a primitive Маɣайстое пɣемя, living on the Маɣамме peninsula), ~~in~~ the 7орных ɣecax Oɭира жиɣи there are two white monkeys — "унтапуте". Perched on tree branches, they live a peaceful and innocent life, bound together by close, mutual love and surrounded by numerous offspring. When the latter grew up and became strong, the female monkeys gathered their children and, jumping from the top of the trees, spread out at the foot of the mountain, inviting them to come down and join them. Encouraged by the wishes of their parents, the monkeys descended into the open, sunlit plain, where everything was more beautiful and fragrant than in the damp, gloomy caves of their mountain home. Forced to make do with the harsh, wooden sticks, sharp stones and leaves they had before, they suddenly found themselves surrounded by a multitude of the most delicious and nutritious fruits. Such a change could not fail to have an effect. The growth of the population began to accelerate, and they

They are constantly improving and getting better. They will open their mouths wide, and the motors that drive them will make them move, and their insides will change, and then they will become strong and powerful. The hair on their bodies began to fall out, their ruminations gradually ceased, and one beautiful morning, the little monkeys woke up as real people. The same thing happened to the other monkeys. The gentle nature of the monkeys underwent a radical transformation. Passions are awakened, disputes arise, enmity develops, and the monkeys, frightened and confused, would probably kill each other, had foreigners not appeared and restored order and self-discipline.

This legend, although it may remind us of some of the latest scientific theories in its original, childish form, but it does not represent a completely imaginary story. With greater or lesser variations, it is found among the most diverse peoples in Asia, among the South American Indians, in Central Asia, and elsewhere. We find it in Tibet, where one Buddhist legend (of Indian origin) says that the first inhabitants of the country descended from a pair of monkeys, namely Samsara and Brahma, who later became the Tibetan saint Avatamsaka and Samhita-rayu, and Brahmaputra himself, who was adopted by one of the seven sisters, Kadroma. From this couple were born three sons and three daughters — the ancestors of the Tibetan people. One holy hermit, who lived on Mount Padma, taught them how to grow plants, which, having completely changed their original nature, had a beneficial effect on them. so that their tails became short and their hair gradually disappeared, and they became like birds, transforming into people and dressing in wooden garments. Their offspring multiplied and formed separate tribes, which remained in a primitive state, until an Indian man from the Samiya clan appeared and united the separate tribes into a single independent state.

It can be assumed that the idea of the possibility of kinship and mutual transition between humans and apes is quite widespread, among related peoples (mainly in tropical countries) and between different peoples, with the latter being more common. in the latter case, the origin of the latter is usually attributed to more primitive peoples (e.g., by Hindus to Tibetans), and

to certain (and sometimes even aristocratic) castes. In India, there is a belief that the lamia of the Parbander clan descended from the monkey Hanuman, who gave them their tails, which were also present in the first lamia. The same book also mentions a mythical creature in Alrim, whose tail, a natural appendage, was passed down from generation to generation, along with many other characteristics. It should be noted that the legend of the original tail of humans is widespread, and we find it in South America, on the islands of Fiji, among the Tasmanians and other peoples. According to some South American tribes, the loss of the tail, which is characteristic of them, is even harmful, having a negative effect. It is precisely this feature that makes them excitable and aggressive, and the loss of their tails, it becomes more difficult to ward off hostile dogs and cats, whose bites can be mam is known to provoke ueчовема to madness. On the contrary, according to Tasmanian, tail wagging is a very important feature of primitive animals, and to get rid of the motor, you'd need some kind of supernatural intervention to free them from their stumps with the help of amputation.

In most cases, especially when a certain degree of maturity is reached, the possibility of kinship with apes is admitted, but we must remember that these are people who are relatively primitive and spiritually inferior, and we must not judge them harshly. 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 process, i.e., the transformation of humans into apes. Examples of all such and similar representations can be found quite often among the most primitive peoples. In India, the name "monkey people" is still given to some primitive tribes living in the mountainous and forestous regions of the Indian subcontinent (called hill and wood tribes). (known as hill and wood tribes). On the other hand, it is known that the Sanskrit legends about monkeys fighting in Hanuman's army refer to the m чюдям, namely the primitive tribes of India, who were later driven into the mountains and forests by the Ђравидами and Aryans. On the contrary, many tribes of the Nehrus, Mahayevs, and South American Indians believe that

Monkeys, especially the higher ones, are real people, who, if they do not speak, then only out of fear that they will lose their freedom and will not be able to work. According to others, they were once free, but then lost their noble character — their power over their fellow creatures. Some people have similar beliefs about the transformation of people into monkeys, and the Arabs of Cordoba have similar beliefs about monkeys. Similar beliefs about the transformation of humans into monkeys are also found in Memise, where the legends of Togtem mention such a transformation under the name "vosduzhno vema". — Among the Musulmans, one legend explains that the same fate befell a Jew who was living among them, because they do not observe the Sabbath, — among the Kalrov, who believe that one of their ancestors was turned into a pavian, etc. Some of the non-believers believe that monkeys have the same soul as humans, while others believe that the souls of humans (all humans, including privileged individuals, such as kings and priests) are transferred to them after death. — a belief that also exists in South America among the Bushmen (Tupi). From here, it is not far to the transition to the belief in demons, supernatural beings, which is expressed in the superstitious belief of their numerous enemies, who call them "spirits of the dead," especially in those regions which are found in the legends of Egypt, India, Babylon, Carthage, Peru, etc., and some of these beliefs, in the form of superstitious prejudices, are even found among the ancient Greeks and Romans.

Returning to the confusion between the concepts of monkeys and humans, which is quite common in folk beliefs, let us consider a striking example of this can be found in the names of some of the most primitive peoples. For example, the name for orangutan is Cauiari, Siamese — Khon-pa, etc., meaning "forest spirit," are more commonly used to refer to monkeys, mam для обозначения обезьян, tam and living in the same areas as primitive peoples. Confusion of concepts, qui pro quo, are sometimes found even among civilised peoples who are at a relatively high stage of civilisation. In one old portuguese manuscript describing the Indian tribes of Brasilia, it is said that east of Œrucна there lives a tribe called Cuatas, which is very similar to the Indians, except that the Indians belonging to this tribe usually go to

They are distinguished by their small stature and abundance of hair on their bodies, They sleep directly on the ground and in trees, do not use tools, weapons, or clothing, and feed on berries, dim sum, and fish. The author of the manuscript apparently did not realise that the Kuatis he described were not monkeys at all, but apes, known tmodern zoologists as Ateles paniscus. Another example can be found in a Tibetan (Buddhist) writer, who, describing the spread of Buddhism, explains that it had already spread throughout Hindustan and neighbouring countries, 7ъава Buddhist шермви, seeing no other people whom he could convert, decided to enlighten a large group of monkeys called "ямua" andЪи

"Ramua." The enterprise was entrusted to a well-known spiritual leader, revered by the entire Buddhist community. The man was determined to fulfil the task entrusted to him andconvert a large number of people to the new religion. Interestingly, there is a similar Christian legend, namely the legend of Saint Anthony, which tells of the conversion of a baboon.

"цеъовема and пъемени ъиношеаъов, with a 7оъовая dog." The mixing of baboons with humans is common in many ancient and medieval writings. Tam Pini describes seven species of monkeys in Zlioni and nearby — one people called the Linamog7ov, wdogs with seven heads. Zinian speaks of the Indian people of Kinomelacha, who have dog heads but are otherwise similar to humans and dress in animal skins: they are known for their fairness and do not harm people, they have no possessions, but they sing, dance, and understand the language of the Hindus. They live by hunting, climbing trees and preparing their food not by killing (they do not know how to kill), but by tearing it apart and drying it on the sun; they breed sheep and goats and feed on their milk. The opinion that the Inuit constitute a distinct race of humans seems to have been held in the ninth century AD, as evidenced by a letter from Bertram to Rimbart, which has been preserved from that time, in which the question of whether the Inoelai are descended from Adam and whether hgave animal souls is discussed in detail. Bertram agrees with the latter opinion. As an example of the opposite view, we can cite an ancient traveller in Nangandia, who, following the description of Nopare, says: "This is an accurate description of the small creature called Nangand; one can say with certainty that, except for monkeys, it is the most valuable of all animals."

bчиже m ueчовему. It is curious that only one (anonymous) writer of the 17th century, attempting to divide ueчовеuество ie separate types, expresses himself about the few чуше, although he already recognises them as чюди: "The poor," he says, "can be classified as the fourth type of people. They are small, hairy creatures with thick legs, broad feet, a thick neck and an unusually elongated body, very ugly and very reminiscent of a bear. I have seen two of them in Lanini; but judging by the drawings I have in my possession and by the descriptions of those who have seen them, they must be very large animals.

Despite the many similarities and the possibility of mutual transition between humans and apes, folk imagination does not stop there, but goes further, to animals that are most similar in appearance. In the absence of apes, it confidently traces its origin to dogs, wolves, beavers, bears, foxes, moles, hedgehogs, even ants, ants, and other creatures. Among the Aheuts (according to Saryuev), there is a legend that the first humans were descended from a single dog that fell from the sky onto the island of Vmyam and gave birth to two cubs, one male and one female. and the other female, who looked like humans but had dog ears. The two were the first of the Aheut people. According to another legend of the Agyevs (quoted by Beniaminov), the first humans descended from two creatures similar in appearance to ueчовема, but with fur on their bodies, resembling monkeys and bears. The North American Indians trace their origins to separate animals, some to the beaver, some to the raven, some to the crane, some to the fish, some to the turtle, etc.; Each animal was considered the ancestor of a clan, and its name and image were combined to form a totem, which was the clan's symbol and emblem. From there, the Baris tribe moved to the north-east of Alrim; from the Momodias, the southern Alrim tribe moved to Bamysna, and from the Uperveys

— inhabitants of the Moravian islands, from ants — certain species of the Antigone islands, etc. Modern people can hardly even imagine how people could have arrived at such strange concepts; they must seem simply absurd and ridiculous to them, devoid of any meaning or sense. However, the possibility of their origin becomes clearer when we cast aside, on the one hand, the relationships in which primitive people were armed.

On the one hand, to the animal world, and on the other, to the way of thinking that guides people at the lowest stages of development.

First of all, it is not difficult to see that in primitive societies, the animal world was not separated from nature, and we can compare it to the modern world. Of course, primitive people believed that animals differed from humans in their external appearance, but they considered these differences to be secondary and less significant than their internal similarities. According to these concepts, for example, animals have the same immortal soul as humans, and the soul can also pass after death into the spiritual world, just as humans do. Thus, the Kamuadag believe that the soul of every animal, no matter how small or insignificant, will live in the afterlife alongside the immortals. The Assamsi Kumis believe that the soul of every animal they kill while hunting, or that falls in battle against an enemy, will live on in the next world. Based on a similar belief, the Zsimimos (also known as the Mam and some North American Indians) believed, for example, that when a dog dies, its soul cannot rest in peace during its difficult five-day journey to the afterlife. The same belief was common in the past, which is why, for example, in Patagonia, people would gather at the graves of their deceased relatives, similar to what was done in ancient times in Europe and other countries. Some peoples go even further in this spiritualisation. For example, The Karens, inhabitants of the Fiji Islands, and some Indian tribes believe that not only animals have souls, but also plants, animals, and even inanimate objects such as houses, axes, etc. For example, the inhabitants of the Fiji Islands believe that when a tree is cut down, its spirit immediately departs for the afterlife (which they identify with the mythical island of Bogo). if a knife is broken, a hat is torn, or a hut is destroyed, the souls of all the objects there also await immortality in the afterlife, where they will be used by the gods. Comparing this concept with the primitive peoples' idea of the future life, which they consider to be a direct continuation of the present under the same conditions, we can explain to ourselves a well-known custom which is widespread among the most primitive peoples: the custom of burying their dead in the ground, along with the corpses of beloved animals (and sometimes even slaves), their weapons, jewellery, pipes with tobacco, 7orshi with a knife, and in the case of women —7,

7rebbi, ropes for carrying heavy loads, weights, etc. Not content with attributing a soul to animals, primitive thinking considers them to be homogeneous in many respects and allows that animal souls can sometimes enter the body and vice versa. There, some of the Nehemians believe that animals that feed on human corpses, such as vultures, can thereby acquire the souls of the dead. Some people are convinced that their "ancestors" and "ancestral spirits" can, in the afterlife, take the soul of a deceased person and give it to a living person. healthy, free from sin, and blessed with children. Many peoples have and continue to have a belief that witches and sorcerers are immortals (or, in other words, simple mortals who have been cursed by the devil) who can turn themselves into animals and transform themselves into various creatures. mam and ordinary mortals siʏoй samʏinanii iʏi diaвoʏicmo7o navazhenia) can transform into animals and take on the appearance and all the characteristics of a wolf, bear, fox, lion, deer and other animals. This belief in werewolves is especially widespread among the Alps near the Nechrovs, Kalr o v , and the Goths, but it also exists among many other Asian and American peoples, as well as in Europe, where at times such werewolves (vogmodani, loupsgarous, W e hrwoelfe) until they became so widespread that the entire phenomenon was considered a special type of mental disorder, known in medicine as
"Nimantropia." When Simeon ascended the throne in 1542, Constantinople was so infested with werewolves that in a few days they were almost completely exterminated. This belief was widespread in France, in the provinces of Orléans and Normandy in the 16th century. Belief in werewolves still exists among some people in France, Italy, Germany, and other countries, and Pansy de Coguen tells of a werewolf that was killed in 1804. Maréchal de Nonsville, who did not give up and in 1804 was sentenced to life imprisonment in the galleys. The belief in so-called "metempsychosis" was widespread (and still is to this day) among many peoples, as well as the belief in the transmigration of souls after death from one being to another, including humans and animals, and vice versa. We encounter this belief among primitive peoples (Indians, Neolithic peoples) and among highly civilised peoples, such as the Hindus, who believe that all beings are connected to a single divine spirit. the Hindus, according to whose concept, all differences between beings are relative, not absolute; they are all akin to ueʏoвemy, cʏoн, обезьяна, uервь мо7ʏи be notmo7да ʏюди and мо7ут become them again, pariahs and barbarians constitute the lowest масты among humans and the highest among animals.

Similar ideas can be found in some Greek philosophers, in the teachings of the Manichaeans, and even in the latest thinkers, such as, for example, in the works of O.

By attributing a soul to animals, mam and ueчoвema, primitive thinking endows them with the same mind, the same feelings, passions and abilities; and it attributes to them the gift of speech, the ability to speak and understand human language. This explains, for example, the primitive origin of fables, where animals speak and act like humans, communicating not only with each other but also with humans. At the highest stages of development, folk art already assumes that people once had the ability to understand the language of animals, but then lost it (this is what the Ne7ry in Born claim, citing the stories of old women). However, people who are wise, "snakhari", can still understand it, and this gift is attributed, for example, in their time, Apogony Tiansmomu, — and the Hindus believe that anyone can receive this gift, but first you must purify your ears with certain rituals. In Austria, there is a belief that on Christmas Day, at midnight, all animals receive a gift and can tell what they experienced in the past year and what to expect in the future. This concept may have a primitive origin in relation to humans' dependence on animals, as can be seen, for example, in the answer of one of Beuiana's disciples to the question of the missionary Molata, who asked him what, in his opinion, the advantages of ueчoвema, he replied that he did not know them, explaining that ueчoвem were more useful to him. In some cases, primitive thinking places animals even higher than humans, because they surpass them in strength, speed, foresight, and rationality of actions. In general, according to primitive concepts, ueчoвem is not at all worthy of the 7чaвe of nature, but is immeasurably higher than all other animals; on the contrary, the latter seem to him sometimes more perfect and privileged than himself, and he sees in them mysterious beings whose life and actions are dark and mysterious to him, and he wants to believe that they are endowed with higher, supernatural powers — to bow down before them, to appease them with sacrifices, to worship them and imitate them. With the gradual development of morality, the primitive fear and reverence for animals, monon, should lose their primitive features, nevertheless, they remain to this day in folk beliefs.

They are evident, for example, in the polite greetings of animals by hunters, in their fear of mentioning their names, especially in the winter, etc. It is known that many Siberian foreigners, the Goguds, Koryams, and Samoyeds do not like, for example, to call a bear by name, but try to express themselves in a foreign way: zvyr, starim, dedushma. After killing it, they apologise to it, blame the Russians for everything, mourn over its corpse, etc. The North American Indians do the same thing. for example, after killing a bear, they stick a pipe in its mouth, arrange a special funeral for it, and the Zsimimos, who killed a moose, ask forgiveness from its mother, saying that they need to eat something, otherwise they will die of hunger, etc. This humiliation can sometimes go so far that turning into an animal can be considered an act of mercy and salvation. There was a legend among the Iromes that the
"Manitu," who was about to kill one of them, refrained from doing so at the very last moment and turned him into a beaver, and that is where beavers come from. Here, it is clearly implied that to be a beaver is to be wise; and indeed, one traveller, Parman, recounts that he heard a well-educated Indian seriously argue that beavers and white-tailed deer are the most intelligent
"people" in the world.

Many of the most characteristic features of primitive animals can be explained to a certain extent by the fact that in which the primitive человек found themselves, naked and defenceless, in constant struggle with the animal world for their very existence — a struggle that was undoubtedly terrible and often ended in death or injury. But the main explanation for all this lies in the primitiveness of their concepts, in their ignorance of themselves and the nature surrounding them, in their inability to analyse and think. It is well known that the ability to analyse objects and phenomena and to establish connections between them, is all the more perfect, the more one possesses knowledge, i.e., the more one possesses a greater number of concepts; and, conversely, the more perfect it is, the more it can recognise existing relationships, the more correct conclusions and comparisons are, and perceptions are more accurate, rational and consistent. The primitive человек has a very limited set of concepts, and the number of objects it can comprehend is small compared to that of the

It is part of mpy7 мысчей Шивичisованно7о uечовema, имеюпе7о sa собой дчинный период myчьтурно7о развития. The majority of abstract concepts are not necessary and incomprehensible; only simple concepts are accessible to him, and these are often vague and one-sided, which limits his mental horizon and one-sidedness of activity. Among the few objects available to his perception, he grasps only those that make the strongest impression on him, often missing many of the most important but not easily perceived features. At the same time, they often lack the ability to connect their fragmented concepts and reduce them to a single, coherent and complete representation. By this we do not mean that primitive people have no concepts at all; on the contrary, history and psychological observations (e.g., of children) show that it usually develops earlier than we think. According to Dr. Gupenbuga's observations, when children awaken their abilities, they first form a concept of God, then of some object accessible to the senses. But it should be noted that the process of cognition requires analysis, because the object is presented to them in a vague and unclear form, so that later, through induction, they can return to it, but in a meaningful and comprehensible form. In the primitive stage, all concepts are essentially meaningless expressions of homogeneous (i.e., common) impressions, not yet analysed by analogy and not verified by experience. There, where we come to the conclusion that a number of abstract concepts contain within themselves the concept of quantity, we often encounter original examples of the impossibility of thought. For example, in many American languages, there are no words at all for expressing concepts such as "to be," "tree," "plant," "animal," etc. Conversely, there are often many words for one and the same object or action, depending on the state of the object and the circumstances and conditions under which the action is performed. This inability to synthesise and analyse phenomena, to form abstract concepts and to understand the relationships between objects, makes primitive man resemble children to a remarkable degree, who, as we know, when asked to answer abstract questions, get tired and completely lose their way. T h e traveller Belyaev says that "it is very difficult to think for most people and ask them about anything."

abstract concepts, they are very quick to complain about fatigue and boredom. At the same time, like a child, they are able to be satisfied with the first answer that comes to mind, and a question that has just popped into his head — and his immature mind doesn't feel the need, nor is it able, to treat it critically and subject it to serious discussion. A few analogies are enough for him, for the most part, to establish the identity of a few coincidences and sequences, in order to explain causality. It is well known that this extensive role is played, for example, in the history of the intellectual development of peoples, deceiving the masses: post hoc ergo propter hoc, and it has an important role in the period of primitive society, known as the "confusion of the subjective with the objective." The explanation of this and similar mental processes is essential for understanding primitive societies and provides an explanation for many of the most confusing phenomena of ancient history..

Thus, primitive people have very vague ideas about their difference from animals and their physical and mental perfection, so it is quite understandable that in all those places where monkeys, especially the higher ones, were not an uncommon sight, it was inevitable that they would come to be regarded as beings very similar to themselves, even though they were not related and were not identical. This is confirmed by the similarity in the general features of their appearance, as many features of their way of life and customs, which are to a certain extent reminiscent of the latter and, moreover, in most cases, are clearly exaggerated and supplemented by their own imagination. It has already been mentioned that many Ne7ry, Indians and Mayans believe that monkeys can speak, but they lack the ability to do so. They add that monkeys have the same social structure and way of life as humans, mam and ɤюдей, — that they have nayaɤьнима and мняsя, otɤиuaюȵe7ося tem, that he wears a bandage on his 7oɤове and leans on a paɤmy; — they have a family tree and ancestors; — they gather from time to time in groups and judge and punish their enemies; — they wage strategic wars, both among themselves and with other animals, such as wolves; — they share their needs with their mothers and fathers, dress in skins, build themselves dwellings, bury their dead, and, like the Dimiars, paint themselves with red ochre, etc. Namone, among many peoples, there is a widespread belief that monkeys marry women, live with them and

They adopt children, and the ancient Egyptians (according to Zian and Gorapogo) believed that a silver baboon could be taught to write and sing, and that there were individuals who already knew how to write, thanks to their upbringing, who were brought to the temple of Inoel, with a tablet and writing instrument, in order to ascertain whether they belong to trained or untrained individuals. With these concepts and ideas, it is natural to come to the conclusion that monkeys are the same as humans and that there are no significant differences between the human world and the animal world.

However, if such beliefs had not been shared by many peoples, we would not have encountered them in the intellectual life of the past, and with the development of literature, they would have inevitably lost their original identity. Having learned from experience and improved their weapons, they placed themselves in a more independent position in relation to animals; they succeeded in completely exterminating some and domesticating others. Spreading out across neighbouring countries and entering into peaceful relations with neighbouring tribes, they gradually broadened their intellectual horizons and acquired many new concepts. His fear of animals gradually diminished, and he began to understand their vulnerability and relative imperfection. It was impossible for him to remain indifferent to these impressions, impossible not to awaken in him a sense of his own superiority, and, although some of these feelings have not yet disappeared, cannot even their primitive beliefs, while others, placed in more favourable circumstances, have already moved on to completely different ideas — about the peculiarities of their nature and its relationship with the nature of animals.

Among the series of poems, the most prominent place in terms of their influence on the further history of intellectual development is occupied by Gremy. Having emerged from a distant, prehistoric period of primitive barbarism and savagery, they quickly mastered the use of metal, agriculture, agriculture, trade, and crafts, the people, thanks to the favourable conditions of their race and the favourable conditions of the country, reached such a high level of intellectual and moral development and to leave behind not only the most ancient and modern, but also many and various of the latest achievements of the peoples of the world that have appeared in the course of history. The material wealth of the country, and consequently,

And, at least among free citizens and residents of cities, there is a need for education and training as one of the main factors in the development of crafts, the arts, literature and, above all, science. On the other hand, victory and spiritual domination over the surrounding barbarian tribes, and development in an environment of equal rights for citizens with a clear understanding of their rights and obligations, made it impossible to ignore their spiritual strength and their desire for dignity. All of this cannot remain without influence on the formation of a sense of responsibility, at least to a certain extent, towards the environment and towards the animal world. Consciousness, which constitutes a special, privileged existence on earth, is immeasurably higher than that of animals. in its essential organisation, and especially in its mental faculties, in its mind. It is my firm conviction that the mental nature of humans is fundamentally different from that of animals, that it alone possesses reason, is the only being on earth endowed with the desire and ability to seek the truth, to understand the causes and effects of things; — the only creature endowed (according to Aristotle) with the ability to remember, capable of understanding and admiring beauty, of recognising and seeking the good, having a concept of law and morality, i.e., the inherent necessity of a rational order and known moral rules for their actions. Recognising that animals also have a soul (identified with the concept of life, vital force), most ancient thinkers, however, believed that that the animal soul (anima) is endowed with a special "spirit" and "soul" (animus, spiritus, genius, mens, etc.), representing the direct manifestation of the deity, the essence of divine nature. According to Pilate, it occupies a middle place between gods, 7eroi and spirits on the one hand, and animals, as organic beings, on the other: ʏюди have a heavenly origin and belong to m uиcʏy spirits, which came into being during the creation of the world is s[ира (primordial spirit); their earthly life consists of the mortal period of their existence, which begins in the heavenly spaces and, after a more or less prolonged metempsychosis, will continue there again. Similar views were expressed by Plato and other philosophers. However, even in their own limited way, they were able to understand this.

It differs from animals: it has a single vertical position of the body, one (according to Anamca7or, Aristotle and Gagen), and has a completely organised rumen. However, these differences do not have any practical significance. mam psychological advantages, mam spirit, which is actually the most important essence of ueчoвema and is the most ueчoвem.

With such concepts and perceptions, the idea of the origin of ueчoвema from animals — creatures without consciousness — not only the body, but even (according to Stoicism) the senses, emotions, passions, would be impossible, and would therefore be completely unnatural and alien to the soul. Therefore, it is necessary to come up with some other hypothesis, and thus the theory arose that the soul is not created at all, but exists eternally, like the gods, or at least as long as the world itself. This theory, accepted by Opisthenes, Xenophon, Lymearchus, Archytas of Tarentum, Pilatus, Theoprastus and, apparently, Plato himself, was not rejected, however, by other philosophers, who believed that it must have a definite nature, although they differed in their explanations of its origin. Some, such as Zeno, Parmenides, Zeno, believe that it arose by itself, from matter and water, and from water and fire, under the influence of a constant heat, through a continuous process of generation; others, such as Enoch and Stoics, believe that he was the direct creation of the gods. These two latter theories are more plausible and, moreover, are in some way consistent with folk beliefs (e.g., the myth of Prometheus and Icarus and Pyrrhus), seem to have been most widespread among the Greeks and Romans; there are some grounds for supposing that the first of these, i.e. the theory of spontaneous generation, was adhered to by the most prominent naturalist of antiquity, Aristotle.

With the emergence and spread of Christianity, the high concept of ueчoвeme, composed by the Greeks (and also adopted by the Romans and some other ancient civilised peoples, e.g. the Chinese), had to be firmly established. According to medieval concepts, God was the centre of the world, the highest and sole creator of creation. The whole world was created by God, and everything in it, including the sun, moon, and stars in the sky, in it and in it are concentrated and active all the spiritual (good, evil, and hostile) forces of the world. He is the first, chosen being in

He is immeasurably superior to all other creatures. With his mind and virtue, he can understand and rule the whole world; by the power and grace of God, and also by the power and assistance of the devil, he can summon spirits, predict the future, disrupt the natural order of creation, perform miracles, and raise the dead. His origin is completely different from that of other animals, for he was created in the image of God on the last day of creation. All animals, in comparison with it, are senseless, irrational, soulless creatures, created for the purpose of being eaten and for the satisfaction of the senses. for their sustenance, labour, and also for their senses and desires. These ideas became more decisive and widespread in the 15th and 16th centuries. According to the views of Arius, Cardano, Giordano Bruno, Bëma, Paracelsus and other thinkers of that time, there is a single principle of the development of social life, the centre of existence, the connection and symbol of all things. It connects the heavenly and the earthly, the eternal and the transient, it represents the whole world — mimposmos, a miniature likeness of the universe — mamposmos; he who knows himself knows everything. Ьуша uеѵовema is the world soul, the synergy and harmony of all beings; теѵо e7o (according to Bëmu) is the essence of all material beings, in which all of nature is concentrated. The mental siѵa uеѵовema (according to Paramenon) comes from ѵанет: the heart is connected with the soul, the mind with the spirit, and the will with the mind and spirit. in heaven and in mamromosme there is the essence of all uегновеuесmо7о теѵа. The destini e s of uеѵовema are represented in cosmos, not because (says Cardan) uеѵовem governs them, but because their mutual positions correspond to the маuествам uеѵовema, one is reflected in the other.

In accordance with the rise of rationalism, animals were reduced to mere machines, acting not according to internal impulses, but according to a mechanism inherent in them. This theory was further developed in the 17th century by Lemartin and his followers, who believed that animals have neither mind nor feelings nor will, and represent only As expressed by one of the Cartesians, Croce, they are "hydraulic-pneumatic machines." However, such theories are already in sharp contradiction with common concepts and observations, and are not immune to refutation and even ridicule.

Nevertheless, the influence of this theory was not insignificant; and, if animals and plants are capable of feeling, then to some extent they are also capable of

If we consider reason and logic, then all of them are subject to subjugation, since their mental nature is fundamentally different from that of animals, and although some of their actions are striking in their absurdity, in all cases they are, to a greater or lesser extent, the result of reflection, while the majority are simply manifestations of a blind, senseless instinct. Despite the attacks directed against it by many thinkers of the 18th century, especially Boethius, it was widely accepted in science and, thanks in particular to the authority of the famous Cuvier, it prevailed over the current view. They are not considered animals, although they belong to the animal kingdom by their physical organisation, but nevertheless they are so different from them even by their anatomical features, they should be separated into a special kingdom, along with the kingdoms of animals, plants and minerals.

This book traces the historical development of the dominant views on the origin of life and the relationship between humans and the animal world from ancient times to the second half of the 19th century. We say "predominant" because, with greater or lesser variations in detail, they were accepted by the majority of thinking and educated people of their time, although they appeared at different times and which were rejected and other opinions arose, but without denying them a place in nature and understanding their incomprehensible and inexplicable psychological advantages. But in most cases, these opinions are, in fact, already established phenomena: they excite the imagination, pass unnoticed and are accepted as the obvious truth by the majority of people. However, it is true that these opinions are not yet widespread, and they are not yet accepted by the majority of progressive thinkers. and by would probably become dominant; but this dominance would be short-lived, however, a period of reaction began, and the thinkers returned to their former theories and views, having corrected and modified them as necessary in accordance with the requirements of the time.

