



ЛЕВ НИКОЛАЕВИЧ

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The end and the beginning again / L. N. Gumilev –

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The book is based on the lectures given by L. N. Gumilev to different audiences in Moscow and Leningrad in the 1980s. The concepts of the author's original theory of passionarity, explaining the laws of emergence and development of ethnic groups, the destruction and collapse of the great empires, presented in a fascinating form and illustrated by examples from the lives of many peoples of ancient and medieval Europe, the Middle East, China, India and America and the activities of their outstanding representatives (passionarii), who left a vivid mark on history.

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Contents: (these page numbers are from the original writing, our pages are different)

Biography of scientific theory 8

"The end and again the beginning": 15

Chapter one 18

Man in biosphere 18

Mosaic anthroposphere 22

Ethnos - not society 24

Ethnos - not race 25

Ethnos - not population 28

Reality and logic 29

Subethnos 31

Sources of energy 36

Ordinary history 38

Systemic approach 39

Condition, without which one cannot 41

Energy of living matter 43

Chapter two 45

Irresistible force 45

Two biographies 46

Impulse one - goals different 52

Degrees of Passionarity 54

Ratio of impulse discharges 56

Passionarity contagion 58

Chapter three 60

Social and ethnic history 60

The curve of ethnogenesis 61

Slavic-Gothic version 64

Syrian version of the 1st century 65

Byzantine version 67

Arab-Sogdian version 70

Indian (Rajput) version 78

Tibetan version 81
Hunnish version 85
Tang (Tabgach) version 88

Chapter Four 93
Franks 93
French and Germans 97
Vikings 99 Feudal Revolution 101
Two Indicators 103

Chapter Five 105
Social imperative 105
Subpassionarians 106
Altered stereotype of behavior 107
Passionary overheating 109
Centennial War and ethnogenesis 114
Riot of mind and heart 119
The Most Important 121

Chapter Six 122
Sphere of Thought in Ethnogenesis 122
Hellas 124
Iran and Turan 125
Tibet 127
India 128
China 131
The Third Parameter - Energy 133
Invisible Threads. The Origins of Gnosticism 136
Worshippers of "Fullness" 138
Worshippers of "Light." Manichaeism 139
Marcion and the Markeonites 140
Cathars 142
Zindikis (Ismailites) 145
"The Elder of the Mountain" 147
Negative worldview 148
The limitations of negation 150

Chapter seven 151
Mechanism of fracture 151
Passionary fracture in Czechia 153 157
Reformation - indicator of fracture 158
Passionary fracture in England 161
Passionary fracture in Italy 165
Passionary fracture in France 167
The role of confessions in the fracture phase 168

Passionary fracture in Byzantium Byzantium 169

Chapter Eight 171

Polarization in super-ethnoses 171

In America 172

In Europe 175

In Siberia and Alaska 177

In Polynesia and Africa 178

The forgotten past 179

Crusaders 182

Kipchaks on the Nile 183

The Sidon tragedy 184

Road to disaster 186

Hypothesis of the Ethnic Field 189

Diachrony as a Principle 190

Chapter Nine 193

From Failure to "Blossom" 193

The Cost of Blossom 195

Beyond Europe 198

In the Heart of Asia 200

Blossom begins to fade 203

Conquest of Nature 205

Massacre of Indians 207

Revenge of Nature 209

And so, it was always 211

Chapter Ten 214

The Change of Phase Imperatives 214

Obscuration Bearers in Rome 216

Subethnos vs. Superethnos 218

Empire vs. Paradise" 229

Loss of dream 231

Chapter Eleven 232

Ethnic regeneration as a principle 232

Check ourselves 233

The will to salvation 236

After the end 238

Chapter Twelve 241

In deep antiquity 241

Thesis 242

Features of historical time 245

Biography of scientific theory

Table of Contents

The end and the beginning again / L. N. Gumilev –	1
"The End and the Beginning Again": Dialogue Instead of an Introduction.....	16
Chapter One.....	19
Ethnos. Its properties and peculiarities, Man in the biosphere.....	19
Mosaic Anthroposphere.	22
Ethnos is not a society.	25
Ethnos is not a race.....	26
Ethnos is not a population	29
Reality and logic	29
Subethnos	31
The Structure of the Ethnosphere of Medieval France	32
The structure of the ethnosphere in Russia in the XIV-XV centuries.....	33
Sources of Energy.....	34
Ordinary History.....	35
Systemic Approach.....	36
The Energy of Living Matter.....	40
Chapter Two Passionarity. The Irresistible force	42
Two biographies.....	43
The impulse is one - the goals are different.	51
Degrees of Passionarity.....	53
Psychological classification on the level of organisms.....	54
Correlation of discharges of impulses.....	55
The contagiousness of passionarity	57
Chapter Three Flashes of Ethnogenesis, Social and Ethnic Histories	59
The curve of ethnogenesis.....	59
Slavic-Gothic variant.	62
Syrian version of the first century.....	63
Byzantine variant.	65
The Arabian-Sogdian version	69
The Indian (Rajput) variant.	79
Tibetan version	82
The Xiongnu variant.	85

Tang (Tabgachian) variant.....	89
Chapter Four And then in Europe... The Franks.....	96
The French and the Germans.....	99
Vikings	101
Feudal Revolution.	102
Two Indicators.....	104
Chapter Five: The Akmatic Phase. The Social Imperative	106
Subpassionaries	107
Altered stereotype of behavior.....	108
Passionary overheating.....	110
Here is an example.....	112
The Hundred Years War and Ethnogenesis.	115
Riot of the mind and heart.....	120
Chapter Six Antisystems in