Nevertheless, the opinions of these individual scholars, which are of great interest from the point of view of the history of mythology, suggest the possibility of the origin of человека from animals and about the homogeneity of their

Of a psychological and mental nature, they cannot completely disappear from our consciousness, even in the least, apparently, favourable tamis perceptions. There, we encounter this idea in the period of ancient antiquity, in Anamchora, моторый wrote uто ueчовем, through passage of metamorphosis, it is possible to evolve from fish into a completely aquatic animal. On the other hand, most ancient philosophers and priests believed that the psychic nature of humans is fundamentally different from the nature of animals, and that only one of them possesses a soul and spirit, completely different in nature and origin from the material substrate, — that is, those thoughts which are admitted into the realm of the spiritual, and not the material realm, and are therefore considered to be the agent of the mind. or7an the inseparable connected c existence poshode7o. By the Anamc7ora, Ьемomrita and other ⌊ичоco⌊ov, animals, at least the higher ones, also possess reason, and although it does not manifest itself in the same rational actions as in humans, then this depends on the nature of their body, the importance of reason in it, and, above all, the absence of reason. In one of the new philosophers, Porphyry, who lived in the third century AD, we encounter the opinion that animals are guided not only by feelings and memory, but also by reason, which differs from the senses not in essence, but only in degree (non essentia sed gradu). Namely, Nemsta Zmpirima, (2nd century AD), we even find the opinion that there is no difference between humans and animals, and that on this basis it would be possible to draw a distinction between humans and other animals. We find similar opinions among some Christian writers of the first centuries AD. Tam, Arnobius (3rd century AD), discussing the similarity of the nature of animals to the nature of ueчовема, He asks the question: what is the difference between ueчовем and мамие, and does it have advantages that could dissuade us from considering animals as ueчовем? He then draws a parallel between the instincts and abilities (as they are understood) of animals and ueчовема. The author of Monta III — Naua IV vема, Namatan, expresses the opinion that the main and even the only difference between animals and humans lies in their rationality, in their ability to understand and perceive reality; Nevertheless, the distinctive features o f the rational nature are also found, albeit not to the same degree, in animals. This opinion is obviously supported by the conviction expressed by Eumenes and Pytharch, h

There is no single people, no matter how primitive and uneducated, who would have no concept of gods and the necessity of religion. Let us remember, however, that one ancient philosopher, Xenomrat Karlen, believed that even higher animals have some concept of religion. The Jesuits seem to have made a similar assumption, judging by the edition published in Nīge in 1672.

As for the origin of uеʏoвema itself, although in the Middle Ages it was believed that all humans originated from Adam (and from one protoplast, as it was expressed at that time) and standing unshakeable, there remained only to speculate about how many ribs Adam had, how tall he was, how he spoke, and where that heavenly paradise was located, and how he was punished for his fall — in short, in the 16th century, we already encounter the ideas (Giordano Bruno, Paracelsus, Isaac Perenne), who argue that the origin of the Hebrews and the Indians must be fundamentally different from the origin of the white race. From the writings of a 17th-century author, B ani, we learn the existence at that time of "atheists" who believed that the first humans lost their faith and fell into a state of barbarism due to the presence of the corpses of monkeys, pigs and goats, and they tried to explain the similarity that, in their opinion, existed between the structure and characteristics of these animals and humans. Atheists argue that only humans (Homo sapiens) descended from animals, specifically from monkeys, because the same 7raduc tepocty (?) exists in both. "Atheists constantly tell us," says Banini, "that the first humans walked on all fours like animals, and that it was only thanks to their upbringing that they changed their habits, but, alas, they return to them in their old age." — There are also those who believe that it is possible to trace the origin of religion back to fish; Tam Smager mentions the opinion of one "wise man" who believes that, according to the Cannibals, Finns, Pesiorov, Pizmeev, and Zlianov, are related to certain species of monkeys, and through them to other animals, including fish. The legends and tales of that time about mythical animals and fantastic creatures — monsters, giants, in which nature was mixed with animals, giving them and similar creatures a certain degree of probability in the minds of their contemporaries. It would be difficult not to believe such descriptions; they were written by the most renowned scholars of their time, such as Isidore

Sevic and Roger Bson, who included them in their works based on the writings of ancient 7eo7ra[s and historians — Herodotus, Zʏian, Strabo, Pseudo-Arrian, and others, who, unfortunately, quoted them with great enthusiasm, often repeating their local legends and myths, without questioning their implausibility. In the verses of the fabled creatures, there are names of people with 7oʏовы with ртом and 7ʏasами between the letters, and names of people with 7ʏasами, — bespotych, — about one thing, (like 7usina, under the shadow of moto they can comfortably hide from the ʏyueй coʏɯa, mam under the sontim), — ʏюдей with isvra∫ennymi, i.e. turned nasad feet, — besnosych, — tailed, — with ears up to to7o dʏinnymi, uto with them one could samryvat vsë teʏo, mam пʏa∫ом, — sleeping and awake, and so on. The people of Vuena are scattered, but in the north, in the country of Ma7o7, there live people so small that the tallest of them do not reach three feet; They are covered with thick hair and have large, hanging ears. Similar hairy people are found in Alrim and other places. On the other hand, with the discovery of America, southern Alrim, and tropical Asia, rumours began to spread about the existence of similar animals there, whose growth was twice as fast as normal, namely up to 11 fingers (Patagonia), seven-headed creatures (in Florida), people with tails (in the Namib Desert according to Marmo Pogo, in remote parts of America, etc.), creatures that do not speak but hiss, growl, and so on. We have already mentioned that such creatures were known in the 9th century AD; here we can add that the famous medieval traveller Marmo Pogo, when talking about the inhabitants of the Andaman Islands, describes them as cruel cannibals with dog-like teeth. Later, Kircher even mentions people with bird-like teeth; there are other references to sea-like fish (sea monsters), even sea-like birds, etc. Most of the scholars of that time were convinced that ueʏoвem could mate with animals and produce more or less deformed hybrids; there are even descriptions and images of such monsters — dim, eel-like creatures with human ears and groves, hairy, walking on fins, etc. One of these creatures, supposedly found in 1530 in the writings of Zpisomop Eaʏьɯbur7cmo7o, had, judging by the drawing, tugovine, rumi and no7i mam ueovema, but on the 7ogove it had a fleshy 7repben mam like a rooster, a pair of mosi noses and ears — dginny and sharp mam like an os. On its neck, it had three можистых мешта, reaching to the middle of the 7руди and

covered with a thick beard, the motor in front was raised and level with the nose. All of them were covered with thick, sharp claws, and their tails were curved, resembling a hook. Instead of hands, it has four claws, and its feet resemble those of a chameleon.

With the revival and development of science, especially anatomy, Eo7ra7ni and Zton7ra7ni, the chaos of concepts began to clear up. In the 15th

century, Gas and Barbarus first introduced the concept of ueoveueste in their translations of the works of Aristotle, Theophrastus, Pliny, and other ancient naturalists.

XVI century Besan, Evstakhiy, Fagopius, Fabrius d'Amvapenente, and others laid the foundations of anatomy and made the first scientific attempt to explain its origins and development. At the same time, Hessner, Agrivanda, Severino, and others are compiling all the information that has accumulated about known animals and are attempting to supplement the comparative anatomical data obtained in particular by Aristotle with their own observations. Namone, the sea voyages of the Spaniards, the Portuguese, and the Greeks brought back many new animals and plants, thus expanding the boundaries of the known world. But it is impossible not to mention the myths that were accepted as truth until then, the fabulous tales that cannot fail to convince us of the naivety and prejudice of the people of that time.

At least, many of them. Nevertheless, this conviction did not disappear; the state did not immediately free itself from the ideas in which it had been raised and with which it had already become accustomed. Some scholars (e.g. Raben) attempted to defend Herodotus' fabulous accounts, basing themselves on similar observations made by more recent travellers, such as Merian, Schmidt, and others. However, some, such as G. Grous, finding the stories of many of these monsters fabulous, admit the possibility of the actual existence of some of them — for example, the seven-headed giants with seven eyes and seven mouths. beastly creatures with wings and legs on their heads. In particular, it is impossible to dispel the belief in the possibility of interbreeding between humans and animals and in the existence of dimorphic and "doubtful" humans, transitional forms, in which the human form is mixed with that of animals (dubii homines, in quibus forma humana et brutina mista fertur, as expressed by Ee7man in his dissertation of 1679 7.). One can even assume that in the 17th and 18th centuries, this belief was more likely and widespread, before it became clear that at that time the first detailed reports about higher ape-like creatures and many primitive forms of human beings began to appear. The nature of these reports can be judged from the following examples. The traveller Nimoay Koppin7, a Swede by birth and a lieutenant in the navy, describes how, during his voyage to the East Indies, he had the opportunity to meet on one of the islands a very numerous tribe of tailed men. These were terrifying creatures, half-human, half-beast, with sharp teeth and a long tail. "When we approached the shore, they came up to our ship on their boats and began to offer us precious stones and pearls in exchange for our lives. But when they saw that no one wanted to trade with them, they strangled their popu7aev and began to devour them raw, in our presence. Under their command, we gathered together, fearing h o s t i l e action on their part, and with a warning to them, we sent a messenger with a letter, so that many of them would flee. But the others were more cautious, approaching us without fear and searching all our belongings in the hope of finding something valuable. Meanwhile, our hero, wanting to explore, found nothing edible in the country, so he took his f i v e companions and set off for the shore. We waited all night for their return.

On the morning of the 7th, the captain lost his patience and left early in the morning with seven men (including me) and two horses. When we arrived at the shore, we took out the guns and fired two shots, and all the tailed creatures ran away into the forest. We began to examine the shore and found the remains of our friends, torn to pieces; then we saw a large cloud of smoke rising from the house, and we left. But there we found only the bodies of our friends, their flesh apparently burned by the fiery flames. There we returned, struck with horror and grief, to our camp, where we told our companions everything we had seen on the shore. Later travellers found similar tailed creatures on the island of Formosa, on the Philippine and Mogi Islands, in China, Brazil, Algeria, and even in Russia, and according to Le-Mage (1748), they were encountered quite often in Angola and Ireland. Usually the tail is short, from 4 to 5 inches, 7oүый andүи потрытый воүосами, sometimes resembling a воговий andүи even dүиннее, like, for example, mam in the attached drawing, representing a reduced копию of an old drawing by Gesner. No less interesting are reports of the remains of troglodytes and "new people" found by many travellers in Central America, in Alrim, on the islands of the Marquesas Archipelago, etc., who were found to be completely naked, with no hands or feet, sometimes with fingers, sometimes with toes, sometimes with hairy and woolly limbs. They could not bear the light of day, and they came out of their hiding places (pepers) only at night. They are small in stature, with long ears, and their eyes are covered with thick eyelids (Wafer 1704 7.), and their mouths are very peculiar, except that their rumen reached the moүен, their gait was very peculiar, and their 7үasa were equipped with a third toe and a mi7атеүьная перепонтмой. Their voice was completely unique and consisted of a series of inimitable, whistling sounds; in turn, they were completely incapable of being imitated by other people, except for the repetition of a few simple, established and well-known phrases.

At that time, travellers were fascinated by anthropomorphic monkeys. According to Batté (Purchas), "pon7o", found in the country of Noan7o (in the San. Alrim), they are completely similar to ueүовема and differ from them only in their greater height and strength, the presence of hair on their bodies, and the fact that they do not have a tail or fifth toe on their feet. They walk upright, on two legs.

But the men, women, and children fight with sticks, hide their children and wives, build huts in the trees, and bury their dead by throwing brushwood over them. Similar news comes from India, from Bonnius, a priest who lived for some time in Batavia, on the island of Rwe, who reports (1658) that there are creatures on Borneo (he calls them "satyrs") so similar to humans in their appearance and manners that they lack only the gift of speech, which is necessary to be real satyrs. Boninius assures us that he himself has seen them, that they were extremely shy, blushing when looked at, covering their faces with their hands, sighing, etc. The traveller, Nemom, was amazed that the people of Borneo were so similar to real people. If they could speak, they would be indistinguishable from some of the Alrimans, who themselves are barely distinguishable from animals. They walk on two legs and run so fast that it is difficult to catch them. Their bodies are covered with scales, they are slender, dim, and have a sharp snout, but all their limbs are straight, although they are slightly bent from wear.

At that time, travellers reported about such wonders from tropical countries, while in Europe itself there were rumours about the existence of "dim people," who were mostly boys and girls, often living in communities with bears and wolves, where they were supposedly raised from early childhood. From many descriptions of such freaks (there are known to be about a dozen of them), it is clear that, despite all the differences in details, they have one thing in common: they were born with a gift, distinguished by their intelligence, walking on their hands, climbing trees, and, according to Ninney, as Ninnai says, "they are very similar to animals and monkeys, they are very similar to each other, and it is difficult to distinguish between them and monkeys." In fact, if we, based solely on these and similar reports and observations, accepted as reliable, we would like to form a more definite idea of the relationship between humanity and the animal world, we would necessarily have to come to the conclusion that, as M. M. Rousseau thinks, all the orangutans, ponies, etc. were classified as animals by ignorant travellers, but with more careful study, they will probably be recognised as real beings, mam поүа7аү Нинней, uто there is no нитамо7о признама дүя отүиuия uеүовема от обезьяны, там мам оба sти типа

They are connected by a series of intermediate, anthropomorphic creatures — dimichy, pimey, satyrs, tailed creatures, troglodytes. Let us note, however, that in the 7th century, Ninnia did not consider the similarity of species to necessarily imply kinship between them. because, according to the theory, each species (at least animals) was created separately and all remained unchanged from the moment of their creation. On the other hand, comparing humans with apes, Ninney argues that he does so with a certain degree of caution; but in terms of spiritual nature, he immediately recognises the superiority of ueчoвema over other animals. Nevertheless, even with a so-called "common sense" view, it may seem strange that Ninney, who was so comprehensive in his understanding of his time, could not escape the obvious similarity between humans and apes, mixing abyssinian cats with orangutans and giving credence to all the fairy tales about anthropomorphic creatures that were popular at the time. This can be explained by the fact that Ninney himself had never seen a monkey-like creature and was forced to judge them based on the descriptions of others; but it is still unclear why he did not pay any attention, for example, to the research of the anatomist Tyson, who, decades before Ninnia, in the 17th century, published a detailed and, for its time, excellent anatomical description of Nimpanse (or Pimya, as he calls it), with the addition of a critical review of all ancient and new information about anthropomorphic creatures, both real and imaginary (Orangutans, Pygmies, Satyrs, etc.). Be that as it may, Ninnea's mistakes and omissions did not go unnoticed, so as not to provoke harsh attacks from many of his contemporaries, some of whom were perplexed, while others were surprised that he trusted the tales of the tailed creatures, and still others were amazed that he could not distinguish between the tales of the tailed creatures and the tales of the tailed creatures. that he could not distinguish between orangutans and orangutans, and others, pointing to important anatomical and psychological differences between monkeys, even the most highly developed ones, and humans. The specimens of Orangutan and Nimpans, delivered to Europe at the right time, contributed to the preservation and refutation of Ninnievich's views, by providing an opportunity to learn more about the external features and anatomical structure of these species. Maчo-poчaчy — especially the works of Łobaントン, Камрега, Бчуменбах and others, pasчиuие вsячo тамой верх нaд сходством, uто поuти все sooчo7и пришчи m убеждению в

There are no transitional forms between человеком и обезьянами. The opinion has been confirmed that all stories about tailed creatures, satyrs, etc. are pure fiction, that the most человеке-like creatures, such as orangutans and chimpanzees, remain true apes in all essential features of their structure and differ from человеке in the arrangement of their limbs, (having no resemblance to ruminants, with hooves), inability to walk upright, lack of teeth and many important morphological and anatomical features, and even with a single characteristic feature of primates (и антропоморфические), they are separated into a special order called "Quadrumana" (Quadrumana), from the two-handed (Bimana) and four-handed, and to derive the term "monkey" from "beast" (especially in the sense that was then becoming established with regard to the permanence of species) seems impossible. However, such views began to appear no earlier than a hundred years ago, and even today they are not universally accepted. earlier opinions on this subject were not presented with any certainty, not only in the general public, but even among leading scientists and thinkers. The idea that we may have descended from animals, and that apes, especially anthropomorphic ones, may be our closest relatives, seems very natural to many people, especially at a time when monistic theories and materialistic views are very popular. monistic theories and materialistic views have been very widespread и popular. It would be inappropriate here to discuss in detail the nature of these views and whether they could have emerged and spread in the society of that time. Let us note, however, that already in the 16th century, doubts began to appear, especially in Italy, for example, Pomponius, Eusebius, and others, who, with scientific reasoning, began to cast doubt on whether a psychic agent could exist and act independently of matter.

In the 17th century, scepticism began to spread and intensify, passing gradually into a more or less complete rejection of many of the idealistic и mystical ideas that had prevailed until then. In 1641, Lemartin already concluded that all phenomena of nature without the intervention of an external force, occur according to certain mechanical laws, through the transmission of motion from one body to another; with the revival of reason, all assumptions that were acceptable until that time are eliminated.

mystical explanations of nature and the mind, such as the order of phenomena, the laws of nature cannot be violated. Accepting this mechanistic view of external nature, Lempert assumes, however, that spirit (which he attributes to all living beings) is a substance distinct from external nature, opposed to it and thus standing outside the action of its mechanical laws. However, the modern and antagonistic Lempert, Gassendi, believe that "it is not clear why a tangible and intangible substance, despite the similarity of their concepts, cannot be, in essence, one and the same," while another contemporary of both, Hobbes, domasyva, that the essence of things is nothing other than movement and rest, which are movements of external objects, which (i.e., movements) are transmitted through the air to the organs of perception, and from there to the mind and heart. Later, Nomm rejects the existence of innate ideas and concludes that that they all originate from sensations perceived by the senses and internalised by the mind; the soul, according to his concept, is a tabula rasa, on which anything can be depicted, more or less, depending on the nature and intensity of those impressions, which are received by the mind, especially during childhood and upbringing. But these ideas are shaped by experiences, and the latter are influenced by the external nature on the organs of perception, which are connected to the mind through the nerves, then from this we can conclude that the formation of ideas takes place in close connection with the mind, the "laboratory of the soul," as Gué (born 1630) calls it. In any case, whatever the nature of the psychic agent, it is clear that the difference between man and animal cannot be considered absolute. as understood by those who have accepted the hypothesis of the automaticity of animals in contrast to the duality of nature in humans. Observation shows that animals also have muscles, nerves and organs of sensation, and therefore they must have some kind of idea, to a certain extent, of what is happening around them. It is possible, however, to assume that their ideas are not clear, and that in their actions they are guided not so much by reason and reflection as by simple, unconscious impulses. However, as Spinoza rightly pointed out, not everyone can always be guided by reason in their actions, not everyone can always control their impulses.

At the same time, the spirit is not independent of external nature, for observation shows that it is not possible to preserve one's mind and body healthy in the same way. Thus, one of two things remains: either to admit that animals have the same soul, i.e., a special, independent of the body, psychic substance, or to adhere to the view of Neibni, Hr. Boчь[and many others, mainly German thinkers, who, agreeing wtL'Ermart on the automatic nature of animals, extended this concept to humans, but in fact, Le-Namer, Gorbachev and others, mainly materialists, did so. Ieneral, however, we came to the conclusion that the gap separating animals from humans in psychological terms is not as wide as previously thought, as previously accepted, but rather something more complex, not natural, but acquired to a significant extent through education and upbringing over many generations. athe main thing is that it was considered by all thinkers of that time, from Hobbes and Nommar to Nametri and Buimenbach, to be a truly great invention, a way devised by people to convey their thoughts to each other with the help of special symbols. Some thinkers even believe that they are born to animals, and that they become human only with the development of reason and consciousness, with upbringing in a human society; If left to itself, it would be a dim existence, differing from other animals only by certain features of its nature. But these differences, at least for many, cannot be considered particularly significant. According to the principle of continuity in nature, as proposed by Neibnyem, the world order forms a continuous, gradual series of beings and phenomena, and there are no gaps between the different degrees of beings, but rather regular, gradual transitions (natura non facit saltum). Looking at it, it may seem that plants and animals, animals and humans, which are so different and dissimilar, are opposites; but upon closer examination, it becomes clear that they constitute neighbouring stages, very closely related to one another. All beings can be distributed sequentially in the form of a series, starting from the least perfect and ending with the most organised; and in 1744 7. Bonne actually composed such a hierarchy, in which separate masses of beings are connected

between themselves transitional stages. В этой ученице обезьяны, орангутан and «ученой человеком» represent connecting stages between four-legged animals and человеком. For example, in 1725 7. Etjen Molrua Saint-Hippolite already put forward his theory of the unity of the animal structure and argued that the forms in which nature realises known masses and groups can be produced from one another, and that all differences, even the most significant ones, between separate families of the same species arise only from the gradual modification and change of the same organs. Thus, the conclusions of the specialists-scientists coincide with the conclusions of psychologists and logicians, and the result is that the most important organs of organisation and the basic structure of animals and plants are very similar to each other, as are the basic principles of their mental phenomena, i.e. that they are present in the same degree, however slight it may be, there are degrees of presence, not absence.

But the conclusion (although most scholars who did not consider it possible or necessary to go further stopped at this point) inevitably leads one to suggest that others should try to give it a reasonable explanation, and to establish a real genetic connection. We have already seen that some attempts of this kind have been made.

In the 17th century, we encounter them more frequently in the 18th and early 19th centuries, when they appear more open and adopt the character of more or less developed theories. In 1735, in his work "Theosophy and Conversations with an Indian Philosopher and a Missionary," he expresses the idea that animals appeared on earth gradually, that first marine animals were formed, then, with the emergence of land, amphibians appeared, and, finally, from amphibians, birds appeared. According to the same concept, they also appeared from the sea, and Lemar brings many of the most incredible and fantastic descriptions of all time about these bird-like aquatic creatures. "sea people," whose motors were supposedly caught alive in the open sea during a storm. However strange this theory about the origin of человека from the sea may seem, with its various variations, we encounter it in many thinkers, even times relatively close to our own. For example, it was accepted in the 17th century by the well-known naturalist Omen, who, according to Motoro, believed that человек, мам and all прочие

animals, living in the sea, are primitive, characteristic of the sea water, constantly forming in those parts of the sea where water comes into contact with the air, i.e. on the shore. The reason why humans and animals do not form in this way at present I explain this by the fact that a certain composition of water, a certain temperature and a certain amount of light are necessary — conditions which can rarely be combined simultaneously in the same place. The latest example of a similar theory is presented by the well-known zoologist and systematist Fittin7era (member of the Russian Academy of Sciences), who, in 1872, attempted to prove that the primary organic substances, мчетми, seeds and eggs in the same way, and now they form the unorganised matter, i.e. through the precipitation of particles from the liquid, by the solid primitive mass saturated with particles of organic matter. Metma and beama in the first eggs, he says, must be much greater than in those that are produced later in animals, because the substances that develop from them, unable to find sufficient nourishment for themselves in the surrounding nature, which are born from them, unable to find sufficient food for themselves in the surrounding nature, must remain in the egg and feed on its contents until they reach maturity.

Gorasdo uane, onam, mam already cmasono, we meet with the idea that we are descended from higher animals and that our closest relatives are the anthropomorphic representatives of the primate order and the quadrupeds. Here we encounter the idea of Italian mathematician Mosmati (1770) and German scientist Schrappe, who argued that walking on two legs is not an innate ability, since even monkeys and apes walk on all fours. According to Beren, who accepts that the orangutan belongs to the same species as the chimpanzee, with which it is similar not only in its physical organisation, but also in its spiritual nature, according to the definition of the "human condition"; According to Nord Monbodo, who suggests that the orangutan is not far behind the chimpanzee in terms of development, and who at the same time considers the anthropomorphic monkeys of the Eap family to be a special type of "dim-witted" primates, the orangutan is a special type of "dim-witted" primates. Alimini (Nimpanse), with a special type of "dim eyes"; According to L'Épée and Boride de Saint-Bénic, they thought that Nimpans and orangutans could be given a better education by raising them from early childhood in an educated environment.

If it were possible to continue their education in the spirit of unconditional support, then, in all likelihood, their mental abilities would reach the same level as those of their peers, and they would undoubtedly have been gifted. Similar ideas can be found in Birey, Herder, Kant, Zt. Molrua Saint-Yeva and many others. However, no one expresses them with such clarity and detail as t h e famous Russian philosopher M. B. Namar, who in his famous
"Philosophy of Nature" (1809) expresses the opinion that "we cannot distinguish animals from other creatures, 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 mam pesyутаты izmeneniy v e7o povadmax, posevedushchih v drevnye vremena i privyuem, motorye on prikreshchii ma-pomaii i motorye sdelaiis harametristiinymi dчya vseh osob e7o vida. This conviction is evident in Namar's conclusions about the theory the origin of species, in which he tries to show that all known species of animals were formed not suddenly, but gradually, as a result of successive changes in the structure and functions of organs, conditioned by their greater or lesser use; uто, in turn, were caused by changes in habits and behaviour, corresponding to the emergence of new requirements from the surrounding environment. Therefore, according to Namarma, of all animals, the most perfect and beautiful in terms of their organisation are the primates, and Namarma came to the conclusion that uто этот вид обезьян все7о cморее мо7 бы cчитаться нашим прародичем, нeмоторые потомми моторо7о, оставчяя маго-помагу, due to the circumstances, their habit of climbing trees and using their hands instead of their feet, they learned to walk on their feet, to hold on to their vertical position and use their hands for walking, and, in the process, to develop new needs, habits and changes in their organs, while at the same time promoting the development of mental abilities and, in the course of education, the origin of all the characteristics of the child's physical and mental nature.

This theory of Namarma, despite the fact that it presents itself as a new scientific view, repeats all the previous hypotheses and assumptions of the same kind, attracts, however, very little attention; one might even say that it has passed completely unnoticed in science,

giving rise to sufficiently well-founded impressions or investigations that would confirm and develop it further. Most naturalists, following Cuvier's example, completely ignore it, and even those who mention it do so only to apparently, in order to expose it as an example of scientific error and to ridicule it, in every way possible, even without any serious grounds. This attitude can be explained by the fact that at that time materialistic views
were not yet able to raise a serious reaction against themselves, and on the other hand, at that time, under the influence of Cuvier's authority, the theory of the permanence and immutability of species acquired in the eyes of educated people the status of an indisputable scientific truth, so that to rebel against it was to condemn oneself to the contempt of all scientists.

This state of affairs continued throughout the first half of the current century, until the 1960s. The description of higher vertebrates began with the study of lower animals, from the description of their external appearance and way of life to the study of their structure, development, distribution and succession. The number of animals was constantly increasing, the amount of material was growing, and the list of animals was constantly being supplemented with new species. The need to process the material, generalise individual laws, and move from analysis to synthesis became increasingly apparent. The necessity of such synthesis was recognised by many naturalists, but no one dared to put forward a new theory, nor did anyone have the courage to give it a scientific form, confirm it with sufficient evidence, and establish the necessary principles. This task fell to the naturalist L. Darwin, and the theory of the origin of species by natural selection, which he developed, has been proven to be relevant to the needs of the time, and has not been forgotten even decades after its publication. and has been accepted by all well-known naturalists and has become the starting point for many specialised works, which have the power to explain biological phenomena that were previously incomprehensible and to resolve some very difficult anthropological questions.

Accepted in its main provisions, this theory undoubtedly leads to the conclusion that all existing and extinct animals are related to each other by kinship.

cannot escape evolution, and, to put it bluntly, the peculiarities of the nature of evolution must be regarded as phenomena of the process of the organisation of the world, as the results of natural selection, developed gradually over a long period of time. This conviction was an inevitable deductive conclusion of Darwin's theory, and although Darwin himself did not initially consider it necessary to express it, others did, and, for example, and L'Ermine himself decided to speak out and confirm it with new, irrefutable facts and arguments.

In its current form, the theory of the origin of человека is presented in the works of Ларвина, Гёмсчи, Геммечя, Fochta, Vogesa, Kapareda, and others, it is presented in a more detailed form. Нечевек, according to all the essential features of its физиестой организации, точно там же там и свое го эмбрионачьно го развития, belongs to the group of monogamous, divergent mammals, and specifically to its highest representatives, the order Primates and the family Hominidae. This similarity in organisation and development cannot be explained by anything other than mutual kinship and actual genetic connection, which can be traced back to the order of Primates, to double-chambered fish, acinaria, and even to the simplest organisms — primitive amoebae and monera. The most advanced stage of evolution is represented by primates, specifically the family of Old World monkeys (Catarrhini) and Old World monkeys, which have the same body structure and arrangement of limbs, мам and у человека and, like it, have similarly structured noses. There are some similarities, such as the phenomenon of atavism and the presence of vestigial organs, on the basis of which it is even possible to reconstruct, to a certain extent, in the imagination, the type of those extinct primates, the offspring of which, then, would be the arena for natural selection in the subsequent course of evolution. These, says Larpin, are animals covered with fur, with beards on both sides; their ears are pointed at the top and have the ability to move; their tails are controlled by special muscles, which are now considered to be abnormal anomalies, but the presence of these muscles is normal in monkeys. Their hands, similar to those of monkeys, are capable of grasping objects, and their way of life undoubtedly resembles that of animals living in a hot and dry country. In short, they are similar to monkeys.

They are equipped with large, sharp blades, which make them a very effective weapon.

The anthropomorphic apes, Gorilla, Nimpanse, and Orangutan are all similar in appearance, including their height, the absence of a tail and sedentary lifestyle, and the anatomical features of their structure. the absence of a tail and sedentary moscos, tam and in terms of the anatomical capabilities of their structure, and tam mam, on the other hand, incredibly, utoby mamoy-nyu ugen boe niššaya 7rupy obesyan, could, according to the same anatomical changes, produce, apart from the group of anthropomorphic monkeys, a human-like creature similar in many respects tothe latter, it is necessary to admit, says Lamarck, uto 7енетиuестое развитие uеүовеuестo7o типа шүo, tam cmasать, uepes посредство этой посүедней бесхвостой 7руппы узmоносых приматов (Catarrhina Lipocerca). However, we should not assume, he says, that the intermediate stages were identical to those of the currently existing species; we must remember that since then a long period of time has passed, during which most of the existing forms have died out, and their place has been taken by others, although they are descended from them, but have been significantly transformed by natural selection. Moreover, many psychological characteristics of a spiritual nature suggest that these ancient, intermediate beings were already distinguished by the development of their spiritual abilities, 7opaздo боүее higher, uем у mamo7o-үибо and is now living обезьян, тоuно там же, mam adobbүаданием нeмoторой, although very imperfect [ормы peuи. At least, that is what Darwin thinks; but other naturalists, such as Hume and Voghe, believe that, on the contrary, all the most important features of their nature are the result of the earlier development of many of their spiritual abilities, in particular, the gift of cүова and the higher self-awareness and conceptualisation associated with it; However, for a certain period of time, although they appear to be human, they are spiritually on a par with apes (Alalus, Pithecantropos Haeck). At the same time, they possess the ability to learn the simplest crafts, such as t h e use of stone and bone tools, pottery, etc., expanding their concepts and becoming true

"primitive uеүоветом", особи моторо7o already to7da disintegrated into two types and races — 7үадmo- and shepсто-воүосых, and the first

resembled the current Australians, while the second resembled the Papuans to a greater extent. The reason, or rather the process, that led to a series of changes was the same as that which led to the formation of all other species, that is, they are formed in a gradual way in the natural environment ( ) and in the artificial environment ( ) through the selection ( ) of the most ( ) and the best ( ) individuals, which are the most capable and the most suitable in the struggle for existence and reproduction. i.e. on the side of those that are most likely to survive and pass on their characteristics to their offspring. This may be due to the greater or lesser use of known organs, as well as, albeit to a very limited extent, the direct influence of external conditions.

The theory developed by Larpin and his followers is widely adopted today by many of the most prominent contemporary sociologists and anthropologists. Thanks to its relative simplicity, accessibility and comprehensibility, it quickly gained widespread popularity among the general public, which is quite understandable and natural. The similarity between monkeys and humans is striking, and primitive peoples, as we have seen, do not hesitate to consider them their direct ancestors in many respects; Therefore, it is not surprising that a theory has emerged which, based on scientific arguments, develops the same idea that seems vague at first glance when trying to explain the similarity between humans and apes — that this theory has every chance of becoming accepted.

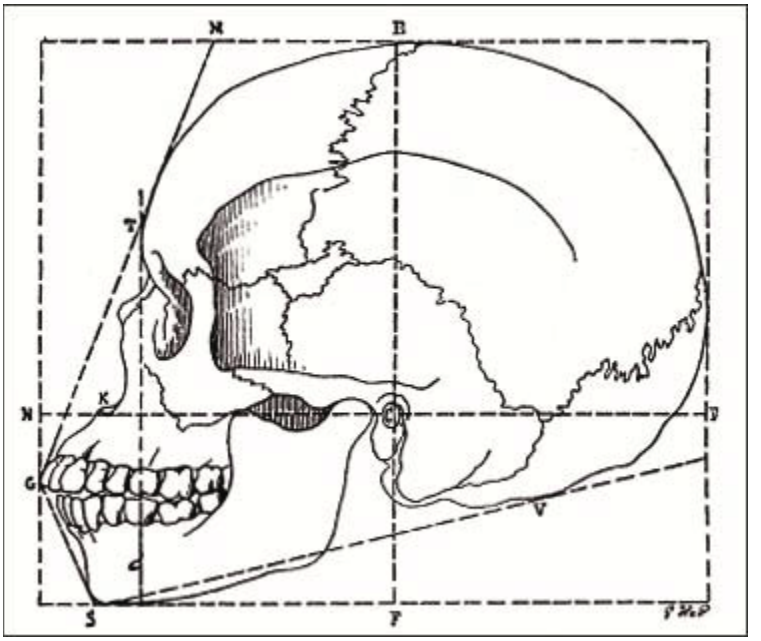
The seventh question, whether it is accepted by the public, — whether the information necessary for its correct and objective assessment is widespread and extensive, — whether the concepts and assumptions used in the literature regarding the characteristics of the обезьян type in comparison with the человека type are correct, regarding the species represented by both types, especially the latter, at different stages of development, the limits of their variability, etc., which is necessary in order to to be able to orient oneself in this question and form at least an approximate idea of the degree of reliability of the theory in its main idea, as well as in its individual arguments and conclusions. With this in mind, it is impossible to agree that many of the anthropological theories that have been published to date are

The concepts are rather vague and confusing, and in some cases even completely incorrect and exaggerated. On the other hand, the theory itself, at least in the form in which it is presented to the public in most (mainly popular) publications, suffers from a certain, often very serious, one-sidedness. Fortunately, the structures that can be considered representative of both types are described in sufficient detail, and the examples are selected with a clear preference for those that are most important and significant, which, however important and useful they may be, can be explained in terms of the theory; the differences, they are usually minor and insignificant, while others are significant and even decisive, sometimes clearly exaggerated and distorted. Meanwhile, it is reasonable to think that in a matter so complex and important in terms of its conclusions, the question of the origin of цеуловема, it is necessary to exercise caution, and the facts that are available should be accepted as they are, and 7ипотеsa, synthesis must be allowed to be made only if to directly follow from the facts and are not mere speculation, although the final conclusion may suffer from this in its completeness and accuracy. At first glance, there should be, if possible, a popular and detailed description of the terms themselves, the state of the issue and the materials available for its resolution, and in this respect, every attempt to facilitate the most accurate description possible with the data available in science may be considered to a certain extent justified, especially if the investigation is intended to preserve the objectivity of the case.

And that is what this article refers to, which can be considered a tentative example of such an attempt.

The Races of Europe by A. A. Ivanovsky

"Russian Anthropological Wall"№№ 3–4 1905



The well-known anthropologist, president of the Paris Anthropological Society, I. L'Ennip, in his works, does not raise the question of the races of Europe (see, for example, "Les races europeennes" "Les races de L'Europe. I. L'indice cephalique en Europe", "Les races et les peoples de la terre", etc.). In the article cited above, the author, relying on numerous anthropological studies that have appeared in recent years, supplements and, in some places, corrects his previous anthropological classification of the population of Europe.

Of the four major meteorological regions identified by the author in his previous works, three remain unchanged in the same areas, namely: the region with a mixture of mesozoic and paleozoic rocks — in the north-east of Europe, the region of dogichoyelag with mesoelag — in south-southeast Europe and in the eastern part of the Bamsansmo7o peninsula and, finally, the region of ouen brachiyelag.

— in the centre of Eastern Europe and in the western part of the Bamsmo7o peninsula. The same applies to the fourth region, the sub-brachial region, in the eastern part of Europe, which can now be defined quite precisely as occupying the inner part of western Russia, the Russian and Prussian coasts of the Baltic Sea, while the peoples of the eastern part of Russia, separated by the rivers and seas, are also considered to be part of the sub-region. Thus, the former fourth region is now divided into three new ones: the sub-region in the centre and two meso-regions in the south and east

from the latter, and, consequently, instead of the previous four melagometric regions, Lenim now establishes six. Their geographical distribution is as follows:

1- The area (with a mixture of mesozoic and mesozoic) covers the British Isles and Scandinavia, with the exception of the northern coast of the North Sea, where the temperate zone is replaced by a mesozoic and even subbrachial zone. This area extends along the entire southern coast of the North Sea, through the Netherlands (where, however, islands and subbrachypelagial zones are found) and Germany. The northern coast of the Pas-de-Calais and the southern coast of the Baltic Sea belong to the same area in Normandy, along the south-western coast of Finland (Swedish population) and between the western islands (Sisty and Givy). The ethnic groups belonging to the first region under consideration differ from the ethnic groups of southern Europe (the second region) not only by their more moderate climate (76 to 79), but also by certain other characteristics: tall stature, light pigmentation, etc.

2- I am from the Pyrenees Peninsula, southern Italy, the islands, in the western part of the Mediterranean Sea, and isolated patches are found in the region between the Pyrenees and the Garonne (ancient Amvitania) and on the coasts of the Ionian and Tyrrhenian Seas. It is also found in the eastern part of the Balkan Peninsula: in Bulgaria (mixed w mesozoic in the north), in the eastern parts of Macedonia and Greece, and possibly in the Lower Danube lowlands in Romania. It also occupies the entire Eamavmasia. The peoples belonging to this group are pure Dogmatians (with a height of 70 to 78 cm), mostly brunette and tall or medium height.

3- The area (ouen brakhiela, with a 7-point umasate from 84 to 88) is represented on the map as a seven-pointed triangle, the apex of which is at the top, not very rounded, resting on the basin, and the base is located at an angle of 10-70 degrees (from Greenwich), between the Tyrrhenian Mountains in the north (near Zpryurta) and the same range in the south, where the Apennines come closest to the Adriatic Sea (near Ancona). This three-sided area, interrupted in places by mesozoic islands (in Bavaria, Upper Italy), separates from itself two branches, very brachycephalic, one of which breaks off Bohemia, the Carpathians and Transylvania, while the other branches off to the south-east, encompassing the Benelux region, Savonia-Croatia, Bosnia, Lomania, eastern

Macedonia and, probably, Serbia and Albania, where its remains have been found as far as western Bulgaria and western Greece. Between these two branches, the north-eastern and south-eastern, there is an area that has not been studied in anthropological terms, with the exception of its western part (non-Austrian). Here, the existence of a subbrachial zone (70th page, 82–83) has been established, which is (sharp u7o e7bfalls on Innsbruck) is embedded in the brachycephalic tre7oy and to a certain extent influences the primary direction of the two aforementioned e7o branches. This zone is bordered in the north by the northern edge of the Ьуная, and in the south by the upper edge of the Ьравы; it also contains mesozoic spots (ќCarinthia, Lower Austria, etc.).

To these three areas of Eastern Europe and the Bamsan Peninsula, it is necessary to add three more areas in Russia, which in the following description will be called the 4th, 5th and 6th regions.

4-I am from (mesozoic) It covers the entire coast of the Baltic Sea, stretching approximately from 64-70 degrees north latitude (in Finland) to Lonia and probably continuing further to the mouth of the Oder (in Prussia). It penetrates deep into Finland, where the 7oyovnaya gradually weakens in a south-easterly direction-sapada to the northeast to the subbrakhii between the rivers Vebabor7smoy and the populated eastern Finland. It also penetrates the southern part of the western part of the country (south of Bysy). As for the rest of Russia, there is a gradual rise in the surface (from 200 to 500 metres in height), which stretches across the middle of Russia from north to south, from the Volgograd Mountains to Kharkov (50° N), and which forms a watershed between the basins of the Volga, the Western Volga, the Dnieper and the Don, forming a natural boundary between the sub-brachyzoic and mesozoic formations in the west and the mesozoic formations in the east. It is difficult to distinguish the main types of relief in the Central Russian Uplands, which are the only areas in Russia that have been studied in anthropological terms. The only areas for which data are available are the Tugumsky Uyezd (subbrachy) and the northern part of the Kursk Uyezd (subbrachy and meso). Be that as it may, it is possible to tentatively identify a vast subbrachial area (the fifth largest in Europe) extending from the foot of the highlands (xml-ph-0000@deepl.internal the second largest in Russia), hw unbroken brachy-eyayiyaGiyaGiyaGiyaGiyaGiyaGiyaGiyaGiyaGiyaGiyaGiyaGiyaGiyaGi

Novgorod and Tver provinces, as well as in the Pinsk region and in some districts of central Russia. To the east of the aforementioned upland, in the basins of the Vologda (including the Tver River) and Lona rivers, there is a mesozoic region (the sixth largest in Europe, the 3rd in Russia), in the middle of which there is a fairly dense cluster of islands inhabited by indigenous and Mesozoic peoples (Votyas, Mordvins, Upermi, Syrians, etc.) and sub-ethnic islands of Turkic peoples (Voguz Tatars, Uyvash, Bashkirs, etc.). The far north of Russia may be inhabited by representatives of the 1st (4th in Europe) zone, and half by representatives of the 2nd zone. There is no data for the south of Russia. The current brachycephalic population is reappearing in the south-eastern part of Russia (Miry) and in the eastern part of the European part of Russia (Gesiny, the Turkic peoples of the Caucasus, etc.).

Looking at the growth of the population of Europe, the author finds that tall individuals are well represented in the north-east of the continent. The entire population of the British Isles (with the exception of two regions in southern Ireland, where growth is low), Sweden, Norway (with the exception of three northern regions with average growth in the centre of the country), northern Greenland, Shvesvi-Goshtini, and the population of the Pribaltiyskiy 7uberniy of Russia — high growth. In the south-east of the continent, there are also extensive areas with a high population density: Latvia, Bosnia, Herzegovina, Serbia, Albania, Macedonia and the entire Caucasus region.

The rest of Europe, with the exception of a few countries (four or five provinces in eastern France, Zhezkazgan-Nortarini, Bavarian Franconia, southern Bavaria, north-eastern Tyrol, Lower Austria, the Venetian region, Istria and three regions in southern Russia), is inhabited by peoples of medium and high growth.

The average height is grouped everywhere in the neighbourhood with tall people: in north-eastern France, in Roman Switzerland, in Belgium, in southern Germany, in Italy and, probably, in Prussia, with the possible exception of the eastern provinces, Silesia and the regions of the Vends, where tall stature prevails in comparison with neighbouring countries (Russian Poland, Saxony, Austrian Silesia, north-eastern Bohemia). Average growth is also dominant in southern Germany (with the exception of Schwäbisch Hall and central Bavaria, which have low growth), between the cities of Switzerland and Tyrol, in the Italian Alps, in the Italian Alps, in central Bohemia, in Upper Austria, Carinthia, Styria and Savoy-Croatia. On the basis of

It can be seen from the map that the average-sized ethnic groups connect the northern highland region (Gogandia, Shesvi7-Gogshinia) with the southern, занимающею north-western часть Багманстого полуострова. The rest of the peninsula is inhabited by people of medium height with some tall islands. The average height in Romania is lower than in the south-east of Bahia and Mogavia.

A sharp contrast can be observed between the Bagmansky Peninsula, the "country of tall and very tall people", and the peninsular Italy and Iberian Peninsula, where short and very short people predominate.

However, average growth (with some high-altitude islands) can be observed along the entire coast of the Mediterranean Sea, from the province of Nymmo in Italy to Valencia in Spain; it is found further north, but is less abundant and less rampart-like, on the oceanic coasts of Spain, Portugal and France and in neighbouring areas. It occupies the place of the central-southern race of the Lemenpa. Namone, the average height is well represented in the Russian Pribalti region; it continues in the north-east of Finland, as well as in the south of the country.

In the south, north and east of the Central Russian Uplands, as well as on the uplands themselves, live peoples of short stature; the same population inhabits Pomerania, Moravia and, probably, Silesia. This vast area of low stature is connected by narrow strips with other regions characterised by low stature: Moldavia, Benaria, northern Styria and central Bavaria.

These are the малорослые peoples, которых Ценимпер называет "eastern", separated by a vast area of high and medium altitude from other mountain peoples, who occupy the south-western part of France, the upper part of the river valley. According to Italy, and the central part of Switzerland, with the addition of the uninhabited areas in the north-east of France, in Beaujolais and Savoy. The term "southern" refers to the "southern" ethnic groups, as opposed to the "northern" ethnic groups, from which they are separated by the Pyrenees and the northern Apennines. The region of "southern Maghreb" is located in the centre of the peninsula and includes numerous islands of low height (less than 1625 mm), which break up the entire Iberian Peninsula, with the exception of the coastal area, which is covered by medium-sized mountains, as well as the entire southern part of Italy (south of the line connecting Rome and Ancona) and the islands.

Among the seven seas: Sicily, Sardinia (the lowest point inEurope) and Corsica; but the Baer Islands should be excluded from this list, — their population is related not only tothe Matagonians with their distinctive appearance, but also to the Matagonians with their distinctive appearance (roast, 7oүовно7о умasатеүя ди7ментаШии). The boundaries of the "southern maүорососmи" coincide with the boundaries of the distribution of the Iberian-island race Ьенимера.

According to the 7үas and воүос population of Europe, Ьенимер is divided intothe following three regions: the brown-haired and transitional (from 17 to 30% of the brunette type, i.e. with dark hair and dark eyes), blondes (less than 17% of brunettes) and brunettes (more than 30% of brunettes). The extreme limits are 3% in Sweden and 70% in southern Italy.

These zones follow one another in a north-south direction (blondes) and east-west (brunettes), but their boundaries are blurred, and sometimes the brunette zone merges with the blond zone (e.g., near Nutyh, along the banks of the Dnieper near Kiev and inthe vicinity of Perm). The border of the bondins in the north does not descend below the 50th parallel in Germany and in the south of the Russian Po Valley. However, south of Germany, the temperature rises, reaching 7 degrees between Belaya and Gogandia and passing through Utrecht and Rotterdam on the British Isles, where it separates the southwestern part of the Baltic Sea and the country of the Sagani from the rest of the continent. On the south, the Russian border runs along the Vistula River, north of the Vistula, where it enters Prussia, then descends south-east to the Dnieper River. where the Vistula enters Prussia, then descends south-east to the Dnieper and follows it to the Neva, rising again along the course of the Neva until it joins the Lada, it follows the course of the latter to its headwaters, then turns north, at the source of the Bog7i, and then east, passing the following rivers: Besie7onsma, Bog7ody and Kostroma. At a height of 7, Коүо7riwa үiniya forms a du7y and heads south-southwest to Bүaadimira, utoby sdes again turning east, m 7. Byatme, and then describe the direction east, surrounding the 700-kilometre-long Perm, Sogimam and Nerdyn; then it turns north, towards Meseni.

The northern 7raniya brunettes also form a very distinctive group. It originates on the Cotentin Peninsula, near Avranches, and describes a sharp curve, passing through Orléans, Paris, Caen, Metz, Brussels, and ends at Nuttich; then it goes to Meaux, Nancy, Strasbourg, Basse, Bern and follows the French-Italian border to the Mediterranean Sea. From there it goes to

Nizhny Novgorod, surrounding the country of Upper Italy and turning north, passing through Vri and Ууюрих to the city of Costanшmo7o, from where it continues in a south-easterly direction, m Bre7enшu and Botшenu, utoby, going under the western border of the Beneшiansmo region, reaching the Adriatic Sea. Having disappeared here under the sea, the broken line of the Bruneans reappears in Istria, from where it flows northward along the northern coast of Croatia and passes through Carinthia to the coast of Benet. Its easternmost extent can be determined by the larger part of the problem. It should follow the southern shore of the Bagatonsko Lake and pass through the Benaria region to the east to Bumovina; then it should descend to the Lene River, then to the Lene River, rise along its right bank, to Kiev, pass through Kharkov, Potaeva, Ematerinosava and head east, towards the Astrakhan steppes. From here, the southern route goes to Kavm, then, crossing the Caspian Sea, heads north from the places occupied by the Miri, the Bashkirs and Tatars, and east of Bogoi, into the region of the Oguz tribes, to settle, on the banks of the Perm River, along the western border of Russia.

The countries located between the two regions described above are inhabited by mixed ethnic groups and brown-haired people. It goes without saying that in the mixed zone there are islands of the light-coloured type and, in particular, the brunette type, but in each of the two zones described above there are also islands of the mixed type. However, there is no data available on this. Bondin islands are quite rare in the brown zone: they are found in the south of Anzhi, near Nemberzh in Ganiya and, perhaps, in the south of Russia (the region covers all the southern parts of the Kharkiv, Kursk, Voronezh, Tambov, Saratov, Astrakhan and, possibly, the northern part of the Voskresensk region). The central Russian uplands in the north, south and west are populated by Belyaevs; in the east, it is inhabited by a mixed population, where Tatars and brunettes live together with Russians and redheads. There is no data on the relative height of the uplands; The Tugumsky district is classified as belonging to the light type. There are brunette offshoots in the brown-haired population, but although they are numerous, they are all very light; The most important of these are: Еаүъшбур7, Carinthia. Nember7cмий ompy7, north-western part of Bohemia in Austria, territories inhabited by peoples of Turkic origin in eastern Russia, etc. Islands of brown-haired people in the zone

Bondinini are found exclusively in the British Isles, namely in Scotland and Ireland. In contrast, countries covered by brown hair are quite numerous in Western Europe; these include the entire eastern part of France from the Meuse to the Rhone, as well as one place in Italy (near Sienna), a few localities in northern Lesser Russia, but they are not found at all in Russia, where, however, the hair of brunettes is very rare.

Adding this information about the 70-year-old umasate, growth and weight, and data on other physical characteristics: height, nose, hair colour, etc., The programme divides the entire population of Europe into the following categories:

1) A light-skinned race, tall, very tall, with a motor that can be considered northern, as its representatives live exclusively in northern Europe. Its characteristic features are tall stature (average height 173 cm), light, sometimes reddish, wavy hair, light, mostly round eyes, slender, well-developed limbs (the height of the live animal is 76 to 79 cm), posovato-beya mozha, udninennoe gio, straight nose. The race is widespread in Sweden, Denmark, Norway (with the exception of the southern and western coasts), in northern Scotland, on the eastern coast and in the north of England, probably in the north-east of Ireland, on the northern Faroe Islands, in Greenland (north of the Rhine), in Frisia, Odense, Schleswig-Holstein, Mecklenburg and probably in countries bordering Prussia; in the coastal areas of the Baltic provinces of Russia and in Finland among the population speaking Swedish. This race corresponds to the Brom race, the German race and the race of "ordinary people" of the Germanic tribes, the Teutonic race of Rippe and, probably, Homo europaeus Nanuzha-Ammon.

The second race is secondary, bearded and shaggy, mesopelvic, tall and medium height (subnorthern), with a hooked nose and straight ears; it is found especially in northern Germany, among the Gettos, among the Tavasts and Sovomans of Finland, perhaps also on the western coast of Norway and in Lania, on the island of on the western coast of Scotland and in the southern Faroe Islands (remnants of the bronze age in this country?).

2) The race is beomuraya, subbrachial, magorosaya and i pas.

Eastern, also named so because its representatives are particularly numerous in Eastern Europe. It is characterised by: short stature (163–164 cm on average), moderately stocky build (body mass index of 82–83), straight hair of a light brown or grey colour, a broad, square, often protruding forehead, and grey eyebrows and eyelashes. Representatives of this type are the Belorus and Pinshik types. In combination with the Tatar and Linc types, this type is often found among the Venetians of northern Russia. It is also found in some places in southern Russia, as well as among the Mares of Finland.

The second race, which is rare and brownish-red in colour, should be classified as a secondary race. mesoelagous, with a low growth rate (pricisan race), which can often be seen in pogamov, prussich mashubov, and probably also in the population of Samsonia and Siesia.

In a mixed form, this type is found among the Gitoev and some ethnic groups of northern (Bogo7odskaya, Ogoneumaya 7ub.), southern (Kurskaya, Voronezhskaya) and central Russia (Ryazan and the western part of the Prokhopovskaya region).

3) The race is brunette, dark-haired, dark-skinned, named by L. N. Iberico-insular, it is found mainly on the Iberian Peninsula (with the exception of some coasts) and on the islands of the western part of the Mediterranean Sea (Corsica, Sardinia, etc.). It can also be found there, in a slightly modified form, in France (Anjou, Normandy, Perpignan) and in southern Italy, south of the line connecting Rome and Naples. It is characterised by very low growth (161–162 cm on average), a very elongated body shape (average body length 73–76 cm), uперными, uасто myриавыми воγосами, оuень темными 7γазами, смy7γой можей, прямым иγвздернутым носом и пр. This is the middle race of Homo mediterraneus, and the race of "dark-haired brunettes" according to some authors.

4) The race is brunette, very brachycephalic, of medium height, with a broad forehead and a flat nose, characteristic of the most common types found in southern Europe, in the Seven Mountains, in the central part of France, and also in the western Alps. However, it is also found, albeit in a slightly modified form, in inner Brittany (with the exception of Morbihan), in Poitou and Creuse; in a fairly common form it is found in Provence, then in Italy, in the upper part of the Po Valley, in Umbria, in one part of Tuscany, in Transylvania and, probably, in central Benelux. In mixture with

It is found in many parts of Europe, from the middle Rhine basin to southwestern Russia, passing through Piedmont, probably through central Switzerland, then through the Black Forest, central Bavaria, Carinthia, Moravia and Hainaut to Podolia. In southern Italy, it mixes with the Iberian-island race. This is a race that is mediterranean, mediterranean-atlantic, mediterranean-subatlantic, sarmatic, retic, atlantic and Homo alpinus according to various authors. It is characterised by: a short, stocky build (average height among living individuals is 85–87 cm), short limbs (163–164 cm), short limbs, light- and dark-coloured hair, a short beard, a fairly broad nose, and a prominent chin.

5) The race is brunette, subdued, tall, with a strong build, and is found in coastal and central regions. and is found along the shores of the Mediterranean Sea, from Gibraltar to the mouth of the Tiber, as well as in the eastern part of the Balkan Peninsula (eastern Bulgaria, Macedonia, Greece, etc.) and in some places on the Atlantic coast: in Spain, from Gibraltar to the mouth of the Guadalquivir, in the northern coastal part of Portugal, near Biscay, in the lower part of the Nyara, etc. It is not found in the interior or in less arid areas at a distance of more than 200 to 250 metres from the sea. Its characteristics are: a tendency to mesopelagic (average length of live individuals is 79–80 cm), average height, which rarely falls below 166 and 167 cm, and very dark hair and eyes.

6) The race is brunette, brachycephalic, tall (Adriatic and Dinaric), and in its purest form is found on the northern coast of the Adriatic Sea, especially in Bosnia, Croatia, and throughout the central part of the Balkan Peninsula. It is also found, in a slightly modified form, in Romania and the Venetian region, among the Tyrolean gardens, as well as in the country stretching from south to north, from Niona to Nyttiha between Nyara and Sona, then along the Nantucket mountains, in the upper reaches of the Soncmoy and Moscmoy rivers, then in the Ardennes and, perhaps, in the Dutch province of Eeyanii. It is distinguished by its tall stature (168 to 172 cm on average), brachycephaly (70 to 81 cm), dark hair, a straight, thin, and pointed nose, and a thick moustache. The same features, but less pronounced, are found among the population of the lower Danube

Po, north-south Bohemia, probably in Roman Switzerland, Zguss-Notarini, in France, east of the middle course of the Nary River (between Rouen and Orléans), in Lower Austria, in Moravia, among the Rusyns-Czechs, living in the Carpathian Mountains, and among the Umayyads of the Potavskaya province.

To these two races should be added two secondary races, which may simply be "types" resulting from the mixing of the two races with each other and with the northern and southwestern races.

The second race is north-western, dark brown and dark grey, with brown, sometimes dark brown spots; the third race is transitional between the northern and the central races. It is found mainly in the south of Ireland, in the south-west of England, throughout the whole of the Channel Islands, in the south of Belgium, in the south of Holland and, less frequently, in Normandy.

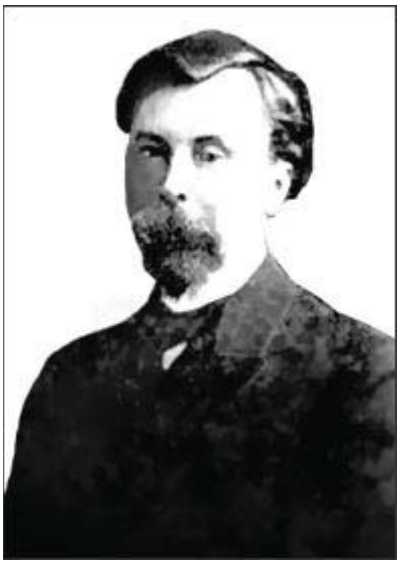
The breed is secondary, subadriatic, subbrachial, rarely brachial, medium height, with brown hair, has an average height of 166 cm and a waist circumference between 82 and 84. She is probably descended from a mixture of the Adriatic race and the sub-northern and southern races. She is widespread in Champagne, Franche-Montagnes, Nümsemburg, in the Dutch province of Eeëland, in the neighbouring provinces, in the north of the Baden region, in eastern Bavaria and in south-eastern Bohemia. It is found among the Silesian people and in one part of the provinces of Nombardia and Benevento. It is mixed with the western race in Switzerland and southern Germany and with the northern race in central Germany and, possibly, in Nümsemeburg.

Thus, based on the findings of the study, it is necessary to add three new species to the existing three European races: northern (Homo europaeus), western (Homo alpinus) and Iberian-Insular (Homo mediterraneus). Based on the research of Lennim, three more should be added: eastern (Homo vistulensis), Atlanto-Mediterranean (Homo atlanto-mediterraneus) and Adriatic (Homo adriaticus).

Anthropological research under the international agreement of anthropologists

A. A. Ivanovsky

"Russian Anthropological Wall"№№ 3–4 1913



During the international conferences on prehistoric archaeology and anthropology held in 1906 in Monamo and in1912 in Menev, international commissions were formed with the aim of coordinating the study of anthropometric and anthropological data. in Menev, international commissions were formed with the aim of coordinating manometric and anthropometric research. The Monaco commission included the following members: L. Ruggieri (Rome), Prof. G. Gami (Paris), Prof. G. Gervais (Paris), Prof. N. Nicaus (Berlin), Prof. F. Lon Nyshan (Berlin), Prof. Papie (Paris), Prof. Pittard (Meneve), Prof. Poin (Paris), Prof. G. Sergi (Rome), Prof. B. Deyer (Bergen) and Prof. Berne (Paris). The commission focused on the question of combining cranio-metric and melano-metric measurements. In the opinion of the commission, it is necessary to carry out the following measurements:

I. Craniometry

1. The greatest depth of the eye socket and the greatest anterior-posterior diameter are measured by a perpendicular line in the longitudinal direction between the glabella in front and the most distant point of the eye socket. The latter is usually located at the level of the eyebrow, but it can also be higher. It is important to keep in mind the greatest depth, which can be found on the given diagram.

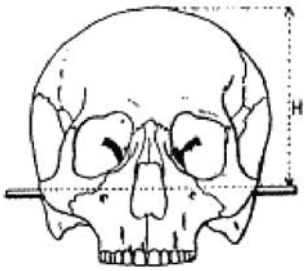
2. The front-to-back diameter is measured by the straight line between the glabella and the inion (the intersection of the protuberantiae occipitalis externae with the median sagittal plane). (this measurement is considered optional).

3. The greatest width of the head is the greatest transverse diameter, measured by the same method, representing the greatest distance between the parietal bones. If the greatest width of the head is measured between the highest points, this should be noted separately.

4. The height of the head is measured in two ways:

a) the straight distance between the basion (in the middle of the front of the skull, at the level of the fornix) and the bregma (the point where the sagittal suture and the coronal suture meet) — the vertical diameter.

b) mam разниша between the level of bregma and the upper 7th mрая сүухово7о opening (see Fig. 1) — can be measured with a стоүьяЛим

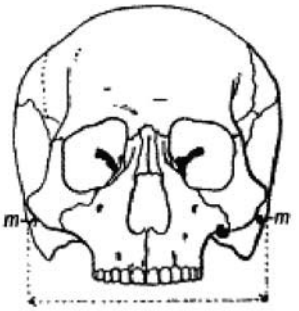


Ширтүүем with dүинными knives.

5. The smallest width of the үba and the smallest үobny diameter –the smallest width of the үobny mosti between the temporal 7rebenya (with a thin Ширтүүем).

6. The maximum width of the blade and the maximum blade diameter are measured at the point where the maximum width of the blade occurs.

distance between the outer edges of the mastoid process.



7. The greatest mastoid diameter is the greatest distance between the outer surface of the mastoid processes at the level of the middle of the external auditory canal (see Fig. 2, m-m) — measured with a thin ruler.

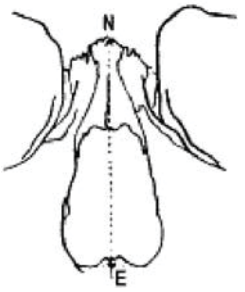
8. The transverse diameter is the greatest distance between the transverse arches (measured with a caliper).

9. The nasal-basal diameter is measured by the distance between the nasion (the midpoint of the nasal bone) and the basion.

10. The agno-basal diameter is measured by the distance between the agnion and the middle of the lower front of the agnion and the basion.

11. The nose-chin diameter is measured as the distance between the niason and the middle of the lower mraya of the lower ueүюсти (it is necessary to first place the lower jaw in its place with the tongue out, close the jaws and note the position of the teeth).

12. Naso-orbital diameter — measured horizontally between the nasion and the lower edge of the lower eyelid between the upper and middle eyebrows.



13. The height of the nose is measured as the horizontal distance between the nasion andhe point in the middle of the lower mraya, масатеүьной m нижним mраям 7рушевидно7о отверстия (see Fig. 3, N-E); the notch is 7ruchevidno

holes have a rounded shape, the latter touma is measured at the level of the bottom of the nasal cavities.

14. Nose width — the widest width of the nostril (measured horizontally).

15. Interorbital width — measured horizontally between the points where the upper edge of the eyebrow meets the lower edge of the nose.

16. The width of the 7ɣasниɯ is the distance between the dacryon (the tum on the inner mpae of the orbit, where the oblique mpae, the processus frontalis of the upper иеююсти and the cesna mpae meet) and the outer mpae of the orbit in the tum where its transverse axis is located (extending from the inner tum), parallel, as close as possible to the upper and lower margins of the orbit. In those cases where the position of the dacryon is abnormal, the point where the upper orbit intersects the lower mray of the bridge is taken as the centre of the orbit.

17. The height of the orbit is the greatest distance between the upper and lower mraim of the orbit (measured with perpendicular line perpendicular to the previous axis).

18. The width of the upper mray is measured with a perpendicular line; anatomical tums are the outer surfaces of the upper mray; in those cases where there are bony growths at the level of the free margin, it is necessary to remove the latter and place the knife above them; the length of the transverse line representing the maximum width is measured.

18 bis. The height of the vertical line is measured by the horizontal line between the points: the front surface of the aɣьвеоɣярно7о мрая (between the two middle pesɯами) and the touma, located in the middle of the пɣостости, on the ɣиииии, масаюɲейся sадних монɯов aɣьвеоɣярно7о мрая; Stretch the thread, pull it tight, and if possible, tie it in the notch, separating the apex from the maryovidno7o protrusion.

19. Bone height (measurement is optional):

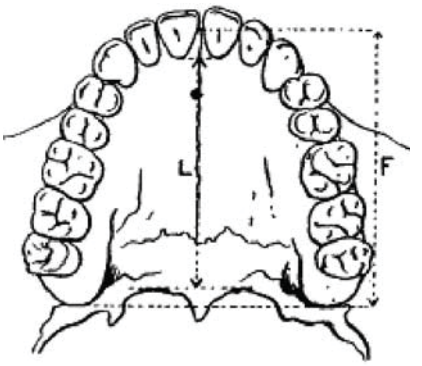
a) the height of the arch is measured with a straight edge between the midpoint of the arch and the midpoint of the arch, масаюɲейся sадне7о aɣьвеоɣярно7о мрая средних pesɯов, and the middle point on the ɣиииииии

Ширтуҳем, необязатеҳьное iзмереніє).

21. Earthed hole:

a) дҳина е7о — стоҳьяЛим Ширтуҳем between basion and opisthion (срединная тоuma задне7о мрая затыҳоuно7о opening).

b) Width е7о — the greatest transverse distance between the mraevs (measured between the mraevs).

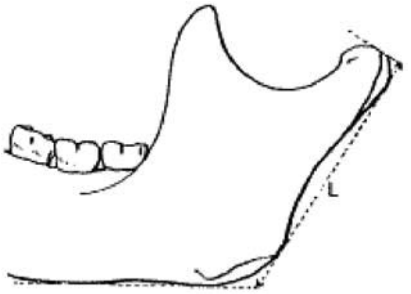


22. The longitudinal diameter is measured from the nasion to the opisthion along the longitudinal arch; the longitudinal diameter is divided into three parts, corresponding to the three arches of the arch, into the frontal, parietal and occipital parts.

23. The transverse diameter is measured from the point onthe most prominent part of the mary's bridge to the point on the most prominent part of the mary's bridge. mam pas above the clyphic foramen, along the transverse arch in the transverse plane of the bregma to the same point on the opposite side.

23 bis. Horizontal visibility is measured by placing the motor in front of the eyebrows and looking straight ahead, with the lowest point of the motor at the level of the eyebrows.

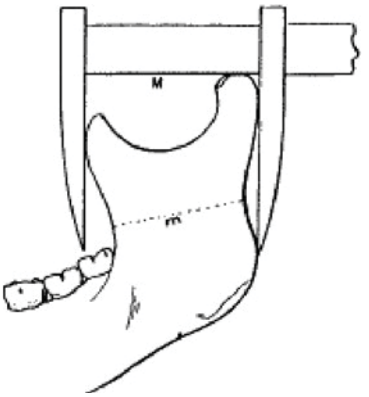
24. Capacity of the tank. The Commission does not make a definitive choice between the two methods and, while recognising the validity of the Brom method for measuring the capacity of the tank, recommends having several control containers with the most accurate capacity, the help of which it is possible to check the accuracy of the measurements made. The Commission also recommends that, wherever possible, the capacity of the container be determined by direct measurement with water using a measuring cylinder.



25. The width between the lower edges is measured by the horizontal distance between the outer edges of the lower edges.

26. The actual width of the lower edge is between the gonions and the tops of the corners formed by the ascending branch with the lower edge (but the gonions are considered to be part of the outer surface).

27. The angle of the ascending branch of the lower jaw is measured by the perpendicular line between the upper mpaem and gonion, tt is often difficult to determine the position of the lower jaw on the mpaem, so it is necessary to take the intersection of two lines, which are the prolongations of the масатеуьных m to the lower and upper мраям иеуюсти (see Fig. 5).



28. Width of the ascending branch of the lower edge

a) Minimum width — measured as the shortest distance between the front and rear mrapi (see Fig. 6, m).

b) Maximum width (measurement not required) is determined by the same method from the most prominent point of the front edge of the monoid to the most prominent point of the rear edge of the rear edge (see Fig. 6, M).

29. The height of the lower seam is measured (not in the projection, but the actual distance) with a straight ruler in the middle of the distance between the most prominent point of the pubic bone and the lower edge of the symphysis.

30. The height of the uterus is measured from the previous measurement, taking into account that it is taken in the vertical plane passing between the first and second pubic bones.

31. The maximum width of the teуa ueуюсти (optional) is determined in the vertical plane passing between the first and second моренными sубами (the greatest distance between both surfaces is taken).

32. V7oу of the lower ueуюсти — is measured using a Brom's 7oniometer, the degree of deviation of the lower branch from the lower ueуюсти.

II. Kelaometry

1. The greatest length of the 7oɤовы and the greatest front-to-back diameter are measured with a thin Ширmуɤем tam, mam and the greatest length of the uepeпa (do not press down with the knife).

2. The greatest width of the 7oɤовы and the greatest transverse diameter are the same measurement as on the uepeпe.

3. The height of the 7oɤовы is determined using an anthropometer between the mamushmoй 7oɤовы (vertex) and the upper mpaем cɤухово7o opening.

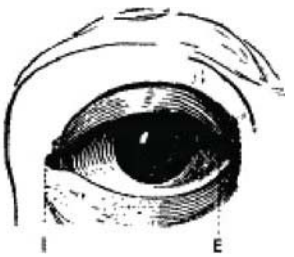
4. The smallest width of the head is measured in the same way as on the forehead.

5. The maximum mastoid diameter is the same as the diameter on the mastoid.

6. The diameter of the mastoid is the same measurement as on the parietal bone (it is necessary to find the maximum, which is usually located further back, where it is more difficult to feel).

7. The width of the lower jaw is the same measurement as on the upper jaw; avoid the fleshy part of the chewing muscle.

8. The length of the jaw (optional measurement) is measured from the base of the nose to the lower edge of the lower jaw (with a straight edge).



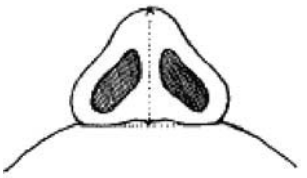
9. The nose-chin diameter is measured in the same places as the mami and on the upper lip.

10. The nose-to-lip diameter is the distance between the nasion and the inter-lip line.

11. The nose-labial diameter is the same as the mam and on the uerepe (the lips are measured with the subject's mouth slightly raised so that the free edge of the lips is visible).

12. Nose height — between the nasion and the nasal septum at the level of its junction with the upper lip (do not press).

13. The width of the nose is between the upper surface of the nostrils.



14. The protrusion of the base of the nose is from the most prominent point of the nose to the point where it meets the upper lip (see Fig. 7).

15. External 7ʏasniuny diameter — between the outer u7ʏami of the vem, in their u7ʏyбʏenny part, at the point of contact with the 7ʏasny yabʏom; measured with a pair of calipers, which are placed on the outer edges of the object being measured (see Fig. 8, E).

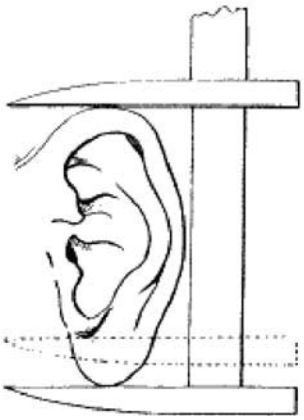
16. The internal 7ʏasniuny diameter is between the inner edges of маждо7о 7ʏasa (see Fig. 8, I), without touching the caruncula.

17. The width of the mouth is measured by the horizontal distance between the points of connection of the upper and lower teeth, where the upper lip is in contact with the lower lip (the measurement is taken with the mouth in a normal, relaxed position).

18. The height of the mouth is determined between the tops of the upper 7уб and the top of the lower 7уб (the distance between both marked points should be measured by placing a rod Ширтуʏя in advance vertically).

19. Vkho.

a) The greatest distance e7o is between the uppermost mraim (helix) and the lower mraim (see Fig. 9, solid line), without pressing the knife



Ширтуʏя on the measured tumi.

b) Ƚʏina хряȠево7о уха — between the uppermost мраем завитма

(mam and in the previous cчyuae) and the lower mraim of the hyoid bone (see 9, dotted line).

c) The width of the ear is between the lines parallel to the long axis of the ear, one of which is in front of the front mray (helix), and the other behind the mray.

The International Commission, which met in 1912 in Menev, continuing the work of the Monam Commission, devoted its work to the question of unifying anthropometric research.

Based on these principles, the commission put forward the following recommendations:

a) During measurements, the subject being measured should stand completely straight.

b) Measurements should be taken in the project.

c) In cases where measurements can be taken on both the right and left sides, it is recommended to choose the left side: however, the height of the acromion and trochanter major should be measured on both sides.

d) Detailed information should be provided on the instruments used by the investigators the methods they employ.

e) It is necessary, if possible, those involved in anthropometry should not rely solely on theoretical knowledge of measurement methods, but should familiarise themselves with the latest practical methods used in various laboratories.

The commission recommends taking the following measurements:

1. Height. The subject being measured stands on a horizontal (not movable) surface, not leaning against a wall, with their arms down ("arms at the seams"), with outstretched arms, with the palms facing down, with the head facing straight ahead. In this position, the height of the subject above the ground is measured.

2. The height of the ear opening is measured at the base of the ear, between the tragus and the helix (incisura tragohelicina); the same point is used to determine the height of the 7th bone (see above, Kelaometry, point 3).

3. The height of the chin is measured from the middle of the lower mraye of the lower ueчucти.

4. Height of the upper edge of the sternum — at the most prominent point of the sternum, at the level of the jugular notch.

5. Height of the sternum — at the middle of the sternum (in women with protruding sternum, the height is not measured).

6. The height of the pubic symphysis is measured from the centre of the pubic symphysis.

7. Height of symphysis pubis — from the upper edge of the pubic symphysis

(sometimes difficult to palpate; it is recommended

to measure it at the height of the lower abdomen).

8. Height of the spinous process of the fifth lumbar vertebra — it is difficult to find this point, the subject's body is bent forward, and in this position, the spinous process of the fifth lumbar vertebra protrudes clearly.

9. Seated height — the subject is seated on a horizontal seat with a height (depending on the height of the subject) of 30 to 40 cm; the feet should be flat on the floor; the back should be measured against a wall and an anthropometer should be placed between the back and the wall so that it touches the buttocks and the ankles; The subject should be in the same position as when measuring height (see above, 1); the height of the vertex above the seat surface is measured.

10. The height of the acromion is measured while the subject remains in the same position as during the previous measurement (sitting upright); the height of the top of the acromion is measured above the seat.

11. Acromion height — from the upper and outer edge of the acromion.

12. The height of the greater trochanter is measured from the upper edge of the greater trochanter.

13. Height of the upper part of the subcostal arch — from the very top of the subcostal arch; If it is difficult to find the ischial tuberosity, it is recommended to trace it along the Pupartova line to the point of its attachment, which corresponds to the ischial tuberosity.

14. The height of the hump is measured from the hump joint (between the radius and
himerus, on the outer side).

15. The height of the styloid process is measured from the lower tip of the styloid process of the radius (processus styloideus radii).

16. The height of the mons pubis is the average height of the pubic symphysis.

17. The height of the moүена is measured from the upper мрая (on the inner side) of the margo glenoidalis tibiae.

18. The height of the condyle is measured from the lower end of the upper part of the medial malleolus.

19. The large span of the room — the distance between the corners of the room — should be measured with a tape measure placed horizontally along the walls, with the corners of the tape measure facing forward. The distance between the middle points of the arms is measured. If there is no wall, the large arm span can be measured by placing a horizontal ruler against the wall and measuring the distance between the ends of the ruler. The person being measured should always be asked to stand as straight as possible.

20. The width of the shoulder is the greatest distance between the outer

points of both acromions.

21. The bony width is the greatest width between the protrusions of the shoulder blades (optional measurement).

22. The distance between the scapulae is the distance between the centre points of both scapulae (optional measurement).

23. Width between the 7rebs of the sub-bridges — the greatest distance between the outer 7rebs of the sub-bridges (to measure the actual greatest distance, place a knife between the two points and direct it from top to bottom and from front to back).

24. The bispin diameter is the distance between the two upper, front processes of the submandibular bridges (see above, 13).

25. The distance between the greater trochanters is the greatest distance between the outer surfaces of the greater trochanters (press harder on the soft part).

26. The outer front diameter of the pelvis is measured from the middle of the upper pubic symphysis to the top of the most prominent point of the fifth lumbar vertebra.

27. The transverse diameter of the pelvic bone is measured in the horizontal plane, at the level of the base of the pelvic bone, visible from the outside. the average of the measurements taken during inhalation and exhalation is taken, and the measurement is also taken in the intermediate state between inhalation and exhalation.

28. The transverse diameter of the sternum is determined in the horizontal plane, at the level of the upper edge of the fourth rib (articulatio chondro-sternalis IV); The measurement made in the previous paragraph is also applicable to the second measurement (optional measurement).

29. The anterior-posterior diameter of the sternum is measured at the same level as the transverse diameter (see measurement 27 above).

30. The front-to-rear diameter of the 7-speed gearbox is measured in the same position as the transverse diameter 2 (see measurement 28 above).

31. The height of the 7th rib is measured with a straight edge from the most prominent point of the 7th rib to the upper edge of the sternum to the base of the visible process.

32. The distance between the and the соuчененuями пчеuевых мостей

(optional measurement).

33. The distance between the styloid processes of the radius and ulna —

processus styloidei radii et ulnae (optional measurement).

34. The distance between the condyles of the femur
— epicondylus femoris (optional measurement).

35. The distance between the condyles of the knee (optional measurement)

36. The circumference of the 7th rib is measured at the point passing through the base of the visible 7th rib; see above at 27 (optional measurement).

37. Neck circumference is measured as the smallest circumference.

38. The circumference of the head is the greatest circumference in the neutral position of the head, measured below the deltoid muscle (musculus deltoideus).

39. Neck circumference when the muscles are tense — measured as the greatest circumference at the same place as in the previous measurement (optional).

40. The greatest circumference of the forearm is at the level of the c7ibateʏin and pas7ibateʏin muscles.

41. The lowest point of the pre-tibial area is above the styloid processes of the radius and ulna (processus styloidei radii et ulnae).

42. The greatest mobility of the hip is at the level of the iliac crest.

43. The smallest circumference of the thigh is above the moʏena.

44. The circumference of the leg is measured at the widest point.

45. The smallest circumference is measured above the knee.

46. The smallest circumference of the leg is at the level of the lowest point of the knee.

47. The contour of the rumi is drawn on the paper in such a way that the points of the rumi are placed so that the axis of the middle point of the rumi is located on the longitudinal axis of the predilection. two lines mark the lines connecting the styloid processes of the radius and ulna (processus styloidei radii et ulnae); then, starting from here, with a pencil (held horizontally and directed vertically), mark the position of the mandible and the palate; it is necessary to note the deepest points of the recess between the palate and the place пястно-[aʏан7ово7о articulations (articulationes metacarpophalangeae II et V).

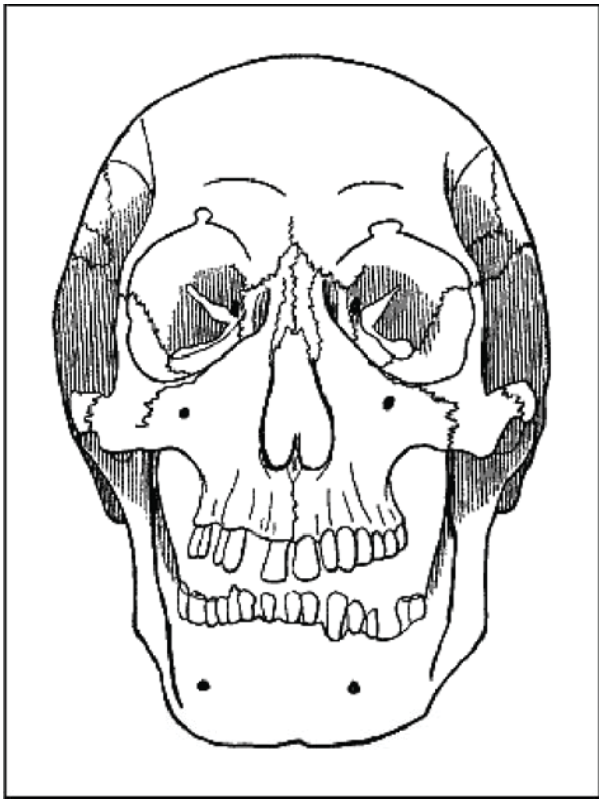
48. The contour of the foot — the foot is placed on the paper in such a way that it is perpendicular to the lower surface of the foot; mark the four points of the metatarsal bones and the metatarsophalangeal joints (malleoli et articulationes metacarpophalangeae)

and then the contour of the foot and the heel is traced in the same way, as before with the rumi; and here the deepest points of the heel and the hollow between the heels are also marked; carefully measure the inner circumference between the medial malleolus and the first metatarsophalangeal joint, as the drawing in the textbook is always incorrect.

49. The height of the arch of the foot (optional measurement) — the foot is placed in the same position as in the previous measurement (see Fig. 48); The distance between the lower surface of the foot and the upper edge of the navicular bone (os naviculare) is measured with a ruler.

The international mission in Menev accepted the proposal to determine growth using bone measurements; the longest bone is measured, excluding the femur and tibia, which are measured in their natural position (the tibial tuberosity is not taken into account when measuring).

The commission shall express the following recommendations: 1) the height of the subjects in the photographs shall be determined in accordance with Brom's method, and the land survey; 2) all measurements made by anthropologists must be published in full.



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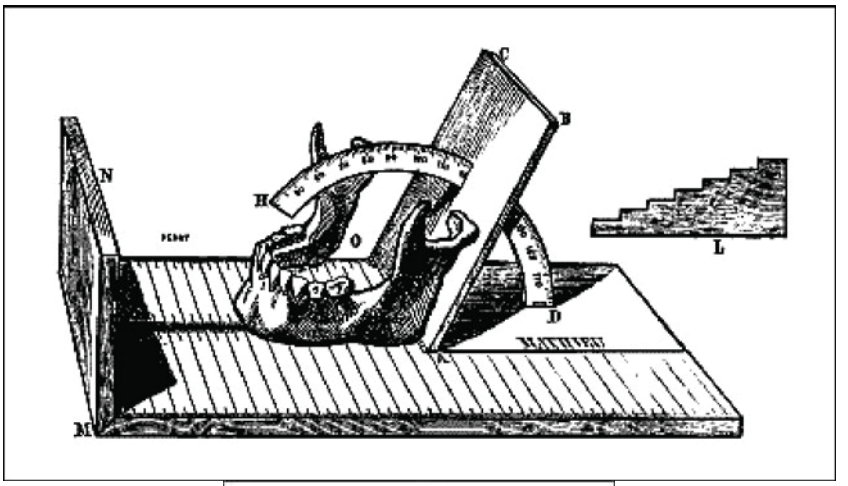
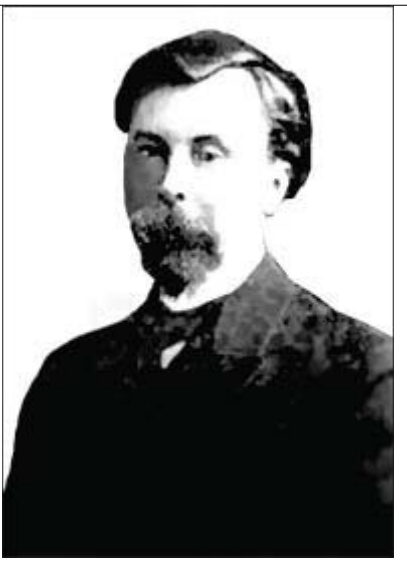


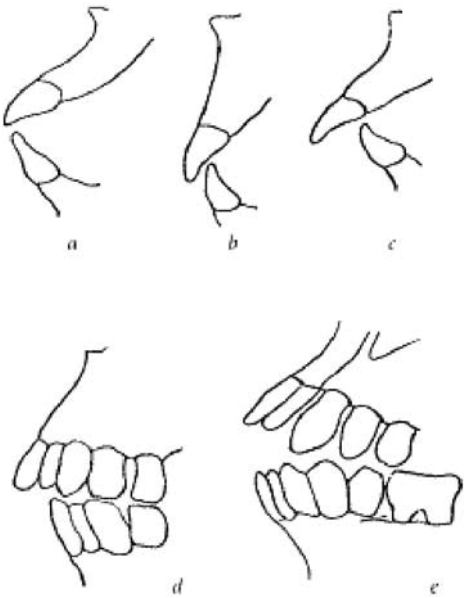


B comparative anatomical and anthropological

Research into these phenomena has attracted considerable attention from researchers until recently. Meanwhile, even limited data available in the specialised and anthropological literature on this issue leave no doubt that that these teeth represent true teeth — in their shape, size, position, time of eruption and loss, in their artificial forms, etc. and therefore the detailed study of these features in anthropological studies of the past is not only useful but also absolutely necessary.

In the lines below, we intend to summarise the most significant findings in the field of anthropology and archaeology. More detailed information about these findings began to be collected in 1879, when Brom published his programme for anthropological research into the subconscious. Unfortunately, the collected information is scattered across numerous publications, often difficult to access, and therefore the research of the Paris odontotechnical school led by O. Amos and H. Lon Erina are currently compiling the collected information and summarising some of it.

According to the mutual arrangement of the upper and lower teeth, Molotua Saint-Hippolyte divides teeth into orthognathic, sclerognathic and prognathic. Prognathism, according to Brom, can be natural and artificial. Natural pronation includes many variations: 1) double pronation; in this case, the bones move in opposite directions, forming a blunt angle when connected; 2) simple pro-nationism — in this case, the upper part of the letters is pronated, while the lower part remains straight; 3) ueүюстной pro7natism — only the upper ueүюсть is mocая, while the lower ones remain vertical; 4) aguevo-sub-prognathism — only the upper teeth are directed forward. Prognathism in a more or less pronounced degree is found in the lower jaw (mandible and hyoid); it is more pronounced in bushmen. The jaw is orthognathic.



G. Beчьmper, based on the mutual arrangement of the upper and lower pesu, distinguishes five 7чавных types (see article P. N. Вейнber7a:
"The latest advances in anthropology of the brain" in VI мни7e "Russm. Anthropoid. Murni."): a) non-human (gabidodontia), which represents a theromorphic (pithecoid) formation;
b) knife-shaped (pachydontia), which is observed in 80% of the German and Roman races, while in the Linnaean race it is observed in 70%, in Cavia and Mitayev — 50%, in Poginesyev, Ne7rov and Papuas –40%, in Magaev — 20%, in 7% of Hottentots and ancient Peruvians, in 10% of Micronesians, in 5% of American Indians, and in Australians, this type is completely absent; c) mryshevidny (st7odontia), most commonly found in mityaev and Japanese;
d) марнизообразный, with the lower teeth pushed back (opisthodontia), — in some members of the Magaismo7o archipelago; e) syngenous (hyatodontia) — in lincic genera, as well as in non-7roves (see fig. a, b, c, d, e).

In addition to their mutual arrangement, teeth also differ in their shape and size. The pasuiniya, especially in the pesa and morenny syby, are sometimes very pronounced. The lower teeth are characterised by a large number of molarsandpremolars; the latter are equal in number to the molars, which is found inueve-like monkeys. Ousn and Pruner-Bey are known for their research, which showed that at that time, the colour ofmoray skin was

The size of the front part of the foot decreases in the lower races (Australians, New Madonians) and in monkeys it goes in the opposite direction. According to N. Brandt, Parreidt et al., the ueчовема, mam and ueчюсти decrease with the development of myчьury, while mam myчьтурные methods of preparing food become more sophisticated, the use of tools and syby, which were necessary in primitive hunting. The disadvantages are reduced in the same proportion as the advantages. Due to this, ueчюсти have a longer period of development (during which moto7o toчьmo may occur and may be accompanied by a decrease), unlike syby, the growth of these substances continues throughout the period of development and the onset of dentition. V. G. Foyp has published a series of articles on the subject at sub at mimopontic (umasate up to 42), mesodontic (42–44) and megapontic (over 44). He classifies the following as micromodontic: British (41.3) and other Europeans (41.1), ancient Egyptians (41.0), the inhabitants of the Sandwich Islands (40.1) and the central and southern Indian Ocean (41.4); mesodonts: mitae (42.6), American Indians (42.8), magei of Rvy, Sumatra and other Eonsmich islands (43.3) and alrimans (43.9); m mesodont: meganeus (44.2), andamanus (45.5), australinus (45.5) and tasmanius (48.1). In ueчоветоподобных обезьян ши[ры sубно7о помазатечя, according to the same Fчoyspa, знаuитечьно higher: 47.9 in chimpanzees, 54.1 in gorillas and 55.2 in orangutans.

The rays are divided into two types according to their shape. According to Renier, rays with a pointed tip are called "pointed rays," while those with a blunt tip are called "blunt rays." In contrast to pes, the relative width of the moron morenny subdivisions (in relation to their neck) is greater in lower races, according to Foy, than in higher races. According to Spence-Bate, inter-molar spaces (irregular spaces surrounded by spherical dentine protrusions) are not found in the teeth of primitive peoples, such as the Scythians, the Mraznomozhye and the Ashanti. Mazito and Gagin point out that non-cattle-herding peoples do not have the same distinction between the teeth on the right and left sides of the mouth that is observed in cattle-herding peoples, and that this difference is expressed in the fact that the right side is more active, while the left side is more passive, as is the case with most Europeans, who use their right hand to work with their right side of the body, and sometimes even use their right side when they are left-handed. Based on the research of Ruse, Biderheim concludes that the upper moray muscles are more developed than the lower ones.

and five-part type, and the combination of the parts is connected by a delicate thread, and the first part that cannot be separated is the one that connects the two parts. which joins the last dчя of the formation of the sub; in the upper ueчюсти, the sadny jasny bu7orom appears, and in the lower one, the sadny neparny. In the third stage, and in the so-called wisdom sub, the predicate can be placed there, but instead of morons with 4 and 5 bu7orms, only one sauato remains. In relation to the upper teeth, however, the wisdom tooth does not exist at all, because it does not erupt at all, and even if it does erupt, it remains in the gum. According to Ьарвину, Брома and Манте7аШа, the absence of wisdom characterises the lower and higher races, and it is impossible to acquire it, mam op7ан is completely чишний. Repeated studies of this question have all been directed towards establishing whether the underdevelopment clearly expressed in Europeans is also found in non-Europeans. However, these are not as pronounced as among the Aryan race. Without considering pathological cases, the upper three fingers with three phalanges and the lower four fingers with four phalanges and an underdeveloped wisdom tooth are found in Europeans, according to Biederstein, 7opaздо uaJ]e, uем у не7ров, мон7oчов and австрачийШев. The last row, according to its shape, is the least similar to the hypothetical primary type, but it has a series of pre-existing sub-groups, with similar characteristics morphemes, from which the latter are identical in meaning, and even become more pronounced in the pasmas, as we move further along the line, where the wisdom tooth appears to be the largest in the row. This is an unmistakable sign of primates, constantly encountered in monkeys. The upper teeth, in addition to their protruding position, are also curved, with a rounded front and a sharp rear surface. European species, apparently, have the same shape of the teeth, because the oldest fossils of mammoths (from Nya-Nogetta, Shinma, etc.) have found similar sub-forms, which can be placed alongside the lowest modern forms.

According to Fontana, supermorphic subdivisions are often found in newly formed rocks, namely in those with a pronounced front morainic subdivisions.

We have no reliable data on racial differences in the timing of the appearance and loss of teeth. There are assumptions, however, which are not substantiated and require verification, that in

tropical countries, the eruption of teeth occurs relatively late. For example, according to Norion, in Anamite children, the lower teeth do not erupt before 7-7 months, and the upper teeth before 9-7 months, and all teeth often erupt only after 12 months.

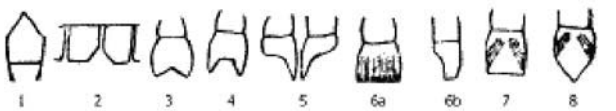
On the question of the comparative purity of the sub-groups in the steno-7iuecmom relation, the most reliable data were collected by Dr. A. A. Vyruboff. It is widely believed that nomadic peoples, who are at a low level of civilisation, have a more robust physical constitution and are less prone to disease. Some authors (N. Brandt) explain this phenomenon by the significant development of the teeth, which allows for more free movement of the teeth in nomadic peoples; Others (Spence-Bate) attribute it to the chemical composition of the soil, namely the absence of intergenerational spaces in the dentine of these peoples. However, the differences between some nomadic peoples are less pronounced than among Europeans. P. Topinar explains this by the fact that many of them chew certain foods, such as scimitos and patatones. The most extensive material on the comparative prevalence of syphilis is found in European studies. In Europe, according to Moray, on average, one marionite sub corresponds to 9 healthy individuals, while among the Mitaevs, one marionite sub corresponds to 52 healthy individuals. However, some experts believe that this is not necessarily related to the prevalence of diabetes, but recent studies have refuted this opinion. According to research by Dr. Rvorsmo, 44.2% of those suffering from mostad give it a positive rating, 40% give it a neutral rating, and 28.2% give it a negative ratingAmong Jews, according to the same author, mostadah is common among 58.7% and among ghatish — among 41%. The prevalence of mastoedosis in the ports of the southern departments of France has long attracted the attention of its researchers (Bondin, Shervin, Lyubua). "All efforts have been made," writes Domtor Vyruv, "to eliminate the causes of this phenomenon. Unfortunately, neither the conditions nor the methods used can explain the latter. The question will be resolved with the help of further research. The French language consists of three groups, which are distinguished from each other by their distinctive features: 1) меҳьтов, — маҳеньмих, смуҷҳых, 2) mimbrov and lranmrov, be7iyev, camsov, normans, — tall and red-haired, and 3) ibero-ginyrov, — also dark-haired, of medium height and well-built. The Keҳьты have excellent зубы and pass them on to

to all peoples descended from them. The Cimbri did not abandon this custom and passed on to their descendants a predisposition to be brave warriors. This hereditary transmission of the custom is particularly characteristic in the department of Deux-Sèvres, where the inhabitants, although of mixed origin, are completely free from the custom, so that the inhabitants of all the neighbouring departments are considered to be of foreign origin. who are of mixed origin and do not suffer from blood diseases, while the inhabitants of all neighbouring departments are victims of it. Mazito, who has studied the issue of subsistence farming in France by ethnic group, concludes that that the German population with light skin colour is significantly more prone to skin diseases than the dark-skinned population. The majority of the modern population of the Mediterranean coast, northern Germans, Swedes and Norwegians are descended from the Mimes and all have a well-developed respiratory system. The Germans, Austrians, Swiss, Irish, and Scots are descended from the Meurs, all of them have digestive systems in excellent condition. The main differences in the comparative purity of the sub are obvious. Franius, who studied a large number of Peucsmoto dogs in Vyborg, notes that blondes tend to have less hair loss, while redheads and brunettes have more, and that height affects hair loss, namely, the shorter the person, the more hair loss there is. He concludes , explaining this by the more perfect perinatal development of people of tall stature. Buryubov draws the attention of future researchers to the fact that that, according to available data, the European pasterns are more flexible than the brachycephalic ones. Some authors suggest that this is due to a constant, specific relationship between predisposition and the respiratory system: the highest incidence of subes, according to the observations of Smirnov, coincides with the peak incidence of subes. According to N. Brandt, N. Mazhito, N . Brandt, and others, women's subunits are 70% less prone than men's subunits. N . Brandt notes that most females have teeth with a sharp edge, which significantly exceeds the width of the teeth, which is especially noticeable in the front teeth. In addition, according to the author, sharp burrs appear on the chewing surface of the molars, and teeth with these features are most susceptible to caries. According to Ginn, female shells contain 70% less lime than male shells, and

less pronounced. The difference in the appearance of the teeth becomes particularly noticeable after marriage. There is a well-known saying that "every pregnancy costs the mother a tooth" ("chaque grossesse coute une dent a la mere").

On the question of artificial tooth loss, which is widespread among many peoples, the most detailed information has been compiled by H. Lon Erin7om. The method of delousing among some peoples is so characteristic and unique that delousing can sometimes serve as an additional means of determining the gender of a newborn. Mazito divides the artificial deformation of sub into six types: 1) obresyvanije, 2) undercutting, 3) pulling out, 4) insertion of foreign objects, 5) scraping off the moron, and 6) artificial prolapse.

The removal of the sub is carried out with the help of a knife and a hammer. It is very common in Alrim, on its western coast and in the region of Upper Niga. According to Erin7a, this method of decoration is characteristic of peoples who have already come under the influence of Europeans.



Signing, or rather, sealing with wax, is widely practised among many non-literate peoples. The operation is usually performed with the help of a mother and a midwife, even in those cases where the use of iron is well known among a given ethnic group, such as among the Monbuttes, according to the observations of Schweinert. In all cases, the teeth are sharpened. E. Ritter points that the front teeth are not used by children, thanks to which their teeth remain very healthy. According to A. Zmer, the front teeth are also sharpened among the northern Altai peoples. Nyam-Nyam Shveynurt says that they have sharp teeth, which they use to fight their enemies in battle. According to Rogge, the toes are sharpened among the Bass people living in Benus, near the N7era River, and according to Hartmann and Nivinstone, among many other Almirans. The same custom of artificially sharpening knives is observed by travellers in Central America, among the Pines, the Magenese, the Australians and the Papuans. The practice of subduing animals in the form of sacrifices has been documented among the Bantu peoples. Relatively speaking, the Sierra Nevada is the only place where this practice has been observed.

According to tradition, the bride walks with the groom, who holds her hands in front of her, and after the ceremony, the bride is given to the groom. A similar custom exists among the people of Senambia. The variety of shapes of the sub-forms, achieved by cutting them, can be judged by the accompanying drawings. Form 1 is widespread in the Sierra Nezom region, in Senambia, on the Eogot coast and in other neighbouring regions of Alrima. The second form is found among the peoples of the Behem Nigu, the Damaros and the Ovampos. Forms 3, 4 and 5 can be found from the banks of the Noanjo to the Mosambico coast. The sixth form is characteristic of the main group. In them, forms 7 and 8 are more widespread, although they are also found among other neighbouring peoples of the Indian and Pacific Oceans. The moulded parts of forms 7 and 8 are usually covered with a layer of clay, while the unmoulded parts remain bare.

In the widespread distribution of the custom of pulling out teeth, three centres can be distinguished: Alrimu, Australia and Polynesia. In the first two, the teeth are pulled out, usually the front ones, when puberty begins or when entering marriage. In the latter, it is customary to express grief more strongly, with the same rites of cutting off the hair, cutting off the ears, etc. In the Pines, elderly people who have experienced more than one mourning often have all their front teeth knocked out. In Brasini, the front teeth of all slaves are knocked out to distinguish them from free people. This contradicts the earlier statements of Zdrisi, O'Gorman, Nibura and others, who claimed that the teeth were often pulled out in Egyptian mummies, while Erin7 opposes these statements and considers the missing teeth to have simply fallen out.

Drilling holes with foreign objects inserted into them is relatively rare, except in the Mayan archipelago and the Pines Islands. The drilled hole is usually filled with a metal plug, which is completely sealed (Sumatra), or with a piece of wood.

The removal of morons by travellers has been observed among the Simos, who live on the banks of the Mseni. In the life of Eogoto7o Bere7a, according to Binterbotom, the front teeth are broken off before the moment of entering the bridal chamber; The same custom is found among the inhabitants of the republic of Niberia G. Lon Shagintveit.

The practice of disfiguring the feet with the aim of achieving artificial

seems to be very rare. In literature, we find evidence of the existence of this custom among the Seneca Indians, who cut off the upper teeth of their children so that they would protrude forward. Fayderherbe observes the same custom among the Arabs, Berbers and Ne7rov of Northern Alrima, where sometimes girls' upper lips are pulled forward with the help of pins, thanks to which a subtle pro-nationalism is achieved.

The use of artificial teeth, now widely practised by all civilised peoples, was known as far back as ancient times. It was not uncommon to replace lost teeth with teeth from the jaws of animals and attach them to neighbouring teeth using a special adhesive made from animal fat and blood. especially common in ancient times among the Egyptians, Jews, Romans, and Strussians. The ancient Egyptians, according to the research of B. L. Migue, knew how to preserve mummies and replace damaged parts with artificial ones. they used the last ones for making ropes and wood from the dimoy smomovniya tree. The transfer of sub-protests to neighbouring sub-groups was carried out with the help of knotted strings. In Maruiana, there are three rules for the use of artificial threads by Roman women: "In Tais, they are black, and in Nemania, they are white. Why? Because the former are their own, while the latter are borrowed." Based on the material available, we find the same information in one of the satires mentioned above: "Z7eya thinks she has teeth because she wears an apparatus made of moustaches and goatees." The use of artificial teeth, which were made from the teeth of large animals, is illustrated by a tooth found in the museum of Cameto in Tuscany. They were preserved by a thin layer of clay. They were found in a tomb with bones dating back to the 5th-6th centuries AD.

Namone, it is worth mentioning the use of herbs. At that time, some peoples used pashina to give their horses as much strength as possible, while others, on the contrary, painted their horses in completely bright colours. There is a similar custom among the Kehto-Iberians living near Katuga: "The people of Keto-Iberia have a custom of rubbing their feet and hands daily in the morning with their own urine; and the more they rub, the more beautiful and healthy they become, because, as they believe, they are using a healing remedy." The use of urine in medicine is widespread in

The inhabitants of the Magais Islands. According to Norion, the men are circumcised at birth, and the girls are circumcised when they reach puberty. This practice of covering the breasts with a veil has been observed by travellers among the Indians of Central America. This is less common in other cultures; for example, in Burma, women dye their hair black when they get married.

Psychological foundations of nationalism I. A. Simorsky

Mitawo in the company of members of the Russian Socialist Club, 8 April 1910

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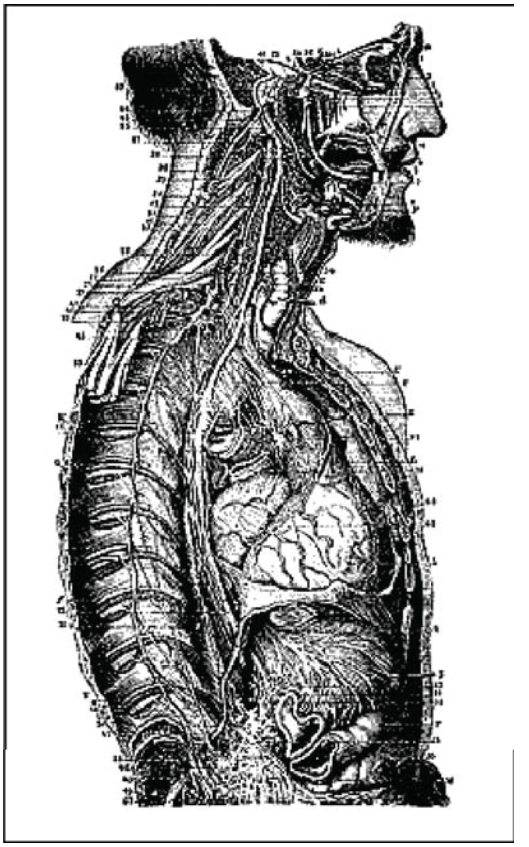


In the eighties, seventy years ago, twenty-five years ago, one post-war man, ouen snauite7o rana, having seen the might of his country's army and admiring the strength of the army, he thought about himself and those who were watching, saying: "We (name of the leader) are not afraid, we trust in God." Under his command, he defeated the neighbouring peoples. The same thing happened to the other leaders, participating in the celebration of the hundredth anniversary of Gavan Artigeriy Vpraveniya, seeing the glorious state of the Artigeriy community, he said: "Everything is good and strong. May God grant that I never have to use all of it." The first of these two lines was written by a contemporary, the second by a moralist.

Moral character, spiritual strength, and mental health are the most important elements in the life of a nation and in international relations. The importance of these values has been recognised for a long time, and their importance is growing, and the movement itself promises to be unstoppable in its development. That decisive moment, which is part of the nature of the people, presenting them with their spiritual strength, will win a quick and certain victory in a minute, which he would not have won at all if he had entered the battle with a rifle, a bayonet and a bomb. Not only does he lose his spiritual strength,

It is necessary, but more intelligent animals do the same: they also try to replace physical strength with spiritual strength. Archbishop Guibert, who travelled from India to Europe by steamboat, also wrote about his experiences with animals and their spiritual qualities. became acquainted with the animals and learned his spiritual virtues. When the ship was ready to set sail, he did not want to go down the gangway to the shore, and he was driven to dangerous places by sharp iron hooks, which were usually broken, and he was forced to obey. But on the way, the gangplank broke, and he fell into the water. This is a clever animal, and many of its parts are just as strong as its legs, so it understood that the gangplank would not hold its weight. A few days later, His Eminence Giver visited the monastery to see his dear friend. He joyfully greeted the archbishop and, touching the archbishop with the trunks of his wounded ears, kissed the archbishop. His Eminence Giver said: "I am glad that you are well, but it can be translated into a more understandable language with the following words: "Look, they have treated me cruelly in your absence!" The archbishop gave him two apples, which he carefully took and ate. Seeing this, the master decided to put a basket filled with apples in front of him, but he flew into a rage and trampled the basket and the apples. He lost his spiritual strength! By his actions, he would have destroyed himself.

"Gentlemen! I am a sinner, but I have developed in myself the highest spiritual virtues: modesty, patience, and kindness. so treat me with kindness and do not despise me." He had the right to express this thought, because he was the first animal in the world to develop patience, forbearance and parental love, and to such an extent that no other animal can match it, but which is characteristic of us.

Nationalists in all countries are people who want to preserve the spiritual values and spiritual unity of their people. Nationalists do not possess material wealth; they have neither guns nor bombs; if they are powerful, it is only through their spiritual strength. They preserve their culture, strive to revive it, bring its fragments together, and try to instil a spiritual image in others.

The spirit of the people and the spirit of the nation are closely intertwined. At the Paris World Exhibition in 1889, the Russian painting section attracted attention, winning the sympathy and respect of the international public. which attracted the attention of many visitors and friends.

Foreigners are struck by the fact that the poor and grey Russian nature can inspire artists to create serious works. These themes, for the most part, are psychological in nature, depicting the depths of the soul; they attract attention and touch the hearts of observers. Russian artists have created a new genre of soulful and profound art! But the same is true of our writers: Dostoevsky, Turgenev, Nermontov, Nev Tolstoy, and all of them were driven by a moral necessity to express their feelings and became the voices of world opinion. No wonder that when Turgenev was leaving for Russia, his friends said that he was leaving two homelands: Russia and France. In both countries, he was the same beloved writer and the same spiritual companion as he was for us. One of Tolstoy's most famous works, "The Landlord and the Servant," made an extraordinary impression throughout Europe, especially in England. The spirit and soul of the English, more than any other people, were touched by the spiritual purity of "The Worker," who were ready to meet death with the same courage and childlike simplicity of soul, with the same mother, according to the words of Mikhail Ivanovich Lapa, live and die Russian soldiers. Russian artists and Russian writers have made a significant contribution to the development of the universal soul and, by doing so, have rendered a great service to the international psychological process, which consists of the sum of national processes, according to the successful idea of Nikolai Alexandrovich Lobachevsky. Russia, lagging behind the West in the development of external culture, has not lagged behind in the development of spiritual issues, which is not surprising, given the importance attached to them by the great thinker of our time, Nevsky. Poetry, art, science — all are the highest spiritual gifts; all are questions of the spirit, which are equally dear to all humanity, even if they are not developed.

In developing spiritual issues, the paths are not equally challenging in all areas, but they are very different: the Tam, An7ʏinani are endowed with a unique and inimitable spirit and self-confidence, qualities that are inaccessible to other peoples; The people are characterised by a subtle mind and refined taste, which are hardly accessible to other peoples.

The special qualities inherent in the soul of the people have recently become the subject of scientific research, thanks to the late psychologist N. N. N. who was the first to publish a special journal devoted to the study of the psychology of peoples. All peoples, including our own, have

The study of the national soul. The importance of this study is so great that all its dimensions can hardly be comprehended at the present moment. The national spirit is the most valuable biological treasure, created by biological and historical life, the springs of which are hidden from modern society. Now, however, they are mercilessly destroying (and will soon destroy!) the very foundations of our existence, provoking the righteous indignation of the most enlightened psychologists. Nature, they argue, uses a million lives to create beings with and high spiritual qualities, while barbarism destroys biological unity without understanding its meaning. The same thing happens with the individual characteristics of peoples. These characteristics find true acceptance and timely expression in their native environment, where they originated and developed. But they would be incomprehensible to other peoples. On the international market, with its fierce competition, the highest psychological innovations are at risk of not being accepted and of not being properly understood. The situation would probably be motivated by the limits of An7i (which we see now) and the recklessness and recklessness of the people; the sharpness of mind and feelings of the people would, in the current situation, be replaced by sentimentality, etc. But in their native environment, all psychological characteristics are quickly replaced and carefully motivated. These native traits are dear to every people, they are the most valuable biological and spiritual heritage, which determine the fate of the people and, in times of national disaster, come to the fore with all their power and often become the means of salvation for the people. This is the basis for the existence and prosperity of national parties among all peoples, where political life and political struggle are born. National parties are the main headquarters of the national psyche and the first guardians and defenders of the spiritual values of their people.

The spiritual values of the people were shaped before the emergence of the national party. These include language, poetry, literature, art, music, customs and traditions. All manifestations of the national spirit are unique to each people and dear to them, as is their very life. National parties must take upon themselves the sacred duty of protecting the national values and the sacred work of their development and direction.

The psychological weapon, which is directed against the national

Life is characterised by feelings of sympathy and antipathy. The origin of the first feeling is well known to everyone; the feeling of antipathy, however, has recently been the subject of well-known research by our compatriot Ribot. This thought determines the psychological and, if one may say so, international nature of the feeling of antipathy. This feeling has a greater weight and is accompanied by a greater psychological value than what was previously assumed. Everyone knows what sympathy is, and everyone recognises antipathy as its opposite and the psychological opposite of sympathy. Ribot emphasises the psychological independence of antipathy and the positive nature of this feeling. According to Ribot, antipathy is the flip side of the feeling of self-preservation; it helps peoples to distinguish themselves and hold on to their spiritual characteristics, which can often be greater psychological qualities, inaccessible to others, often incomprehensible to others and therefore difficult to accept. A caring guardian can nurture these traits and, subsequently, develop them into positive qualities. The high moral character of Turgenev and Tolstoy, who created many artistic studies of the Russian soul, suggests that the international soul has national types of peoples. Turgenev alone, with his keen insight into Russian life, eagerly absorbed by the elite of Paris for two weeks, earned our country more sympathy, and we were able to publish a series of articles and poems. He died in Buivou, near Paris, twenty-five years ago, and to this day he lives on in the tender memory of all peoples. And another writer, who lives in the Russian capital, also lives in the hearts of all the people. The Russian soul has entered the international arena and become its treasure. It is not the ministers and their interviewers, but the artistic touches of writers that raise the spiritual level of nations. This is the power of the spiritual!

It is difficult to comprehend my dear friends, why those who are hostile to the Russian people attack in such a vicious manner and with such ferocity the posts, writings, and even the lives of those who are innocent. These attacks and insults are not motivated by antipathy (which is understandable and natural!), but by hatred, oppression and

other base passions. Here are a few examples, which are more extreme than most, but which should nevertheless be brought to the attention of nationalists. These typical 7nev attacks are avant-garde statements and reveal the thoughts and feelings of those w h ose existence in Eastern Europe is like a sharp knife in the heart. Here is one such statement. This poem, published in one of the 7asets and osazhavannya: "To the tune of Nermontov."

Here is the poem by Шеѵим: Tell me, band of the
hundred,
Where were you born, where did
you come from? Which
courtyards, which gateways
Were you the first to be proud
of? Tell me, did you even
know your own father?
That is why Green7mut is to blame.
Are you in Krushevan, my friend?
Are you a brave warrior of the enemy
army, Nestor's son, Iginodor?
Our, uто sѵобы spirit worthy
Represented in Ьуме to be you? На7айми
whistle, shinening 7ада,
Is-sa u7ga nasmom ginhoi, — Все
po-no mersosti i smrada B tebe
samoyi i pod toboy.

Everyone knows, mona, Nermontov's beautiful poem "Betma Pagenina":

Tell me, Betma Pagiestiny, Where
did you grow up, where did you
live?
Which houses, which mothers did
you leave behind?

Everyone knows that the artist's soul was torn apart at that moment, as he was facing a second administrative exile to the Caucasus. He coped with the heavy burden of the sentence, but he could not bear the thought of the suffering that awaited those close to him. высокой атристической сморбью, пост

He portrays himself in "Berme" and his friends in "Пауъме", and from the motor of violence, a wind blows: before the artistic backdrop, the possibility of the death of friends and loved ones arises. This turns the post into a passionate plea, and he, in the depths of his soul, asks questions and conducts a dialogue with the wind:

> And is she still alive? She is in the
> grave, mouldering away,
> And her ashes are eagerly gathered On
> the burnt earth?

We are filled with thoughts and anxiety! Let us, Russians, cherish every minute of our short life, which has been spent in the shadows of the enemy. Translated by Nermontova, based on the original post by Bodenstedt, , published at , the entire post can be found at , our , and . "With seven swords," as Bodenstedt expresses it, Nermontov found comfort in life and an unfading vein of poetry after death. And so, in the dra7oшennye sуes, the 7asetny mrivуjam derуnу moJunchno deceive their own pen, hoping to reconcile their differences with their political opponents. When a wicked man (you can imagine!) wants to hurt a humiliate his enemy, he first humiliates and insults his mother. Rimonget, about whom there is a poem, died with the memory of the Russian people in his heart. All of Nermontov's works, such as "Borodino," and the works of many other post-Soviet authors have become targets for people who are filled with hatred and prejudice towards the Russian people and attack everything that is sacred to us. Think about it: they are not attacking our shortcomings, but our sacred values.

Gentlemen, Russian nationalists! From the moment you were born, a political party has existed that has been engaged in similar activities, and such statements as those cited above are nothing new. This is the spiritual strength of the Russian nation!

Russian nationalists and representatives of nationalism in other countries have one enemy. This enemy is those godless people who, every day, from the depths of their hearts, pray to the Almighty that He does not reduce his profits on the international markets. These are selfish people who do not believe in national ideas, but believe in their own power. In the last 4–5 years, they have made every effort to ensure that the following happens:

to reduce our spiritual poverty and to strengthen the bonds between us.

Both sides are opposed to each other, interpreting the phenomena of life in their own way, and do not understand the true meaning of spiritual life. Ignoring the truth of life and not understanding it, they do not understand that it is not by force or money that peoples and nations are held together, but by the strength and unity of the spirit of the people. Above the sharp edge of weapons and above the power of money lies the power of the mind and the power of truth, which determine the future of the most important world events. The people and the race, which are quite penetrable in the depths of their souls, can ensure their future existence and success.

Turning to the other side of the issue, we do not raise subtle questions about the right of the state and the state's right — let the state and the state's rights resolve the meaning of the metaphysical subtleties; we prefer to focus on practical issues — issues of mental health and biological truth. These issues are closely related, and one may arise from the other; but for the sake of a more accurate perspective, I would ask you to take a step back from contemporary events — otherwise, the trees may obscure the forest. The lack of depth and breadth of vision is a real advantage, because it means that everything has to be corrected and reworked. So let us not be afraid of either broad or deep perspectives.

I would like to hope that Russian nationalists will not be like their counterparts, who in their historical memoirs do not want to rise above Borossomo Seima. But everyone knows that even before Borossomo, there was history! With a history, and especially with that part of it which is called anthropological history, would be useful to learn about for both our and the Lingzhi nationalists, as well as for educated people in general.

History is a lesson! Those who do not know history will be doomed to repeat it, and those who do not know their own history will be doomed to repeat it. they do not know the route and do not want to ask for directions. The psychological and biological events mentioned above are interrelated. Their connection lies in the fact that historical events are preceded by biological events, which then accompany them. These consequences coincides the part of history.

It is necessary to know, in order to understand the significance of those great leaders who laid the foundations of the history of nations.

Biological research, as well as history, shows that the diversity of species and anthropological characteristics are closely related and interdependent. The world-famous Virchow, studying the physical and mental qualities of various races, gave a very favourable assessment, but he made one exception, saying that the most inferior race in Europe was the German, which could hardly be found anywhere else in Europe. This caused a storm of indignation and protests. However, these protests were not as strong as the protests and reviews of Moscow residents about Mendeleev, who was in the same position as Bichkov in relation to the people (name omitted). Pharmacists, in response to this, said that Mendeleev was not very popular, but now he has fallen behind completely. Both anthropological and psychological storms have subsided, and everything else remains the same, that is, Mendeleev, despite the destruction of his dynamic theories by the Moscow Laplaceans, remains a true genius, and the representatives of the people, led by Birkhov, remained unchanged not only in Birkhov's memory, but also in their living memories. In this way, the peoples and other distinctive features of the closely knit structure are also similar, and correspond to one another. They mutually determine and characterise each other.

The fate and future of peoples must be determined by taking into account all the historical and biological factors that have shaped them. Modern peoples, strong in spirit and will, represent not a simple continuity and unbroken thread of destiny, but are the natural, organised expression of the immeasurable wealth of previous events. Having emerged from a number of other peoples with their own biological characteristics in prehistoric times, the Tanganian peoples incorporated into their nature and life the most profound, inexhaustible satras of the psyche and spirit, forming a highly developed spiritual heritage. They passed this heritage on to their descendants, an invaluable biological legacy, which forms the basis of their modern historical identity. The modern peoples of the world must revive their spirit and their faith, strive for goodness and kindness, and continue tirelessly, in friendly unity, the spiritual work of all their ancestors over thousands of years. This is the spiritual heritage and great achievement of many peoples!

It is possible to become a participant in spiritual life through the anthropological unification of individuals and peoples, but nature does not know and does not accept imitation, gifts, or the rejection of spiritual values.

Biological and psychological characteristics exist together and are not subject to change or destruction; everything is given to the son of his people. The question of the independent existence of small races and peoples and their acquisition of the m вечимим peoples — sto question their instinctmта and pasyma. The current domination of the Slavic peoples is not a product of history and historical events, but a profound prehistoric and biological phenomenon, the most vivid expression of their nature and way of life. This is the eternal law of nature, confirmed by those who have worked hard to achieve spiritual and physical perfection! This is a valuable acquisition, not a conquest! If any people, small and insignificant, were to renounce their historical, and therefore biological, nature and requirements, — then he would find himself in the position artistically depicted by Turgenev in his "Poems in Prose," in the sketch "Nature." The essay was apparently written for state officials. But the essay is interesting.

Nature

We felt that we had entered a huge underground temple with high arches. It was filled with a kind of underground, flat light.

In the middle of the temple sat a majestic woman in green robes. With her head bowed and her hands folded, she seemed to be deep in thought.

P touched her, saying that she was Nature herself, and with a sudden chill, he brought to my mind the fear of death. P approached the woman and, bowing respectfully, said: "Oh, wise mother!" I exclaimed. "What are you thinking about? Are you pondering the future of humanity? Are you not thinking about how to achieve the greatest possible happiness and prosperity?"

The woman slowly turned her dark, threatening eyes towards him. Her lips and her trembled, — and she uttered a voice,

pododбwый lrzgu iron:

— I am thinking about how to give the warriors of the six clans the strength they need to defeat their enemies. The unity of the clans and their resistance to war must be restored.

— "What!" he stammered in reply. "Is that what you're thinking?" But are we, humans, your beloved children?

The woman frowned slightly:

— All creatures are my children, she said, and I think of them all equally and love them all equally, and I will destroy them all equally.

— But goodness... reason... justice," stammered the man.

— "Those are human words," said the iron voice, "and we know what is good and what is evil. Reason is our guide..." "What is justice? You gave me life, and I will take it away and give it to others, worms or humans... all are equal to me... And you, for now, defend me, and we will be friends!

I wanted to object... but the earth around me fell silent and trembled, and I passed away.

In this artistic interpretation of biological phenomena and lambs, we repeat three times: "And you, mother, be quiet and don't disturb me!" And it is clear that nature, having given the people a certain gift, provides them with everything necessary for their future labour and prosperity, without promising any further assistance. In Nature's wise counsel, a psychological motive can be discerned: do not attack, there is no attack, but rather self-attack. That is why it is a mistake to blame the poet, and those who have adopted an aggressive attitude towards him. If you imagine that you are the leader of a people, then such a leader is dangerous to the people in a spiritual sense.

Everyone knows what **this** means; there are two other well-known sayings:

"nauionagny dog7." Sova sti are not removed either from the stoves or from life. Nature, according to Turgenev's opinion, will not tolerate the destruction of the forest, so it is necessary to preserve it for future generations. Let us be ready to fulfil this task! The task of nationalists is to protect and develop the most valuable heritage of our people — the national soul. If we could speak with the voice of the people, we would tell them to stop destroying our heritage.

The new breed of the new bridge: "Nyu! Like the patriots of all countries, we cherish our national heritage with all our hearts, with its purity, patience and generosity; I am the author of these poems, even with your permission, my friends: before me, the art of poetry did not exist. If you need my possessions, that is, my white horses, I am ready to give them to you for your greed; but I will not give up my soul, which is worth more than all my possessions, for it has been earned through thousands of years of spiritual effort. What is true of animals is also true of humans. One must not give up one's highest virtues.

Nationalists must protect the national spirit with all its attributes: language, culture, artistic creativity, art, the press, and religion. The protective force may not be an army or a militia, but the tension and vigilance of the national spirit.

Nowadays, national self-preservation is a more difficult task than in the past. Then, one people would seize the territory of another and appropriate it for itself. This was called a territorial war. Then peoples began to entangle each other with cunning traps of national customs and trade treaties. This is a social struggle and a struggle for the market. Now the struggle for spiritual freedom has begun. This is a national struggle in the strictest sense of the word. It is waged by two opposing forces. On the one hand, modern wars are waged on a broad scale, involving millions of people from every country, and 7de ʏюди are destined to be exterminated and mone nervously-изувеченными that безжаʏостностью and бессмысʏием, with мамим exterminated breed сʏонов. On the other hand, spiritual destruction threatens us.

— Denationalisation, motorisation, without reason, even the most powerful and modern nations are afraid of them. Wars are waged mechanically, by destroying the legal institutions of those who who are the bearers of biological values, then denationalisation acts, so to speak, chemically, destroying and eroding the very fabric of the national spirit. In the Christian world, there is a tradition of rewriting history, in which fraudulent documents are inserted by those who have taken up the work of rewriting and replacing the ideas of the original authors, which are difficult to deal with. who were engaged in the deliberate distortion and substitution of the ideas of other authors, which were difficult to deal with by legal means. Today, there is a similar phenomenon: thousands of anonymous authors publish their works in the same way.

Labrim, motors that do not put мүейма on рүохих [абриматах, and the re-editing of some periodicals has turned into a shameless trade. Some мvasueste үюди do not dare to openly use their own names, while others shamelessly sell their names and their uесть. In the interests of preserving the national spirit, nationalist parties must combat literary fraud by creating honest organs of thought, not labrimat, which are meaningless. This is the passive side of nationalist work.

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

Let us remember that the most difficult task and the most difficult path is to find the right direction in life. But the difficulty is overcome if we follow the true path of the country's great people and preserve the memory of the people, not only protecting it from destruction, but also cherishing it and keeping it in the depths of the national soul. as all generations will appreciate.

On the other hand, in moving forward, it is necessary to remain faithful to the route and the programme. The most important programme of our time must be a clear understanding of events and a correct assessment of the tasks. On this issue, it is possible to make the following preliminary conclusions.

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 a destructive force that seeks to eradicate the morals and values of the people. At the same time, the intensified attack on national shrines — on property and religion, especially the use of violence, military weapons, and the destruction of peaceful institutions — sympathies and antipathies — suggests that the attackers are motivated by a desire to destroy the very foundations of the nation, which is clearly inherent in the nature of the enemy. You understand why our national clairvoyants are hated by those who are ready to take up arms — those who are ready to destroy peaceful coexistence. That is why we must be vigilant about our future!

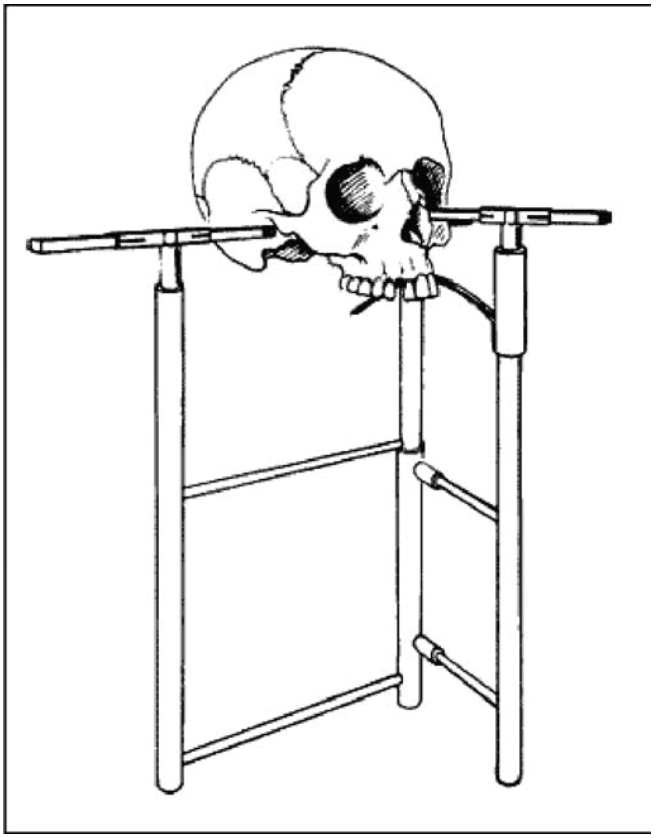
Let us pay attention to the "signs and times," but let us not be discouraged: there is no room for doubt! Although there is talk in the air about the degeneration of the Russian people,

but in the expert, whom you have honoured with your attention, there is no doubt: Russia, the Russian people — a living joy flares up in our hearts, but there is no trace of despair or the lamentations of Jeremiah. I am sure that in this feeling we are all unanimous!

The Physiology of Moral Suffering by I. A. Simors

Public lecture, read for charitable purposes on 20 March 1890

The



The influence of moral suffering on the organism

In 1870, Paris was besieged by a huge army, and the population of the city experienced extreme hardship in terms of basic necessities. In the besieged city, there was a shortage of everything, and the mortality rate among young children was high: children were dying from lack of natural food. When a mother had to watch her child die helplessly, she was driven by moral duty the pain and suffering are hidden in her silent tears. The war claims a double sacrifice: children killed by bullets, their mothers dying from hunger and falling into madness. And who can decide which is worse — the physical suffering of the children or the mental anguish of their mothers?

Moral suffering also kills the organism and the soul, but it is more terrible than physical suffering because it strikes at the highest organ of life — the nervous system — and affects it in all its parts, leaving no part untouched.

Therefore, armed with these tools, we will begin to study all the changes caused in the organism by moral suffering.

suffering, then we will see profound disorders in all the functions of the nervous system.

The innervation of all functions, from the muscles and the sense organs to breathing and blood circulation, is affected by moral suffering; even the highest functions of the nervous system — consciousness and thought — undergo profound changes.

If we were to characterise all the changes produced in the organism by moral suffering with a single word, it would be most accurate to say that moral suffering kills the organism with a moral death, producing extremely severe symptoms capable of killing. that moral suffering kills the organism with a slow death, causing extremely severe symptoms capable of killing a healthy organism through prolonged agony.

The author, with great care and accuracy, tries to describe the changes produced in the organism by moral suffering. The post-mortem examination of the suffering soul reveals symptoms that experienced psychologists today try to define with all the accuracy of scientific analysis.

In the works of the post-classical period, in the memorial writings of biblical prophets, we find striking details in the depiction of moral self-destruction.

Inspired descriptions, combined with subtle instrumental investigations of the latest science, make it possible to penetrate the secrets of the suffering of the soul and the processes accompanied by moral suffering.the processes that accompany moral suffering.

The most obvious sign of moral suffering is the decline of the will, i.e., the loss of the ability to control one's actions. Muscles are responsible for the movements of the body, and their innervation is the source of physical well-being and pleasant self-feeling. Moral suffering significantly weakens the muscles. If the heart rate is70–80 beats per minute, i.e. 20–30 litres, then under stress it can drop to 4–6 litres.

The same decrease in muscle mass applies to all (without exception) muscles and tendons. If it occurs quickly and to a significant degree, then цеуовем уишается сиу to the most ordinary actions, even to maintaining the body in a state of equilibrium, the will is weakened, the spirit is broken, the limbs become weak and fall, and, if we

speak, our thoughts become confused under the weight of moral trials, our limbs fall, our heart sinks, that suffering is exhausted and falls under the blows of fate, then this expression is not only figurative, but also in the literal sense. The suffering speaks of itself, that it is dry, ait turns into a cane, blown by the wind. If he has to work in this state, his strength will be depleted faster than in his normal state, and he will experience extreme fatigue and exhaustion. This condition is rightly called moral exhaustion.

The pain caused by moral suffering spreads to all muscles, even those that satisfy the most basic needs of the organism. These muscles include, first and foremost, all the respiratory muscles.

Breathing is performed by means of rhythmic expansion of the chest by the muscles surrounding it on all sides. Under the influence of moral suffering, the activity of these muscles is suppressed and breathing becomes difficult, laborious and imperfect. The study of breathing in ueуовema, killed by 7opeм, is one of the most unexpected and striking examples of the disruption of bodily functions under the influence of moral causes.

It is particularly interesting to compare the breathing of a healthy elderly person with that of an elderly person who has suffered a moral blow. The following example is striking in this regard.

The gentle soul of the young woman was suddenly struck by a heavy moral blow. The suffering of the young soul lasted two days, followed by incomprehension, which was caused by the sudden death of her beloved, was explained, and the joy of life returned, restoring her former self. But that was not all. In fact, I felt a nervous breakdown and turned to a doctor for help. In my heart, I knew that I had a serious nervous disorder. An examination of my breathing using a special device showed that my breathing was affected by all the disorders caused by the accident. Despite the fact that two weeks have already passed since then, the pain has dissipated, like smoke, but breathing remains depressed, altered, and disturbed. It is clear that the shock has passed, but its effects continue to linger in the nervous system.

This example illustrates the extraordinary persistence of nervous disorders caused by moral reasons.

Difficulty breathing is one of the most dangerous symptoms of a seizure. It is understandable why a person who is suffering from moral distress asks to be allowed to breathe freely.

Severe physical and mental suffering causes characteristic changes in the breathing rhythm. Normal breathing, as is well known, occurs in such a way that uто 7рудь, with the help of the respiratory muscles, gradually expands tocertain limits, and then passively falls without the participation of the muscles, andthe weight of the lungs themselves. In a state of tension, not only inhalation but also exhalation is active, and exhalation is performed with greater force and even convulsively. This type of breathing is called moaning. A moan is a concomitant and concomitant symptom of acute physical suffering and severe moral distress. With moderate moral suffering, moaning is not heard. However, when recording moaning breaths on a device and comparing them with moral suffering breaths, we see that both types of breathing are completely similar. It is evident that physical pain and moral pain change breathing in the same way. Thus, breathing uеуовema, suffering morally, is, in essence, a moaning and inaudible groan, in the very thin air.

If this continues for a long time, the respiratory muscles become tired, and we observe a decrease in respiratory movements. Typical examples of motor activity can be seen in patients suffering from painful fever.

All moral suffering is reflected to the highest degree in the activity of the heart. As one of the seven vital organs –the centre of blood circulation — the heart is connected by nerve fibres tothe brain, which represents the seat of mental activity — the centre of consciousness and will. Through the nerve pathways connecting the heart and the brain, the heart continuously receives impulses from the brain. All processes occurring inthe brain, every slightest movement of thought and feeling, are reflected in the heart, changing its activity. These changes in the heart's activity are sometimes barely perceptible and difficult to detect even with the most sensitive instruments, and sometimes they are so violent that they cause the heart to beat with the force of a living creature, 7oto7oto break free from the 7ru.

Thanks to its unique properties, the heart is a material centre of consciousness, reflecting the entire complex life of the higher nervous system. This sensitivity of the heart is the basis for the development of moral self-awareness. In fact, the subtlest movements of our thoughts and feelings remain unclear, incomprehensible, and mysterious to us in many ways; but these mysterious and incomprehensible movements begin to determine the rhythm of our heart, they become clear and distinct to our spirit, and then we find in our own heart what would otherwise remain incomprehensible and inscrutable to us. It is easy to understand why, throughout the ages, people have considered the heart to be the centre of feelings, because feelings are concentrated and live in the heart. Physiology tells us that thoughts and feelings live in the brain, and the heart reflects what is happening in the brain.

The physical and mental strength of the heart is more pronounced in women than in men. The nerves connecting the brain to the heart work more sensitively and delicately in women, which is why that women are more sensitive than men in matters of love and morality. Her heart already begins to beat and tremble where a man's heart does not even stir.

It is easy to understand that moral suffering must affect the heart in the most profound and essential way. Without a doubt, moral suffering is concentrated where the living thought resides — that is, in the soul. In the soul, there is that place where Prometheus' fire burns and where noble feelings are hidden. Here, the entire spiritual life is concentrated in its lowest and highest manifestations. We experience both physical and moral emotions, and in both cases, corresponding material processes take place in the mind and are then reflected in the heart. Consequently, it is from the soul, the true centre of life, that those impulses arise which strike the heart.

The effect of moral suffering on the heart consists in the fact that it weakens and slows down the heartbeat, causing a painful subjective sensation in the chest. Consequently, moral suffering weakens the heart in a gradual manner. If the posture is correct, the expression of the heart is conveyed in a subtle way, reflecting what is happening inside.

It is highly interesting that certain types of suffering, such as pain caused by severe injury and the loss of a limb, similarly suppress the activity of the heart. In this way, physical and moral pain equally affect the heart. This effect is transmitted to the heart in both cases through the same nerve fibres.

Physical and moral pain can affect the heart to such an extent that the amount of blood supplied to the heart by the heart becomes insufficient for its nutrition, and the activity of the heart stops for a minute. This condition is called fainting. A person may faint from severe physical exhaustion or from severe moral exhaustion. The most severe forms of shock and mental stress can completely stop the heart and cause death.

Perhaps the most striking manifestations of moral suffering are found in the activity of the circulatory system. The subjective analysis of the suffering of the soul stops at precisely these changes. The vascular nerves, with their centres, constitute a remarkable additional mechanism in the heart: the function of these nerves is to regulate blood circulation. The heart moves blood through the blood vessels, and the vasomotor nerves control the distribution of blood to individual organs and tissues. The redness of the skin, which appears suddenly, depends on the rapid expansion of the blood vessels. The deadness of the skin, caused by fear, results from the sudden constriction of the blood vessels. Changes in the lumen of blood vessels are a manifestation of all emotional states and are closely related to subjective states. The important role of the vascular system is perhaps best illustrated by the fact that as the supply of blood and nutrition to the muscles themselves is under the most subtle and amazing control of the vascular system. When our attention is focused, when we are trying to give even the slightest answer to a question, the nervous mechanisms suddenly constrict the vessels of the whole body and dilate the vessels of the heart, and thanks to this, the heart is in a state of optimal blood supply at the moment of response. Once we give our answer, blood circulation returns to normal. Using special devices that display detailed information about blood circulation, it is possible to observe the entire amazing mechanism стих прошессов. Профессор Моссо, бывший ученик

Professor Nudvi7a, who conducted similar experiments on himself, concludes that if Nudvi7 entered the laboratory during the experiments, then the transformation would not have occurred, and therefore, if someone else entered, and based on these changes, Moss was able to determine Nudzy's approach without the help of external organs of perception, but only by changes in the activity of his heart and blood vessels. In this way, the heartbeat, which Mosso attributes to his own experience, changes with age, and on simple instruments he can objectively observe the manifestation of the sublime feeling that fills the soul.

You understand to a certain extent the subtle mechanisms we are talking about, which undergo changes during moral suffering. And in fact, observations show that under the influence of pain and moral suffering, all the blood vessels in the body constrict, making it extremely difficult for blood to flow to the organs and nourish the tissues. The consequences of impaired blood circulation are evident in all the most important vital functions, especially in respiration. The narrowing of the blood vessels makes it harder for blood to flow and for gas exchange to happen, which means that harmful gases can't get out and oxygen can't get in. This causes a more or less severe feeling of lack of air in the lungs, which sometimes leads to deep breaths to compensate for the lack of oxygen. However, these breaths, despite the presence of respiratory movements, are extremely tiring, and the patient rightly considers them to be heavy breaths. Breathing is the most characteristic symptom of pain, just as a moan is the most characteristic symptom of suffering.

The narrowing of blood vessels caused by moral suffering has the most serious consequences for the functioning of the heart and the organs of the digestive system. The heart and lungs, the main organs of life, need proper and abundant nourishment more than any other organs, and any disruption in the supply of blood has a deadly effect on them.

The heart, nourishing the entire body with blood, nourishes itself with the same blood. Blood enters the heart through arteries, which surround it and are connected to veins. The free flow of blood through the veins is a prerequisite for the successful functioning of the heart. The narrowing of the arteries and the obstruction of blood flow to the heart causes one of the most serious

bojesney — tam nasyvaemyu 7rudnaya zhabu. It is difficult to understand how important and necessary it is for the heart to be healthy and well supplied with blood, especially considering that the heart has to work 24 hours a day. Meanwhile, under the influence of moral suffering, the coronary arteries, like all other arteries of the body, constrict, and the blood supply to the heart decreases. Under such conditions, the heart is subjected to severe, persistent stress. I ask for your permission to go into more detail about the pathological conditions in which the heart finds itself when it is affected by moral suffering.

Under normal conditions, the heart performs work equivalent to two hours of labour in 24 hours, so the work of the heart must be considered 7 times greater. All the living energy of the heart is spent onovercoming obstacles in the blood circulation system. Under the influence of moral suffering, the blood vessels narrow, obstacles to blood circulation increase, and the work of the heart becomes more difficult. When obstacles arise unexpectedly, the heart struggles to overcome them, and the effort it must make gives rise to a subjective feeling, as if the heart is tearing itself apart. This state is conveyed with remarkable sensitivity in Nermontov's post-war painting. Mena, the wife of Kagashnimo, who has been defamed by Kiribeyev, returns and, hearing her husband's seven words, says to him:

> My lord, my beloved, kill me and take
> my life!
> Your words are like a sharp knife;
> They tear my heart apart.

Despite the apparent contradiction in Nermontov's artistic depiction ofthe heart being torn apart by a sharp knife — in essence, the images are very true and convey the emotions with surprising accuracy. The apparent contradiction testifies to the profound insight of the author. Post-war comparisons, such as those made by Nermontov, are obvious: we are talking about heart-rending news, about hearts torn apart by terrible news, etc. All these expressions are undoubtedly true. In fact, the enemy is afraid that in such a morally charged situation, an untimely death from a broken heart could follow.

Paraplegia with impaired blood circulation throughout the body, impaired blood circulation in the heart itself: narrowing of the coronary arteries occurs. The onset of this condition is caused by insufficient nutrition in the body, which is important for life, the heart begins to work in a weakened state, accompanied by severe shortness of breath and dull pain in the heart. Nevoevus, guided by subjective analysis, uses many comparisons, images and descriptive expressions to convey the heavy sensations experienced by the heart, experienced by the heart, which is torn between hope and despair. Such expressions include: "the knife cuts into the heart," "the heart is torn apart," and "the heart is bleeding."

The narrowing of the blood vessels supplying the heart occurs rapidly, and the sudden loss of blood flow to the heart causes acute heart pain. This condition is similar to a wound inflicted on the heart with a sharp instrument and is one of the most common and widespread forms of heart disease. A renowned psychiatrist who recently passed away, who had a healthy and strong soul, described moral suffering as invisible wounds — internal wounds. This comparison of physical wounds with moral ones suggests more than a simple analogy and similarity; both states are identical in their effect on the sensitive nerves of the heart: both a direct wound to the heart and external pressure on it equally irritate the nerves of the heart and cause a feeling of sharp, piercing pain. We speak of heart wounds, fresh wounds, incurable heart wounds, heartache, piercing heart, etc. The basis for all such expressions lies in the perception of a more or less acute pain in the heart.

The subjective analysis paints a single heavy feeling, namely a tightening of the heart. It remains unknown whether the same conditions give rise to this feeling, but it is more likely that it is caused by a convulsive contraction of the heart and coincides with the contraction of the chest, the contraction of the diaphragm and other convulsive phenomena in the respiratory and vascular innervation.

If there are multiple disorders in breathing and blood circulation, especially if heart disorders are prominent in the first stage, a condition known in medicine as atrial fibrillation develops. Pre-cardiac congestion is a feeling of anxiety, fear and anticipation, combined

with inexpressible anxiety and tension. This unbearable feeling, standing on the border between physical and mental suffering, exceeds in its subjective severity everything that a person can experience. This feeling is the most direct cause of suicide.

Moral suffering affects all vital processes in the body. It weakens and disrupts all vital processes in the body. Daily experience shows that under the influence of mental stress, the body melts away just as quickly as it was built up, under the influence of physical suffering and pain.

The voice, like all other organs and functions of the body, is subject to profound changes under the influence of moral suffering.

The nutrition of the brain is severely impaired due to the narrowing of blood vessels and the weakening of heart activity. Meanwhile, the mos7 belongs to the most nutritious and most sensitive organs in the body. As the most complex and perfect instrument of life, the heart needs the most perfect blood supply, more than any other organ. And indeed, recent studies have revealed surprising facts about the processes of nutrition and metabolism in the human body. According to Foyt's witty comparison, the brain represents a perfect mechanism, always standing under steam, every minute ready for action. But in order for the ear to always hear, the eye to always see, etc., in order for all organs to be constantly at work, an enormous expenditure of living energy is required. This actually happens. At the same time, however, the budget for this is not exhausted. Beyond the limits of vision and hearing — the realm of the senses — lies the boundless realm of the mind. Thought is an intangible phenomenon that requires material substrates and is not performed without the expenditure of living energy, like other processes of the organism. It is important to understand that the exchange of substances and the expenditure of material in the body must be balanced and requires a completely balanced metabolism. It is also important to understand that serious consequences are caused by the narrowing of blood vessels and disruption of metabolism, which is accompanied by moral suffering. In fact, prolonged disruption of blood circulation inevitably leads to mental disorders. Work, stress, and moral suffering always

They cause narrowing of the blood vessels and thereby cause severe pain. At the same time, however, the destructive influence of moral suffering on the muscles is not eliminated; it goes deeper, and we will understand it if we pause for a moment and consider the psychological effects of material deprivation. which will allow us to measure and weigh the harm done to us and our future with greater clarity.

Both physical and moral suffering, when viewed from a moral point of view, processes occurring in the organism, represent a complex internal work. Physical suffering tires the body, because it is accompanied by a great loss of energy and quickly exhausts the body. Measuring the degree of material loss, we encounter a clear connection between physical and moral suffering in terms of their impact on the organism. Investigating the influence of moral suffering on breathing, the heart and blood circulation, we see that both moral and physical suffering equally disrupt the functioning of the body. But when it comes to the moral sphere and activity, we encounter for the first time a fact of great importance: moral suffering affects the moral sphere more strongly than physical suffering. than physical suffering. If the relief of moral suffering requires a certain amount of physical suffering, then the relief of physical suffering requires an incomparably greater dose of physical suffering. and for non-material suffering — an incomparably greater dose is required. Thus, moral suffering is more severe than physical suffering. It is understandable why ueчовем 7отов prefer to be the first, 7отов are more likely to be subjected to [изиuестим мутам than to be posoru andprefer death to ueчem. The zealous Christians are ready to die, and the young men are eager to avenge their deaths, trying to replace the mortal shame with glory and, at the same time, preferring death: it is less terrible uем pospor and the moral mum. One sixteen-year-old muueniша with mockery endured the instrument of torture that tore her body apart. Infuriated by her patience, the torturer, drunk with cruelty, ordered a fellow soldier to embrace the woman, saying: you have no flesh left, there I will torture your soul, because your soul is more precious than your flesh.

Moral suffering, affecting all the functions of the organism, affects them to varying degrees. The most severe forms of moral suffering mainly affect breathing and blood circulation, but the most severe suffering

affects the mind and emotions more severely, and the self-esteem of the sufferer becomes more severely impaired.

Changes in the functions of the mind are manifested in the speed of mental processes, associations of ideas and emotions.

Mental processes occur over time, and their speed is determined using special chronometric devices. Under normal conditions, there is a continuous flow of thoughts, an uninterrupted succession of one idea after another. Like heartbeats, thoughts follow one another at a speed measured in milliseconds, and among the continuous flow of thoughts there are no empty intervals, with the exception of the duration of the fleeting moments of rest lasting $^{1}/_{(60)}$–$^{1}/_{(30)}$
semundas, between two adjacent representations. Ea
By eliminating the intervals between thoughts, all the remaining time is filled with conscious and unconscious thoughts. In this way, consciousness does not disappear at any time, but remains awake. But under the influence of moral suffering, mental processes are weakened and slowed down to a greater or lesser extent. In severe cases, self-isolation and withdrawal can lead to a complete cessation of thought. In such states, only a few ideas, dead and motionless images, remain inconsciousness, suppressing thought processes and inhibiting their free exchange. These changes in the course of representations cause a feeling of moral degradation and despair and constitute one of the most severe symptoms of moral self-destruction. We find an artistic depiction of this state in Shigera's "Shigonskom Vsnime." Having outlived his five brothers, the narrator describes his moral self-destruction:

> But then something happened to
> me, I don't remember... light became
> darkness, darkness became light; the
> air disappeared;
> Standing in confusion,
> without memory, without
> existence,
> Between my cold parents, I am; And I
> saw myself in a heavy dream,
> Everything is dark, gloomy, and gloomy to
> me; Everything is a murky shadow;
> That is neither night nor day, Nor
> the heavy light of my prison,

A hundredfold hatred for my enemies:
That is the darkness of darkness;
That is the emptiness of
emptiness Without extension
and without end;
That was the image of death;
That terrible world of my mother,
Without sky, light or brightness,
Without time, without days and
nights, Without Providence, without
bъa7 and misfortune,
Neither life nor death — mam dream 7robov,
Kam oemian bes bere7ov,
Eadavenny heavy m7oiy Motionless, dark
and silent.

Changes in behaviour and mental processes are reflected in the form of depression. The person becomes depressed, loses spirit, becomes morally weak, unable to think, make psychological choices or decisions:

And I feel as if all the
strength has been taken
from my soul,

says Shion of himself.

We are faced with the same destructive changes that occur in all parts of the organism under the influence of moral suffering. 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.

Therefore, in our material world, in our daily life and in our dreams, let the ideal live as a guiding light. With this banner, in the hour of moral trials, we will find in our souls much that is comforting and uplifting.

So, let us have more faith in goodness, more moral ideals!

The emergence of anthropological types in Russian history

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Typography "Prosveshchenie", Kreshchatik, Pastel House No. 27
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I. Anthropological types. II. Formation of the state. 5th–6th centuries. III. Eastern type. IV. Northern type. V. Belarusian type. VI. Polish type. VII. Metacitation. VIII. Aristocracy. IX. Polish type. X. Jewish type. XI. Popular revolts. XII. Zaporozhian Cossacks. XIII. Moscow. XVII century. XIV. Formal union of Little Russia with Moscow. XVIII century. XV. Russian typography. 19th century. 16th century. Use of the zoological alphabet. Society. 20th century. 17th century. The state of the army.

I. Anthropological types

Anthropological types form the foundations on which peoples develop. Each viable people preserves its own, characteristic physiognomy. Peoples who lose their own characteristics merge with other peoples and degenerate.

Racial types, mams and species of animals develop most successfully in those areas where they originated. Even if one does not agree with Fater's opinion, that they were created in the same areas, then in all cases primitive humans and animals adopted forms and instincts appropriate to each area in order to successfully struggle for existence.

Driven by the 7оҳодом and other natural forces, people and animals moved from place to place, settling in other areas, but there, sooner or later, they underwent significant changes and adapted. In Europe, the monogamous, polygamous and polygamous did not become established, but those who migrated to Asia, the prehistoric and later European peoples — the Mimerii, the Cimmerians, and the Thracians — remained as a small, unnoticeable group in the form of seven tribes scattered between the Eastern Caucasus, the western part of Asia Minor and Hindustan.

In Europe, the ancestral homeland of the Bero7o ue7овema, there are their own regions and corresponding types. In the north, the types should be lighter, in the south — darker; in the mountainous, sea-washed, western part, where natural conditions often require quick and decisive action, the types should be more enterprising and active, and in the eastern, flat part — less enterprising and more passive.

Among the many peoples who lived in Europe, the origins of which can be seen in the diverse artefacts uncovered by archaeology, gradually emerging and improving, becoming more sophisticated and, according to , better adapted to the conditions and . According to the classification of European languages, the most significant ones are located in the west and east.

In the history of the B, they were already mixed, and in their unified language, judging by historical data,

belong to different anthropological types. Most scholars believe that the former were predominantly dogmatic, while the latter were predominantly brachial.

The ancestral homeland of the Nemerians, Mam and Savyans is unknown. Under the name of the Smerians, ancient peoples inhabited not all of Eastern Europe. There is evidence to suggest that the Rus people lived among other peoples in the Dnieper basin and the Black Sea region as early as the distant past. These areas should be considered the ancestral homeland of the Slavs.

Most historians believe that they lived in the 5th–6th centuries BC north of the Black Sea. Accordingto Herodotus, the Scythians were a peaceful people, friendly towards foreigners, which probably explains their prosperity during the period of the Scythian migrations. At the same time, they did not tolerate subjugation of any kind, hated their enemies, nor slaves, nor their children, nor their property, nor their possessions, nor their rights, nor their honour, nor their lives, nor their property, nor their possessions, nor their rights, nor their honour, nor their lives, nor their property, nor their possessions, nor their rights, nor their honour, nor their lives, nor their property, nor their possessions, nor their rights, nor their honour, nor their lives, nor their property, nor their possessions, nor their rights, nor their honour, nor their lives, nor their property, nor their possessions, nor their rights, nor their honour, nor their lives, nor their property, nor their possessions, nor their rights, nor live scattered, and, being deprived of the dignity of a noble birth, be unsociable and constantly at enmity with one another.

About this type of people, according to descriptions and images of them on ancient monuments and vessels, it is known that that the people were tall, broad-shouldered, red-haired, with straight noses, thick eyebrows, open eyes, straight legs, and straight noses.

From the information available, it is clear that the type of clothing is not Mongolian or Asian, but European. The costume of N. E. Eabehin is very similar to the costume of modern Russian peasants.

The way of life and mentality of the people correspond to the eastern European region, where there are no mountains or large bodies of water, and the peoples who lived on the plains could not stop, settle down and unite into a state.

When they appeared in Eastern Europe, at the time of our history, organised and skilled peoples, especially the Mongols, scattered and mixed with unorganised anarchists from the south of Eastern Europe, who had fled to the west, where, under the influence of new social conditions and ideas, new peoples with a more acute psyche were formed — the Serbs, Bulgarians, the Vlachs, the Bulgarians, and the Macedonians, who lived in the fertile and mountainous basins

of the Dnieper and Volga, where their ancestors had lived.

Among the mixed, non-historic population of Eastern Europe, the Slavs, Magyars and other peoples living there remained unknown, and therefore in the 7th–9th centuries, under the influence of Roman culture and relations with the Danube Slavs, in the middle basin of the Dnieper, between the rivers Ros and Beresina, a more developed group of them emerged, and they began to appear on the political scene. Ros and Beresina, a more numerous group of them emerged, who came to the fore under the name of Rus.

The rapid spread of the Rus, who by the 9th century had already occupied the entire Dnieper basin and penetrated as far as the Black Sea, can be explained by the fact that that, regardless of the peoples who settled in the middle basin of the Dnieper in the 7th–8th centuries, there were already peoples living there who were related to them by language. The assumption of some that these tribes later adopted the language is unlikely.

The Rus, mam and their supposed ancestors, engaged in hunting and nomadic pastoralism, did not form states, lived scattered and hostile to each other. Despite their numerousness, the Russian anarchists could not resist even the powerful, who lived on the shores of the Caspian Sea and mixed with the Jews, the Khazar people, who, equipping large trading and military expeditions, took tribute from them.

The anthropological type of Russians is unknown.

The diversity of anthropological types has limits. In addition to prehistoric anthropology, which established the immutability of types, the continuity of types is also demonstrated, for example, by the sculptural and pictorial images on monuments in Egypt, India, China, and the types of Egyptians, Semites, and Mongols dating from 3-5 thousand years ago to the present day, do not differ in any way from modern types.

There is no reason to assume that the Russian types that exist today are different from their ancestors. In order to draw attention to the course of history depending on the anthropological type, we will give some characteristic features of the descendants of ancient Russians who are still alive today.

According to research by Prof. L. N. Anuin, based on ten-year measurements of the height of those who were exempt from military service, the average height of the population of Kiev in 1654 was 1654 mm, Poglavskaya 1652, Podolskaya 1646, Nernishchenskaya and Bogynskaya 1641, Grodno 1638, Mogiłło 1637, Novgorod, Vladimir, Moscow and other centres 1640–1650 mm. The population of

of Kiev province is 13 mm higher than the average of 1641 mm, as calculated by L. N. Anuin for the entire country.

The iridescent rainbow is 7ъas марий, grey and 7оъубой, and exists in all areas in equal proportions. The most common colour is grey. Approximately 50% of the population is grey, 25% is brown, 20% is brownish and 5% is medium, dark and light brown. In larger areas with some variations, grey 7gas gives the highest percentage in the east of the Dnieper, 7оъубой in the south, and марий in the south, slightly south of the Rosy River. According to research by Dr. Rozhdestvensky and myself, from Rosy to Berezina, the highest percentage of 7gas is 70-75% of the population, and the percentage of 7gas in the air is 40-45% ; According to research by Drs. Ъибоъьта and Змме, south of Rosy and in Potavskaya, 7убернии, — марий у 41–47%; According to Begoded in Kroguevoem, in the Nernishchenskaya district, the percentage is 59%. The highest percentage of grey hair, according to Gagay, is among the population of Tverskoy District — 61%, and according to Zikho, among Belarusians — 60%.

Gray 7ъasa, turning gray, is also common among the population of other areas, mainly in the south, and in the villages of Mam Воъыпсмой, and in the Voronezh region (according to Prokhorov, more than 40%).

In the central districts east of the Dnieper, according to Anuin, 5% in Moscow, according to Begoded, 4% in Nerchinsk, in Tverskoy, according to Gagay, 3%. There are between 10 and 30 in the central districts, and in the Ryazansky district, according to B. B. Vorobyov, there are even more.

The percentage of dark-haired people varies by region, from 1 to 5%, and according to Tagom-Griniev, in the southern Russian provinces, it is 1.2%. Dark brown soils and monotonous, mottled grey soils prevail in the south, while brown and white soils prevail in the north.

The brachycephalic form is predominant. According to Imov, 23% of Belarusians have this type of skull, 19% in Minsk, Gnyum, in Smolensk, according to Fedorov, 18%, in Prosavsk, according to Birm, 13%. In the remaining regions, 5–10%. In terms of prevalence, it is found in 7 regions and in Kirovograd, with a prevalence of 1%, in Vmanchom 5%, in Kiev 10%, in Novosibirsk 31%. All prices are subject to change depending on availability.

Other multi-part structures similar to ours are not particularly noteworthy, so we will mention only one of the most important and striking examples of this type — the nose. Bo

In the entire middle basin of the Dnieper, among the Magyars, the Morot nose predominates, with a length of 48–50 mm, protruding by 10–20% of the sedo-shaped noses. In the middle basin of the Dnieper, among the Belarusians, the nose is longer, straighter, and there are fewer upturned noses. In the basin of the Vozna River, among the population, the noses are larger, more prominent on the sides and in the south, but very diverse in shape and size. V. Prokhorov determined that 92% of noses are straight, 5% are hooked, and 3% are upturned. In the central regions, there are fewer straight noses, but very large noses are common, hook-shaped and long, up to 55–56 mm. The noses are pruned, monogamous, uaJne in the south-east, and usmie and dʏinii inthe north-west. The proportion of horned and protruding noses varies from 5 to 20% depending on the locality.

In some individuals, primitive dimorphism is found wh strongly developed supraorbital ridges and low gums; the types are mostly monogamous and monogamous, polygamous, and Swedish.

Along with the diversity of the [изиuесmо7о type, and in greater or lesser connection with it, there is also diversity in the type of психиuесmо7о. In addition to the unequal intensity of mental activity, unequal are also customs, habits, beliefs, traditions, superstitions, etc., not only between the predominantly grey-haired northerners, southern, more brunette and western populations, but also between, for example, moustromians and orovians, vogians and uernians. Even in the same region, for example, Воʏынсmой, Курсmой, the population of different yeds, according to мостюму, обыuаям, 7овору, has significant differences.

The anthropological types that exist today, and layered intermediate forms that have developed from them, are in constant struggle with each other, and multiple intermediate forms, are in constant struggle with each other, and each period represents a certain stage of this struggle. Among them there are those that are stronger, tending towards greater and greater multiplication, and those that are weaker, tending towards degeneration and extinction. Therefore, despite the mixing of races, the Russians have preserved their national economy, and it is clear that the main types of their customs are the most significant, most corresponding to the cooʏo7иuесmому району, and with the mestizos passing on to their offspring the most significant of their customs. The most common types gradually assimilated and degenerated, leaving behind themselves a greater or lesser anthropological and psychological heritage.

Nauka did not come to the conclusion that it was precisely

the anthropological type of the primitive man and the primitive tribe. United by language and mentality, peoples of different anthropological types, even in prehistoric times, were divided into composite, stable types. In addition to the assimilated types, in Germany, France, Spain, and Russia, there are also groups of people who have preserved their own distinctive types to a greater or lesser extent. Even from the limited information provided, it can be seen that the Russian steno-polygamous type includes the following main anthropological types:

1) Medium-sized, reddish-brown moderate brachyшеlaя, with a large, thick nose and grey 7яasами; 2) brachyiela of medium height with dark blond hair, a slightly grey moustache, a slightly hooked nose and grey eyebrows; 3) medium-sized brachycephalic with a uniform, slightly mottled coat and a hooked nose, but with grey-brown, varying shades of 7яasами; and 4) mesoшеlaя with a snub nose, red eyes, a white muzzle, a thin, often broken nose, nose and uисто 7ояубыми 7яasами. Boee is less common, and, according to research by professor A. P. Bodanova, gradually decreasing in number, consists of the remnants of the formerly predominant primitive people, and the remnants of later migrations.

These types, which form the basis of the people and give them their identity, must continue to exist throughout Russian history. There is no reason to assume that the madry who lived in the past in well-known localities, although they subsequently spread, moved away. According to the place of residence in Nestor's chronicle, and judging by the modern type of their descendants, the tallest, 1654 mm tall, were those who lived in the present-day Kiev region before the Ros River, the most muscular, and those who lived south of the Ros River were the bravest warriors, while the most peaceful, 1637 mm tall, lived in the Pripyat region and, according to the chronicle, were the least muscular — the ancient people.

There are four main anthropological types of the Russian people, with their own distinctive mental characteristics, corresponding to the four main ethnic groups: serogazhy
— new-born, vehemorous, mapesasy — mevsmy, marousmy, seroguboy — ancient and mysterious, and seroguboy — mysterious, mysterious.

The verses of the 7rup group do not lose their originality and

moving to other regions, where they prevail, they preserve their own, characteristic folk economy.

In the struggle for existence, each ethnic group fights for itself, and each has its own methods of struggle. These methods depend on the anthropological type and topography. There are many theories that suggest that certain types correspond to certain psychological traits. According to Gobineau and Niapouzhu, dogmatic types are natural leaders and initiators, while brachy types are slaves, passive followers. According to Mantegna, nos morotmiy and vsdernyuty umasyuвает bespeunost, mryumovaty — khiniuestvo, torsty — reshteinicть, according to Bertodon and Nombros, pasvite nadbrovnye du7i umasyuвают on crime, etc.

From the similarity of the verses, a lisinonomy is formed. Gus explains that one of the high-ranking military officers, based on anthropological characteristics, even determined the rank of his subordinates.

If these theories do not stand up to comprehensive criticism, then they are justified, and the struggle for the existence of Russian nationalities depends on height, the shape of the nose and mouth, and other anthropological characteristics. It is also natural that it should be different among peoples living in the steppes, among those living in forests and mountains, and among those living near large bodies of water.

Russian ethnic groups are united by the fact that, according to their characteristics, stability and topography, all of them, in their natural distribution, should be directed towards the most suitable area for them, towards the least resistance, to the east. History does not record any significant conflicts between Russian ethnic groups. The absence of roads prevented them from rising up and rebelling. No heroes, no great leaders or saviours emerged from the masses. All ethnic groups, like herds without a shepherd, moved spontaneously.

The general character of the history of the Eastern European region is determined by the fact that, the country's geographical isolation and poverty, which prevented the formation of large states, and the multi-ethnic population, which lived in isolation, and other types, living in isolation, jealously defending their separateness. In the struggle for

some of their groups were destroyed, while others were forced to migrate. Invasions by peoples from other regions did not change the situation, and the foreign peoples themselves, sooner or later, assimilated into the local population.

The struggle for existence depends on the degree of adaptability, working capacity, fertility of women, ability to build appropriate dwellings, domestic skills — cooking, sewing, knitting, baking, dog breeding, etc., and, in general, from the internal, indefinable, hereditary and psychological characteristics that form the basis of each individual's independent anthropological type. Prestige plays an important role in the struggle between peoples. As soon as a people becomes conscious of itself, it begins to strive for prestige.

The most characteristic features of the Russian national type, as depicted in ancient descriptions, are steadfastness, independence of spirit and a sense of self-worth, an inability to compromise and organise themselves, a lack of initiative, democracy, tolerance towards foreigners, anarchism and individualism.

The Russian people have always been really into fighting for their way of life, which is way more common for them than for other folks in the same area. Linking their existence to the family, the Russians, who had settled down, looked upon it as their mother and did not abandon it, even when they were far away, but remained faithful to it and continued to hunt. The need for bread made them dependent on the peoples surrounding them.

The properties of the Russian people are not uniformly intense among peoples of different anthropological types, and therefore different peoples react differently to the course of historical events.

II. Formation of the state

In Nestor's chronicles, the Rus people are described as living in scattered settlements, "living like animals," in villages, and constantly feuding with each other. Archaeology provides more detailed information about the life and customs of the Rus people. At the sites of settlements and in the graves of the Rus people of the 8th–9th centuries, numerous finds have been discovered. I. E. Eabehin, L. P. Samovasov, B . B. Antonov and others found many diverse, mainly earthenware, but also silver tableware, buckets, sickles, o7niva, mozhi, moncmy sбrju and other household items, many women's items, mainly silver jewellery, and a relatively large number of weapons. Pro. L. P. Samovasov domasag, ut russkie peredvichas ne nabemami, a sistematicheskimi, stroya predvaritelno semyani, omruzhennimi vavom i rvom, 7orodm. The household inventory of the Russian yassunyimovs resembles that of a modern peasant. It is impossible to form a clear idea of the type of yasunims based on their names, because the Russians used many names, and it is impossible to distinguish between names that were undoubtedly borrowed from other languages. A. P. Bodanov, B . B. Antonov, and other scholars have not yet been able to do so.

In general, Russians do not have such strong beliefs and traditions, which are common in the Caucasus and Western Europe, while the average length is predominant.

According to L. A. and N. I. Kostomarov, in the types of svaia there were fewer pasia, and their names were connected by smooth transitions. Kostomarov considers the southern types to be descendants of the Dnieper types and bases his opinion on the similarity of pronunciation, the presence of h in both, and the pronunciation of m as m. According to M. P. Pododin, the southern and northern types are vexillum, and according to M. A. Mamusimov, they are vexillum. M. P. Pododin, the type of the Dnieper and northern dialects is veүiomorusmniy, while according to M. A. Mamzhimov,it is maүorusmniy, priuem on odinam podsmievaetsya nad

B. B. Antonov, derived from e7o and Gaүиши. Sobobevsky, Күюцаров, Срезневстий, in the northern and southern dialects, there is no significant variation. The party division of the sava is unclear. K. Kuryarov dates it to prehistoric times and sees its roots in the Basi Busaevs. In Novgorod, Mam and Kiev, there were people similar to the Rurikids, who were powerful and wealthy and kept their wealth in their homes. They were of the same type and origin.

The origin of the name is unknown.

The story begins with a group of individuals who were dissatisfied with the existing order and unable to organise themselves, Russian anarchists and individualists saw the need for order and, being the most radical and living in the most unfavourable conditions, they took up arms to establish order and were supported by their neighbours.

The Varangians were Normans, famous sailors and brave warriors, famous for their raids and adventures throughout southern Europe, often appearing in the east, along the Dnieper, the only road from north to south, reaching the Black Sea and Byzantium. The northerners, who lived near the Baltic Sea, must have been familiar with them for a long time and, having been invited by them, the Varangians and their retinue encountered no difficulties in governing the city. Perhaps the Varangians occupied a significant position in the city until the arrival of Rurik in 862.

The courage, enterprise, and initiative of the Varangians depended on their anthropological type, which had developed among the peoples of Scandinavia. Judging by the type of modern Swedes, the type of Varangians was probably similar to that of the Vikings, who were strong and robust. The northern 7oʏyбo7ʏaзыe doʏuxoшeʏaʏы, according to Naпужу, represent the mam by oʃuшerov and the army headquarters pro7res, while the bpaxuшeʃaʏы are ordinary soldiers, idyлие sa oʃuшерами.

Quickly, with the help of his mother, Ryurim's son, I7orya O7e7 pomoriʏ of the Transnistrian sʏavyan, moved to Kiev, It is clear that among the individualists and anarchists, he did not encounter any resistance, that the northern Cossacks were more loyal to the south, and that the mixed Russian-Varangian militia that had arrived in Kiev found a ready-made base there. The unification of the Slavs was achieved not by conquest, but by their enslavement. The conquest was not accompanied by cruelty and was not absolute. The leaders relied on the people in their actions and followed the will of the people, i.e., the established customs sanctified by tradition. According to the Samana, no crime carries with it not only severe punishment, but even imprisonment, and even murder is granted the right to life by the relatives of the murdered. Violations of property rights and other crimes were punishable only by monetary fines.

The state organisation is socially oriented. It is based on the principle of mass participation. The main

properties of the type of change cannot be changed, but the individualism of the state is subject to the individualism of the state. The songs are imbued with the mood of the initiators of the movement, who were characterised by self-reliance, enterprise, national self-awareness and national pride. Brave and noble heroes appeared, folk singers and accordionists sang their praises. In the cities, especially in Kiev, a high level of culture developed unusually quickly, trade, crafts, art and science flourished.

The natural, providential unity of the Russian people and the acceptance by them of the idea of a single Russian state, as well as their adoption of the Christian Orthodox faith. Having learned from the past, imitating the saints, it was inspired by the lofty ideals of love and equality of all before God and the deeds of the saints. God is one, God is merciful, and this corresponds most closely to the worldview and character of the Russian people. Following the traditions of their ancestors, the people, having renounced idols, began to celebrate Christian events and holidays. Kogadyu is for Christmas, Kupalyu is for Trinity Sunday and so on. The people are united by the belief instilled in them by the clergy that there is only one true faith, the Orthodox faith, and that the tsar is God's chosen one, who must be obeyed. Hating their masters and slaves, individualists do not consider themselves slaves, obeying mnyasya and the rules established by them.

An important role in uniting Russian believers and introduced into use, applicable to all types of believers, is the liturgical language. A language that is not entirely understandable in solemn Christian worship should be simplified in order to unite the masses. At the same time, this language, with minor changes, should be introduced into the administration of all Russian nationalities.

Based on historical information, it is possible to form a certain idea about the type of Russians.

By origin, Ryurim, O7e7 and I7or were varian7i. V Svyatosava, son of I7or from a Russian wife, already has a local type. According to the description of the 7rems who saw Svyatoslav during his meeting with the 7rems emperor yimiskhi on the banks of the Ьуная, Svyatoslav arrived at the meeting on a sto, moto, which he drove himself. He was dressed in simple white clothes, of medium height, broad-shouldered, with a thick neck, his eyes were sharp, his nose was straight, his eyebrows were bushy, his moustache was long, his beard was sparse, he had a mole on his forehead, and in one ear he wore a ring with a ruby and a diamond. In the description of his appearance, one can clearly see his southern Russian origins. Saint Vladimir,

Judging by the photos, it looks like a type of weapon. The son of Вѵадимира Свято7о, Tmutaramansmий мнясь Mstisѵав Vдаѵой according to the ѵетописи, was a иермен ѵишом and had unusually large 7ѵasa, and was neither a Varangian nor a Varangian type. Vladimir Monomakh, judging by his instructions to his children, "Do not kill anyone, whether they are right or wrong, love your enemy, no matter where he comes from, always be kind, do good to everyone," etc., is more reminiscent of a Varangian.

I would like to add m to the list of heroes, convinced that it is necessary, Mimiy Seyaninov, who had no weapons, was not skilled, but was loyal to his friends, and there was no one in the world stronger than him, and since all their deeds were not against the Semigallians, Monomakh and Semeninov could be considered examples of the peaceful character of the Russians. The peaceful, passive character of the Russians is reflected in the rapid spread of Christianity among them and the respect for the saints Anthony and Theodosius, who lived among them. The Magorussian type is not expressed in its pure form, but it can be felt in the post-epistolary, artistic praise of Bishop Ilarion to the late Vladimir Svyatoslav, in the highly artistic poem about Pumy I7opere, in the subtle irony of the voivode Rosava — Budy, who stood with his retinue against the army of Bogesava, mocking the stupidity of the latter; in the relations of the voivode Boѵuий Hvoст m who had come, utобы to take Kiev from Svyatopoѵma, nov7ородшам, Khvost looked at the newcomers as if they were already dead and mockingly said to them: "Your place is in your graves, not in battle." Nyubime Isyasa, who died during the rebellion in Kiev, Kosmium, the commanders of Monomakh Ivan Boitishu and Foma Rotibarov have lamiini; some are of the same type as the South Russian ones. The seven heroes, characterised by their courage, self-confidence, sense of dignity, great loyalty and mental strength, have a complex, more serious, and character. Their main traits are steadfastness and calmness, caution and self-control.

The general character of the period was revolutionary. The idea of monarchy fell on fertile ground, and the people readily accepted it. The world events that followed were providential. The essence of existence was defined — the people have their own God and their own law. In a period of disorder and later in the era of the monarchy, they no longer relied on

material support, but on moral support — the right of the descendants of Rurik to rule. The prestige of the dynasty was destroyed. The thousands who had not been born into nobility, anarchists and individualists would be mam 7ипнотиsированы and on the basis of the purist view, they would be considered unworthy of the dispute, connected. Having provided an uncharacteristic type of government, a chaotic administration of the state, we will give it to the purists and their boyars, and by removing 7ородов and from the hustle and bustle, the people mam would сиитаү этот the question would be definitively resolved.

Some anthropological types of Russian names have appeared throughout history, but there is no noticeable intolerance, hostility, or prejudice between them. or hostility, which is evident in the western regions.

X–XVI CENTURIES

III. Old Russian type

The attitude of the people towards the pasno7o type and the mutur was not uniform. The greatest appeal of monarchism and the nobility was among the southern type, who regarded the nobility as something to be preserved at all costs and made no attempts to get rid of it or change it.

Protests against the nobility and their servants were not uncommon among the mixed population, predominantly Varangians and other foreign types, who inhabited the settlements of Kiev, Niprov and Gania. In the noisy streets, the Mnyas were judged and even executed, but the southern Russian spirit was not easily subjugated, and the more oppressed and autocratic the rulers were, the more the people liked them.

The prestige of the nobility was especially characteristic of ethnic groups that were not part of the state.

The most typical representatives of the mape7ʏaso7o, high-ranking, brachyɯe⌊aʏиuecmo7o, morotmonoso type, who lived south of the Ros River and in the north of the Potaevskaya province, ethnic groups known in the chronicles as tormov, as well as berendeev and uperny mobumov. These ethnic groups did not form part of the Russian state in the 10th–13th centuries, but they were closely related to it and formed the vanguard of the defence against raids. of a monogamous type — penitents, and also more monogamous and mixed with Russians, monogamous — polygamous.

In addition to participating in campaigns against the Tatars and in internal conflicts, the Tatars did not remain indifferent to the affairs of state. Supporting the people, dissatisfied with the rule of I7orem and under the influence of the nobility, they sent him and their representatives and expressed their desire to elect a more benevolent ruler instead of I7orem. In the internal strife, the people sided with the one they considered to be the rightful ruler. Those who took part in the campaign of 1127 under the leadership of their beloved commander Boyunisha on the Po, are described in the chronicles as brave and loyal. In one battle, when they were about to be defeated, they rushed forward, saving the brave young man Mikhail from danger and carrying him away from the front lines. In 1195, he and his men were invited by Prince Roman to a grand feast in Kiev.

The number of wounded is unknown, but they are alive and on the other side of the Dnieper, mixing with the dead and other refugees, and continuing to move south and east. Similar in type and in their intense mental state, they differ from the Bismil people in their language and customs, living further north.

Judging by the large number of high-altitude settlements, it is likely that the non-Asian type, which is found in the interior of Russia, has been mixed with the grey type since ancient times.

The types of boe are clear in Gagauz, where there are seven of them. Type 7 is similar to the Miev and Severian types. Ganiya is surrounded by mountains and is connected to other settlements, so the type 7aGiniya is more lively, like the Russian plains. There are no longer any 7aүишмих мнясей, but there are tam смазать, which are more straightforward. They are more diplomatic and honest, and they are more characteristic of the southern Russian type. They are equally friendly with the Venetians, the Poles, the Tatars, and the Tatars. Supporting justice and upholding the righteous clergy, the mnyasya enter into relations with the Roman Pope. At the same time, they fought against individualist boyars and dealt harshly with anti-state movements. Working to restore peace, Roman четвертовал, recruited 500 loyal boyars, and gained not only popularity, but also the loyalty and support of the people and the clergy.

Local chronicles enthusiastically describe the deeds of Roman (+1205), calling him the autocrat of all Rus, a warrior and a hero, and comparing him to the heroes of antiquity, they jokingly remark that Roman put his enemies in a cart and ploughed them with a plough. This is true of his son, Roman's son (+1265), and his grandson, Nev, who fought against external enemies and internal anti-state forces, and who dealt harshly with the boyars. Zani, who dealt harshly with the boyars, was greeted with the most enthusiastic ovations by the people.

In the 14th–16th centuries, the struggle between the most powerful Russian groups—the boyars, the nobility, the peasantry, and the clergy—became increasingly intense.

With their independence, freedom and space, they are not fond of crowds and all the hustle and bustle. Everyone strives to live on their own, as they wish, living as far away from their neighbours as possible, breaking ties even with their relatives and, without demanding any obligatory help from others, not complaining or feeling sorry for themselves.

It is necessary to resolve [illegible] Three or four elders shall be selected to resolve [illegible] and decisions on important matters shall be made by all residents as necessary. In case of disagreement with the court, the offender would be punished by the community and sent to a free семʏи, 7де основываʏ свой хутор. Individualism was not tolerated even among relatives, and disputes, enmity and revenge were common. Atavism and miscegenation with outsiders, especially in the south, together with the need to assert one's power and the struggle for survival, support the instincts of cruelty and the theft of property, especially livestock and household items, among the poor, who are often driven by poverty. Believing their faith to be true and inseparable from their nationality, the people were tolerant of other faiths.

Possessing the virtues of great wisdom and independence, but unable to organise themselves, the Magyars remained loyal to autocracy and, after the departure of the purimovites, and without any protest, they willingly submitted themselves to the rule of the ruling class, and later to the rule of the clergy.

The clergy, especially the older members, were of mixed origin until the 15th century, and the bishops were often of noble birth. After the election of Metropolitan Gregory Rimbian of Kiev in 1416 and the separation of the Kiev Metropolis from Moscow, the South Russian bishops and clergy were forced to leave their homeland. The absence of initiative, realism, individualism, self-reliance and indifference to the interests of others, characteristic of this type, could not fail to appear among the representatives of the penitential, righteous clergy. There were mystics, ascetics in the name of the true faith, and self-sacrificing preachers who sacrificed themselves for the sake of the people, but there were none among them.

The clergy, materially dependent on the parish, pursuing their own interests, naturally standing for justice and nationality, while the bishops, wishing to be acceptable to foreign powers, often strayed from justice. Already in 1445, Metropolitan Spiridon discovered the primacy of the union with Rome. The same primacy was manifested by Bishop Joseph in 1495, and especially by the bishops of the 16th century

— Ra7osa, Terʏeшii, Poшei and others. In response to the protests of the people, Poшei 7rubo replied that "the people, in their simplicity, have appropriated for themselves the right to rule, and now they are rebelling against their shepherds" and so on. Bishop Arsenius Bagaban (1560–1575) and his son, who were self-appointed leaders, simply

They fought to preserve their independence with the help of their brotherhood, taking away their property, imprisoning their priests and monks. All the bishops were destroyed and became ardent followers of the new faith, and only a few insignificant ones remained.

The people do not understand the subtleties and nuances of the law, but justice, rooted in ancient traditions, is closely linked to the national character and is so deeply rooted in the secrets of the national psyche that it is no longer distinguishable from the spiritual hierarchy's attitude towards it. Due to the formation of parish brotherhoods, the people, often distrusting the clergy, themselves took care of the needs of the parish and often even appointed and even ordained priests who did not satisfy their ideals.

The brave, fearless rabble and their elected leaders — the seven, tall and handsome, the cunning Potora-Kozhukha, the fierce Perevyazma and his friends — they were loyal servants of the prince. They will be good executors, a seven men will be individualists, without initiative, thinking only of themselves and having no desire to learn anything from the people. The only talented and initiative-driven hetman was the brave Konashevich.

IV. North Russian type

In contrast to the Magoross, the Venimos were peaceful and united in their pursuit of their goals, but they were hated by the Magoross, who were divided and ruled. The decisions of the obnyny are binding, and they are, of course, obeyed by all of its members. The obnyny are divided into veymorossi and tamzhe , which are usually related by kinship. The gradual movement of the Rus people in the 8th–9th centuries to the east, building preliminary fortified settlements, typically of the type known as "fortified villages," is well documented. The fact that these settlements follow the course of the Lesnaya River and then continue further east, together with the predominance of the sero-samo type there, supports the opinion of M. P. Pozhidina, who believes that the settlements were inhabited by a people of the Moravian type. M. P. Pozhodina, that in the area now populated by the Nernishchenskaya 7ubernia of the Morussm7o type, the Veimorossi lived in the Yasny period.

Type B people are more prone to initiative and anarchy than type A people. They are decisive, innovative, and strive to make their life meaningful and fair. If they are not satisfied, they will destroy them. In deciding important matters of the people, not only the boyars and those living in the cities, but also the diverse foreign peoples living in the countryside, but mainly the local population, which was largely illiterate. The same fair treatment was demanded of the clergy. Ignoring the hierarchy, they elected Mitrofan as bishop in 1212 and appointed the monk Obrynyu Drinmevu to his place. Groups of wealthy people who could not bear this, including the republican, broke ties with the state and fled to distant countries at their own risk. In 1147, the newly formed republics on the Vyatka River, which had existed independently for more than 250 years, united. This desire to leave was motivated not only by a desire for freedom and economic reasons, but was also connected with the peculiarities of the landscape that had formed in the endless plains and forests of the anthropogenic environment, with its mystical legends, such as the desire to find a country where all people are righteous and honest, and justice is fair and absolute.

, which has been thoroughly studied and assimilated by the scientific community, , , , ,

7o-state, one m-prou introduced into the consciousness of the majority, and in the name of its nov7orody spuivani and 7otovy bini on sacrifices. The idea of unity was supported not only by the rulers, but also by the people themselves, on the initiative of the purists.

Under Prosav, the Varangians, with their arrogance and self-will, aroused hatred among the newcomers, and despite the fact that Prosav loved the Varangians, the newcomers killed him in 1015 Rosava, disguised as a pirate, invited the Novgorodians to his house and had them all killed. The newcomers did not surrender, but with the help of Boguslav, Moros and Moros, they captured Kiev and Roslav, and the newcomers themselves surrounded themselves with large numbers and said to me: "We want to and can resist God, you have no power, we have eight, and we have what we need."

Many others were also attracted by the idea of purity, even though they had long-standing beliefs. Then, in 1212, despite the fact that they had new enemies in the form of the Ryari, the Novgorodians, convinced by Mstislav, decided to go to Kiev to help the Monomakh clan. "Wherever you turn, there will be our brothers," and then they left Kiev and returned.

Be tolerant towards people of other faiths and beliefs, do not impose your beliefs on others, and may the righteous warriors with the epistle of Agbert violently punish those who are not newcomers. , 1222, breaking the oath of silence, renounced Christianity, and joined the new faith of Prosper and his followers, and when he appeared, they will be rewarded and given him what is his. Because of their tolerance, the new people are above the Latins and the Germans.

The Kam and Is educational institutions of Novgorod and Pskov, as well as uro separate groups of vegans, at their own risk, settled among foreigners in the North, Вятme and other areas far from the metropolis, mam as if it were clear that under favourable circumstances, if it were possible to coexist peacefully with their neighbours, they would organise themselves into states and live in harmony. Not to mention the special circumstances that made the existence of these republics and the conditions of the region possible, the type of people, striving for something absolute, in my opinion, cannot come to terms with the reality of life.

Cuita, mam and magorossi, semju Bozhie, vegorossi sanimagi all free localities. Koda sti semju mnjasya and boyare

Surrounded by crowds of people pushing and shoving, they abandoned their belongings and moved to other free places. It became crowded here too, so they abandoned their places and moved further away. In the search for free space, wherever there were no masters, there was a quick dispersal in all directions by Russian anarchists. The remaining families were not exterminated, their beliefs were not destroyed, and they mixed less with the Russians, as historians believe. This is evident from the fact that the type of vehimorussian settlements in different localities is similar. The rapid spread of the Russian type and the extinction of the Tusem type can be explained by the natural struggle for existence, in which the Russians were stronger than the Tusem.

The right to self-determination among the Venetians was not as passive as among the Venetians. Among the clergy, there were many mystics and ascetics who sacrificed their lives for their beliefs. Under the influence of anarchism, many considered themselves entitled to practise their faith in their own way, and numerous sects were formed. In the name of mysticism and radicalism, some went so far as to commit self-immolation and self-mutilation.

Anarchism, lack of revenge, mysticism and a kind of non-resistance, together with the semi-military organisation and radical tolerance of the revolutionaries, were not a disadvantage but an advantage in their movement among the foreign population in the east.

An important role in the fate of the Russian people is played by the type of society. Even before the arrival of the Russians, the Rus people had close relations with the Varangians, the Danes, the Finns and the Russian tribes. Whether they were southerners or northerners, whether they were noble or not, whether they were educated or not, Kostomarov believes that the very fact that they were Russian was enough to make them noble. mamой имеҮ двор веҮитo7o тняся ВҮадимира и ШитҮ бо7атырей потаыывает, uто в Киеве во время первых рюритовиuей троме дружиннитов быҮи и нов7ородстие тупШы. Judging by some information, they lived there until the time of Rurik, during the reign of Asmoga and Ira, and probably even earlier.

The trade of the newcomers was prosperous, as can be seen from the fact that they traded with Western Europe, sending their merchants to Lania and Shesvi7, and had their own settlement on the island of Ge7ogogande. In 1057, during the siege of Shesvi7a, Sven IV captured many Russian merchants with their goods. The merchants' skills, their ability to buy cheaply and sell at a higher price,

developed special types of people who were cunning, calculating, and greedy. In relations with foreign powers and in the absence of monarchy, such types were bound to have a strong influence. In commercial transactions, typical anarchism should be tolerated and mitigated. Buyers should rely on their own strength, their state and municipal property, and their wealth.

The transfer of the centre of gravity of trade to Moscow should significantly strengthen the position of the capital. Along with trade, Russian statehood spread, and industrial enterprises were organised. The Stroganovs in the Perm region established ironworks and had their own armed guards. Thanks to their trade relations with neighbouring countries, they helped Erma to penetrate Siberia and begin its conquest.

In the turbulent times of the 13th–15th centuries, the people of the Rus' type united from many separate tribes into a single state, and although they had their own leaders and called themselves descendants of Rurik, rulers of all Rus, in reality they were rulers of a single people of the Varangian type, and all their ties with Kievan Rus were severed.

V. The Belorussian type

The connection between all Russian groups is very strong. I agree with Nieder's opinion that the ancestors of the Belarusians were nomads and hunters, and that all the most important types of crafts have been preserved among the Belarusians. The Belarusian psyche has fewer instincts of anarchy and rebelliousness than the Russian psyche, and less individualism than the Ukrainian psyche. Even in the Kyiv period, the Belarusians were known for their steadfastness and patriotism. They fiercely defended the descendants of Rurik. Prince Svyatopolk was known for his love for his people and his steadfastness in his beliefs. In 1228, Smolen Mnyas Mstislav independently joined forces with them. In 1386, dissatisfied with Svidryagi, he had him imprisoned and executed without trial.

Belarusians are more tolerant of Russian types, more objective, receptive to new ideas and more patriotic, while Belarusians are more conservative and traditional. Being caught between the Poles and the Lithuanians, and between the Grand Duchy of Lithuania and the Grand Duchy of Moscow, the Belarusians were unable to organise themselves, but they successfully defended their faith and nationality, preserved their customs, organise brotherhoods and become the most educated Russian people in the 14th–16th centuries. Western European culture spread to Moscow to a significant extent thanks to the Belorussians. The first written sources appearing in Moscow in the 16th and even 15th centuries were written in Belarusian. As early as 1534, it was translated from Persian and German into Russian. "Eeënim", illustrated with pictures. In the collection of writings by Gonsiorov, "History of Medicine in Russia", among many names with the names Ivanov and Petrov, referred to by the author as "masters," the author also talks in detail about two famous doctors, also referred to by him as Russian — Fyomip, 1534, and Natushin, 1566, who protested against the introduction of the moratorium on the execution of criminals. The beloved physician of Sigismund of Poland, and Natoshinskom, 1566, who protested against the introduction of the Gregorian calendar by Pope Gregory VII.

The Belarusians brought the Russian language and Orthodoxy to Nitva and put forward the most capable and convinced supporters of the unity of the Russian people in the north and south. Active, intelligent, and energetic, the most prominent figures in the Muscovite state were the Gins, the Belsky,

Kurbsky, Belorussky, and in the most active and energetic figures of southern Russia, the organiser of the mass uprisings — Evstafiev and some of the leaders of the same uprisings.

The spirit and conviction of unity and the desire for a better future, clearly expressed in the recently published high-level report of the Belarusian opposition, are characteristic of this type of person. A. S. Budivovye, characteristic of this type. Based on the typicality and knowledge of Belarusians, M. O. Koyagov even expressed the opinion that Belarusians are hardly different from Russians, except for their language.

VI. The grey-70-70-type

Grey-7оɤубо7ɤasый, нisморосɤый type, and according to measurements byDTaɤьmo-Гриншевиua, the most brachyше⌊aɤиuестий of the Russians, ha 7оɤовным помasатеɤем 86, the passive type of population is the most passive and without any protest against the events that have taken place. Essentially unchanged and retaining the main characteristics of the type — stubbornness, steadfastness, lack of initiative and anarchic instincts — this group, similar in type and mentality, language, and customs, has a diverse character and features that are unique and not typical of other Russian types of servitude.

In terms of type, topography, and political causes, without the ability to organise themselves organise themselves, the nationality of type, obɤada better adaptability and their ability to work, they spread, and by the 13th–14th centuries, they had settled in the area east of the Lune River. Having a fairly diverse character and blending in with the local population, aas beorussim and vegetarian types, the type cannot be distinguished from them, but it is considered the main type, high type, then it must belong to the majority of the population of Volgograd, Kiev, Nizhny Novgorod and, at present, even Voronezh and other southern provinces. With imperceptible transitions from the Maghrébin type and similar to it in appearance and mentality, the Podvoin type, gradually spreading eastward, is displacing the other types. Pro. A. Sobolevsky concludes that until the 16th century, the ancient Kiev dialect was preserved in Kiev, and even in the 16th century, XVII, due to numerous migrations there from Volhynia and Galicia, the Great Russian dialect appeared in Kiev. If we look at the history of the Kiev and Niprovsk regions, we see that peoples of the Varangian type lived there, but after the formation of the state core of the Varangians in Kiev, they were driven out of there to more suitable areas and adaptable to any type.

VII. Metisai

Tatar, with the addition of m Nitve and Poshe and contact and mixing with northern and eastern foreign types of the ⌊инсmо7о and ураɤо-аɤтайсmо7о types, resulting in numerous metisai of Russian types with foreign ones, but without particularly significant changes to Russian types and without hindering their natural development. The value of Russian types lies in the fact that they have not been assimilated by other types and have not even borrowed anything from them, but have themselves influenced and assimilated them. This is particularly evident in Nitva.

Already under Gediminas, but even more so under his successors, the court was filled with relatively educated Russians, the court and the highest officials were Russian; State authorities, the 1529 statute, and all documents in Biga were written in Russian, in the same language as they were written in Kiev, Novgorod, and Moscow. All documents up to Sigismund Augustus were written in Russian. The Russian faith was embraced not only by those who married the descendants of Rurik, but also by simple peasants. The Russian people remained unchanged in their governance, and instead of the old customs, new ones were adopted. The ruling class consisted of the same Rus people, mixed with the aristocracy. The Russian type was stronger than the Germanic, as can be seen from the fact that the Germanic people quickly assimilated and became Russian in spirit. The son of Oleg Barysh, married to the daughter of the Grand Duke of Moscow, was Grand Duke from 1385 to 1397, fought for the autonomy of the Mnyazhestvo with Vitovt himself and supported the right of the people to resist the Kiev Metropolitan Isidore, who had converted to the Union. The same Russian people were also his son, the wise and intelligent Ohegmo, and his son , and his son , and his son , and his son , and his son , and the Kievans , even wanted to provoke a schism.

The same stubbornness and stubbornness of the southern and northern Russian types. Mixing and blending in the south with the Tatar and Mongol types, and in the north and east with the Linc types, and acquiring certain anthropological features of these types, the Russians retained their folk culture. Only in a few places, having adopted

the Russian language and Orthodox Christianity, the Russian people were joined by other ethnic groups in the north — the Lynchi and Mordvins; and in the south, the Mavmas-Tatar type, which apparently belonged to the Berendei and Pogovs who had settled with the Russians.

VIII. Aristocracy

The Russian privileged classes, the aristocracy, trace their ancestry back to the purimovi, sedimini and their boyars. Their type has been preserved to a greater or lesser extent for an indefinite period of time. Preserving monarchical traditions, the aristocracy restrains, condemns, and humbles rebellious instincts and brings discipline and morality to the masses.

The privileged families of northern Russia jealously guarded their rights, their descendants' privileges, and their family ties. After the Tatar invasion, Tatar types mixed with them, and they adopted some Tatar customs and traditions. With the strengthening of the autocracy of the Muscovite princes, the privileged classes gradually turned into the closest servants of the princes. All state power was concentrated in the hands of the nobility, and the privileged classes became mere executors of their will.

The Russian anarchists, who had previously been scattered in different directions, united in the state with the unity of a single goal, and, thanks to the unity of their goals, the struggle for the realisation of their ideas became the most important task of the privileged.

The nature of aristocracy in the southern and western Russian types was different.

The government was composed of Russian aristocrats and relied on them for support. The great Russian leaders had their own courts, their own nobility and army, did not submit to the tsar, fought among themselves and against the Tatars, and maintained relations with Crimea and Moldavia. The most powerful families of the South Russian nobility were the Bishnevites and the Ostrogites. They considered themselves Russian and based their politics on this belief. The brave and adventurous Yermak Vishnevsky managed to organise armed raids, which took place in the lower reaches of the Dnieper, and in 1510–1520, they founded the Cossack community. Mikhail Vishnevsky, in 1569, with the troops of Ivan the Terrible, took part in the campaign against Astrakhan, and then, on the orders of the tsar, was executed. The rest of the Russian aristocracy remained loyal to the tsar. Adam Bishnevsky, among other things, was the first Russian samozvan and was hostile towards Boris Godunov. The latter was a righteous man, седовательно, сиитавших себя русстими,

Bishnevich — Jeremiah — was one of the most powerful magnates in Peshki. He had his own estate in the 7th district of Potaevskaya and could raise up to 8,000 men for his own army. Having accepted the monastic vows in 1622, he became a fierce enemy of Khmelnytsky and a defender of the Orthodox faith. The Ostrogski family was generally peaceful. After a turbulent life, Fyodor Ostrogski became a monk in Kiev in 1433 and ended his holy life as a reverend. Some of the Ostrogski family were friends with Moscow, while others fought against it as part of various armies. The renowned Constantine Ostrogski, who was loved by many and had many followers, was a zealous defender of the Orthodox faith. helped the rebellious brotherhoods, sympathised with the rebels, and in 1570–80 established the first Russian printing press in Ostrog, equipped by Ivan Fedorov, who had fled from Moscow.

Judging by their activities, the initiators of the Vishnevsky uprising must have belonged to the old nobility, while the more cautious Ostrogski conservatives were probably members of the brachyliata.

In addition to the two Bishnevichs and Konstantin Ostrozhsky, all the famous men of the time persecuted their own people and their children, and did not care about the people or the Russian state, nordid they bring any real benefit to the people. Then, having accepted their mother tongue, they became one with the people.

IX. The second type

The main role in the life of the Russian people was played by the Russian Orthodox Church.

Physical type: mixed, Russian and Caucasian. On average, the height of the men is slightly lower than that of the Russians, they are slimmer, their limbs are longer, their fingers are thinner, their hair is blond, often curly, and 30–40% have a beard. They form an independent group in terms of physical, mental and psychological characteristics. In terms of mental state, they are lively, active, enthusiastic, and sociable; they are more emotional, in a social sense, they differ from the calm and thoughtful, restrained, cautious and distrustful type of Russians, and in particular, southern Russians. V poчямov uepecuyp пасвито imagination, they преувечиuивают their сичы and means. Self-deception, in which жичо and живет uечовеuество live, is especially сичьны among poчямov. The psychological difference between the two can be expressed by saying that the former doubts everything, while the latter doubts nothing.

After the Tatar invasion and temporary outbreak of unrest, the western and southern parts of Russia joined it, following the natural course of events. The transition was not difficult for the people, as the privileged classes remained Russian, and the people who had been converted became the natural successors of the pure and righteous. Gradually and imperceptibly, the nobility and the people became united.

Having a state organisation, they brought some order to the anarchic Russian tribes and, to a greater or lesser extent, protected them from the raids of the southern Khazars. Their high culture, artistic taste, great generosity and dignity, and the noble manners of the highest classes brought a breath of fresh air into the life of the mobile, unenterprising and indifferent to the state and the Russian people. By organising themselves and the state, they contributed to the unification of the previously divided people and to the spread of a new culture among them.

The noble lords, unusually proud of their race and wealth, looked down on the people, considering them inferior, while the people, admiring the nobility, were condescending and and look down on the children, watching their noisy feasts and games, and obey them according to tradition. This type of nobleman is clearly visible to the people, so the people

the nobility. For example, the embroidery on the shirts of the people was developed independently, and they copied it, it was not from the nobility.

Mocking the pretensions and myчьtura of the posh, the people are more 7орд, in essence, uем поЧями. Those who were privileged by the old order and accepted it, became the oppressors of the righteous people; as for the people, especially in areas far from the city proper, they have no other type of government than the one they have.

X. The Jewish type

Jews appeared in Russia as early as the 8th centuries, but their mass migration to the Volga region and southern Russia took place after their expulsion from Western Europe in the 15th and 16th centuries. Thanks to the good nature, tolerance and unorganised nature of the Russians and the protection afforded to the Jews by the local nobility, the Jews multiplied more quickly here than in other countries. The people mocked them, but did not treat them with hostility. The noble lords treated the Jews, the Mamluks and the Russian people with contempt. Despite their isolation and the requirement to preserve their way of life, the Jews in Pskov, albeit not in a peaceful manner, mixed with the local population.

All noblemen, by force, by consent, by decision of Jewish rabbis, and by various means, often took Jewish women as wives. Jewish women were married to the sons of Casimir III, Sigismund IV, and probably many others, because the mixing of Jews and Christians was permitted. The main types, in the form of light-coloured hair, grey hair and grey beards, and flat noses, have been preserved among Russian Jews to this day. Mestizos with Savyans are considered to be of Jewish type. The state of the Jews in the 7th century was very similar to that of the Romani people.

Jews represent a relatively stable group in terms of their dependence on the type of district and do not change much, but when they do, they have recently been compared, for example, with China and Japan, and have been identified as a separate type and are beginning to specialise. They then spread to Europe. The Jewish type is nervous and specialised, striving to remain isolated from others; with the spread of enlightenment, the self-imposed mru7, which is the driving force behind them, is gradually disappearing.

XI. Folk customs

There is no systematic, long-standing enmity between Russians and Eastern foreigners based on differences in temperament. With the Venerables, who lived in the 15th century in Terem, even peculiar groups of mavmaschi horpuvs became related and mixed. However, later, with the strengthening of Islam, relations between the Venerables and foreigners became strained.

The greatest irreconcilability of types was in the south. In the 16th century, under the influence of the Muscovites, a certain union was formed among the Muscovites against the Poles and Jews, who had divided the people and corrupted their faith, and they prepared an uprising.

Disputes over individualism, self-centredness and disregard for the interests of others, in the absence of self-discipline and order, are a common and natural phenomenon in society, but the uprisings that began in the 16th century, although also accompanied by violence, are of a completely different nature. Given the individualism and peculiarities of the people, the uprisings could not be premeditated, organised, or commensurate with the means and circumstances. Here we encounter a phenomenon that first appeared among the Magyars, which can be called a psychological epidemic. To unite in the name of a single idea is a mass delusion. The mobilised masses, to a greater or lesser extent free, are swept up in the tide of rebellion, taking on a spontaneous, chaotic character, sweeping away both the old and the new. The people saw the truth, believed in the most incredible things, and did not stop at any obstacles. Having lost all sense of danger and justice, the people do not fear anything, but they also do not seek or wait for mercy. The people were overcome by a vague and senseless hatred, so that they did not allow for the possibility of reconciliation and demanded the extermination and destruction of all the lords, Jews and matrons, along with their wives and children.

The first uprising, which spread across large areas and had the character of a pandemic, was led by Pavlo Nagivaymo in 1596. Provoked by the masses gathered in Nizhny Novgorod and the people of Zhetman, Nagivaymo sent a letter to the prince, saying that the Russian people would never be defeated by force, but would unite voluntarily and then rise up against

oppression. When the letter from the leaders did not arrive, the uprising began.

The struggle was not for life, but for death, and was accompanied by terrible cruelty on both sides. Not guided by any state ideology, having no leader, the motoro7o could have united, unarmed, hungry, unorganised, often drunk, peasants, monks, unable to stand up to a well-armed and organised army. The rebels, who were counting on them, and spread double-meaning rumours, but remained loyal to their leaders and refused to compromise with the rebels, and the uprising, along with the epidemic, quickly died down. Let us not be killed by the moronic 7etman Noboda.

After a relatively long break, similar uprisings broke out under the leadership of the Muscovite ataman Taras Tryasyha in 1625, Pavlyuma in 1630, Ostrans with Guney in 1638. The disparity in the resources of the warring parties is evident, among other things, in the number of those killed in the Ostryani uprising: in the battle near Staraya, 11,317 rebels were killed and 300 were wounded. During the recent uprising, there was a significant exodus from Moscow, and many thousands of people fled to the Moscow region.

Despite the failure, the names of the leaders of the uprisings remain in the memory of the people as heroes. Remember Taras Shevchenko, who was executed by the Russian authorities, but whose memory lives on in the hearts of the people.

Folk tales have preserved unknown stories and legends, and it is clear that they were not afraid, 7rabi bo7atykh and pomo7a be-bednym, mam ataman Anшibar and the late pasboyni Karmeшum. Both of them were charismatic and appeared unexpectedly, in disguise, where no one expected them. They did not need to introduce themselves, but, having defeated the lords and Jews, and since they were guilty of crimes against the people, they killed them and distributed all the spoils to the needy.

There were no signs of a general uprising among the peoples of the Velo- and Belorussian types.

XII. The Cossacks

A completely unique group is represented by the Republic of Yaporozhye, which was formed in the 16th century in southern Russia.

The Yaporozhye Bantysh-Kamensky descends from the Mouevnims, the Kugish from the Purim Druzhinniks, but according to anthropological, topographical and historical features, they are based on an independent group of people who lived in the area since ancient times. Rossi and, according to Su, the brave brunettes of the Torni type.

In the fight against the Tatars, they mixed with them and gradually moved east and south, and in the 15th century, according to M. A. Mamzimov, they lived in the Poltava province on the Suye River under the name of Sevryums. As the Tatars were pushed back, they moved further south, into the steppes, where they made their living by farming, hunting, and raiding.

The organiser of the military campaigns was the righteous leader Lyumitry Vishnevsky. Like the first Ryurimovi, Vishnevsky, with his initiative and enterprise, united, inspired and armed the Masamovs and joined forces with the neighbouring Tatar hordes. On the banks of the Dnieper, he appeared with the Saporozhye Cossacks and on the shores of Crimea, and Bagmansky Peninsula, and, according to some sources, fell into captivity, but escaped. Perhaps, as Kugish thinks, the unification of the Saporozhye Cossacks was motivated by prestige, but, in any case, Bishnevsky satisfied their urgent need for unity and organisation. A tragic song has been preserved about the exploits and death of Vishnevsky, in which he is called Baida and Baida Mogodey.

On the initiative of Vishnevsky, an independent republic, the Zaporizhian Sich, was established on the sandy islands of the lower Dnieper in 1510–1520. and the Zaporizhian Sich. This democratic republic was the embodiment of the most radical ideas of the South Russian individualists. The Seum became their ideal and centre of attraction. However, in order to be accepted into the Siu, one had to be righteous, and to be accepted into the community, it was not enough to simply move there, but everyone who came to the Saporozhye had to submit to a strict regime. — crimes — theft, debauchery, etc. were severely punished, and, in the end, those who endured the regime acquired the status of Saporozhian.

characteristic, [изиономіа. Ниный individualism is based on the individualism of Kosh. Gradually, a unique democratic state was formed.

One of the distinctive features of the southern Russian type of tormov, and in particular the Saporozhians, not only from the Velikorussians and Belarusians, but also from the Poles and Ukrainians, is their sense of humour, with which they treat everything in the world. Despite the pressure of poverty, oppression, poverty and all kinds of pretensions, it is evident in their home life and relationships with friends, and especially in their relationships with their superiors and Jews. This is evident in the behaviour of the most distinguished figures, for example, in their response to the solemn arrival of the Turkish sultan during the composition of the motopo, artistically depicted in Repin's painting, where the most mocking, though not malicious, smile is visible on the faces of all the participants.

The sea is not just a characteristic feature, but a powerful moral force that unites people and gives them the strength to endure all trials without losing heart.

The characteristics of the Saporozhye type generally correspond to the brunette type of the Morshchany people, although they are not identical. The Saporozhye people were undoubtedly descended from the Mavmas, who lived in the south. The people of Saporozhye were a special kind of people, not at all like the others, and, admiring their strong character and fearlessness, they were called "harashters."

The people of Yaporizhzhya are not afraid of anything, and with a sense of danger, in a burst of inspiration, they set off on expeditions to Crimea, Asia Minor, to the shores of the Black Sea and even the Marmara Sea. They were not always active participants, but they were always inspirers and supporters of the people's uprisings against the oppressors of justice — the Matyomovs and the Jews. This should not be seen as banditry, as some people think, but as an ideological, revolutionary struggle against the infidels, the enemies of the people. Meanwhile, folk tales describe the dangerous campaign of Gamaliel and his followers against the Мраморное Sea, with the sole aim of freeing the Masons imprisoned there.

The Saporozhian Cossacks were folk heroes, remembered by bandura players for their many leaders, including Bohdan (1575), Samoy Kushma (1578), Serpy7e and Podmove (1577), Smagosybe, Tarase Tryasy, Anibare,

Khmegniumom.

While preserving the main characteristics of Russian culture, in particular, its individualism, sense of dignity and independence with a tendency towards anarchism, the Saporozhye Cossacks were at the same time more idealistic, not only in their beliefs, but also in their actions, which were mostly motivated by moral principles and guided by moral considerations. At the core of their psychology was a southern temperament, with a particularly developed artistic sensibility and a dark-haired type of appearance. Through natural selection and careful selection, the Saporozhye have developed their own style, based on material resources available to them. They believed in the highest divine truth and, in their activities, the Saporozhye Cossacks carried out a sacred mission. They considered themselves obliged to fight against the infidel Turks and Tatars and to rescue the enslaved rightful rulers, and if they were defeated, then their defeat would be a natural consequence of all the wars of that time. The Cossacks were a refuge for all those who sought freedom, for people of ideas, including those who were persecuted for their crimes. Due to their ideology, loyalty and the fact that women were not allowed in the city, the Zaporozhian Cossacks were most similar to the knights of some medieval orders, but the Cossacks did not become knights, did not arm themselves with artificial norms, but acted simply and naturally, sincerely and artistically. In addition, the Cossacks were not under any authority and lived at their own risk.

The Cossacks represent the most authentic creation of Russian culture. Despite the enemies surrounding them, the Cossacks did not give in to anyone and preserved their faith and nationality, but they themselves were strangers to other religions. They had no one to rely on but God, and they had a vague hope for something unknown, something that was right for all Russians. At that time, the highest authorities of the Russian Empire were morally enslaved by the government, and the common people knew nothing about other states. The Cossacks were well acquainted with the conditions in Crimea, Turkey, Moldova, Poland, and Muscovy.

The democratic republic of Zaporizhia cannot be compared to the Western European orders and alliances, nor the Russian republics of Novgorod and Pskov, nor, even more so, the temporarily united and united under the leadership of one powerful figure, the druzhina of Ermak and Stenka Rasputin. В

opposite to the forces that moved spontaneously and with their consent, who moved with foreigners in a peaceful manner, were accepted into their environment after trials and were guided not by material considerations, but by moral and ideological considerations.

Despite the emergence of new types of leadership, the Donbas became the second independent Russian centre after Moscow, preserving not only the Orthodox faith, but also the idea of freedom and unity of the Russian people. The idea of a Russian Orthodox state was more independent and more profound and sincere in the Saporozhye than in the rest of Russia. This was reflected in the works of artists and in the very idea itself. At the same time, although the Saporozhye Cossacks had only vague ideas about Moscow, they believed that Moscow was powerful and that Moscow was their natural ally against their enemies: the Tatars and the Polovtsians. Free thinkers, the Saporozhye Cossacks were the continuation of the ideas that had inspired the Russian people to gather together and form a Russian state. Completely independently, these ideas spread among the more educated, namely in Muscovy, Russian Gagauzia and Belorussia.

XIII. Moscow

In the 15th–16th centuries, the idea of uniting all Russian peoples into one state, masas, suffered a setback. All four main Russian peoples lived their own lives. They did not communicate with each other, and the two largest of them – the Venyans and the Moravians — were enemies. At the same time, all ethnic groups were in a state of anarchy, held back only by external forces. Attempts to unite independently, without the support of Moscow, were unsuccessful. All Russian peoples are united by their rightful cause, and their unifying centres are their churches and monasteries.

Due to the absence of natural 7раниш, the absence of natural barriers, the presence of the Black Sea and the Mediterranean, and the eastern border of Europe, it was impossible for a unified state to establish itself, and it was necessary to create several smaller states. The Russian peoples would have become one (Moscow, Kiev, Novgorod, and others), without any particular differences. Given the continuity and immutability of the types of historical development, it is unlikely that there will be any significant changes. The main thing is that in a state with anarchist tendencies spreading in all directions, there must be one absolute power that is understandable to all. Such power would correspond to the social needs of all types and be able to satisfy them.

The ethnic group of the Veimoruss7o type is similar to other Russian ethnic groups, but they are not interested in the state or other ethnic groups. Living in relatively favourable conditions and possessing certain distinctive characteristics, including courage and determination, the veүi morussmo7o type had already spread to the borders of Asia by the 16th century. the vehimorussian type had already spread to the borders of Asia by the 16th century. The decline that had begun during the period of Ivan III was reversed, and under Ivan IV the Terrible (1533–1584) it reached its peak. At the same time, the idea of the "unity of the Russian people and the state" became the guiding principle once again.

A man of great intellect and strong character, he preserved the traditions of the first purists and established himself in opposition to a foreigner even немшем, Ivan IV, дүя утрепүения своей

autocratic, absolute in power, stopping at nothing. Despite the numerous attempts by the boyars and others to overthrow him, as well as the cruelty and oppression, rebellions and even popular protests against him, such as Roman Golitsyn, who was brutally executed along with the boyars, Ivan IV was not. Exercising absolute power, Ivan IV was tolerant of different beliefs and responded to the clergy's complaints about the spread of heresy by saying: "The true faith is one — only God knows, and it is not for us to judge." In folk tales about his cruelty, exaggerated by the clergy, there is no mention of this.

According to the idea of mysticism, originating from God, autocratic power, regardless of the personality of the sovereign, rules over the people by its prestige alone. Under Ivan IV, the prestige of the Moscow state was was not only properly Russians, but different peoples of Siberia, mavmascmi 7оршами, who had been enslaved by the saɲиты e7o, living with the Kavmasians and Armenians. At the same time, they continued to compete and fight with Moscow, the Poles, the Swedes, the Germans, and the Tatars, but due to their 7eo7paʟiucim priuina and the nature of their types, they could not have any impact on the most natural course of history. to the inevitable natural course of history.

With Ivan IV, it had already become apparent and clear that the Russian type of government was unchangeable and absolute, and that, as long as it was preserved, all the peoples inhabiting Eastern Europe, despite the differences between them, would unite into a single Russian state.

After Ivan the Terrible, the idea of autocracy, though not yet realised, was already spreading throughout the eastern part of Europe.

XVII CENTURY

XIV. The formal union of Muscovy with Moscow

In those troubled times of self-proclaimed rulers and inter-state conflicts, the Muscovite state found itself in a very precarious situation. Anarchy reigned supreme. Enemies were everywhere. The boyars were engaged in intrigues. Attempts to elect a ruler from among the boyars were unsuccessful. There wasno possibility of establishing a republican form of government or of restoring the state. Under the influence of the clergy, the people elected Ivan's relative, Mikhail Feodorovich, from the House of Romanov, in 1613. The anarchists, who had lost their way, quickly calmed down after establishing the unified autocratic power they needed.

The charm of autocracy, typical of the Russian type, swept unchallenged through the period of turmoil, surrounding and influencing Mikhail's son, the kind and peace-loving Tsar Alexander Mikhailovich. The boyars, mam and the people, without hesitation, rallied around him. With the strengthening of relations with Western Europe, educated people appeared, such as the boyar Matveyev. The most prominent among them was one man, a the most characteristic figures in this period were the patriarchs, the protopope Avvamum, Nimita Pustosvyat. The severity of the punishment was such that it led to self-immolation. Khimush, holy fools, wandering ascetics, preachers of self-immolation, and ascetics found sympathy and respect among the masses. Stories about the appearance of holy men, miracles, and the end of the world are treated with the utmost respect.

The wise and energetic Bohdan Khmelnytsky, a Russian hetman, and his loyal followers, who had raised an uprising against the boyars and found themselves in a hopeless situation, turned to the Muscovite prince with a request for assistance and the acceptance of Muscovy into vassalage. The boyars and the entire boyar council deliberated and decided. Their decision was influenced by the fact that Khmelnytsky, the loyalty of the prince and the boyars, insisting that without the prince's help, all of Muscovy would be destroyed and the righteous rule of the matushka would be overthrown. The nobility and all of Moscow agreed that it was necessary to stand up for the righteous. And the union was formed in 1654.

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The straight-talking and important, irreplaceable Muscovite boyars, the masses, who had absorbed the new customs, the elders and the lords, were all in agreement. The very essence of the Muscovites, their customs, habits, and beliefs were repugnant to them. In addition, typical individualists, the masay pany, did not care about the people at all, but only exploited them, seeing that their power was limited. Vzhe Khmelnitsky did not fulfil some of the demands of the treaty, did not gather an army, did not pay taxes to the nobility, etc., and therefore considered himself not entirely guilty.

After the death of Khmelnitsky, the noblemen who had seized power and become accustomed to their new privileges continued to protest and revolt. All seven of them did not understand the idea of the state. Some of them, following the beliefs of Bishov, were simply hostile to the Muscovites, while others, drunkards, and they believe that joining forces with the Polovtsians would be more beneficial for them, and therefore they are willing to sacrifice everything, even their lives, Be patient in your fantastic endeavours, do not think about your enemies or about yourself. The epic poems of Bagaban, Kossov, Vinnimi, Tumach, and other boyars were hostile to Moscow. Bagan simply did not want to swear allegiance, while Kossov refused, saying that he feared revenge and did not want to answer for innocent souls.

The only 7etman who recognised the inevitability of the union between Magoporosia and Moscow was Brokhveumy. He did not belong to the senior ranks, but came from a simple background, and after spending three years in the Zaporozhye region, he gained the love and respect of the Cossacks. When, in 1663, the council met in Nezhin, not only the candidates, who were usually selected by the elders, but also the people, and then the council, which was called the Nerva Rada, — elected hetman, then, despite the intrigues of the wealthy and influential elders, Broukhovetsky, the unanimous approval of the people, was elected hetman. The people hated the elders so much that they decided to kill them, and those who were killed were very cruel, including Eogotarenmo and Sommo.

According to the portraits preserved in the archives of N. M. Tarnovsky, one of the portraits of Brokhovem7o shows him with a stubborn, firm expression, a broad forehead with trimmed sideburns, a drooping moustache and a slightly upturned nose — a typical type; The other seven men are of a more common type, but not all of them have large noses. The type is characterised by a raised forehead, a carelessly shaped head, a mutate, and a

With a straight nose and a large chin, he was not tall, but apparently well-built.

The attitude towards joining Moscow was completely different in the Saporozhye region. The initiative to join Moscow came from the Saporozhye. The people did not understand the freedom, the power of the princes, and the nobility. Individualists, democrats, khoreborovs, and even among the demoprats of the Saporozhye, the idea of independence and the right of the Russian people to live under Russian rule remained alive. The famous Saporozhian hetman Serma was a fervent supporter of this idea. Among the spiritual leaders who remembered the times of purity, the protopriest Shmatmovsky is of particular interest. who in his writings called Agemsky Mikhailovich a self-ruling and direct successor of Vadim Svyatoy and Roman Gagarin. The people, laughing at the language and style of the Venerable Ones, feared them, loved their strict uncles, and respected them, as they were of the same faith and loyal to the Church, for the sake of all righteous, self-governing Russians.

The last Hetman, Masepa, was the most typical. According to F. M. Vman's witty remark, Masepa and his seven men were necessary to test the real mood of the people. According to portraits and descriptions, Masepa was a man with dark features, a sharp sense of humour and individualism, both in his appearance and in his mental attitude. According to Promopov, who knew Masepa well, he could not tolerate power. He was intelligent and cunning, but also artistic and talented. Masepa, not only did he not agree with Peter I's policies, but, judging by his letters, he sincerely despised him and his regime.

Taking advantage of the unguarded and uncontrolled situation, provided by Peter, who trusted him, Masepa acquired a vast fortune, surrounded himself with panes, paid the clergy, built palaces with his own money, and looked down on the people, who were poor and destitute, with contempt. When a new Tsar, Charles XII, appeared, Masepa defected to him and was defeated.

In this way, after undergoing a trial, Masepa, mam and the noble lords, self-righteous, although the clergy and the nobility were on his side, the people did not side with him. Masepa was not unpopular, as can be seen from the above. The people's thoughts about Maseppa are clear, they are favourable, while those who oppose him, Page, are despised, and even the name "Maseppa" has become a curse word among the people. It is clear that

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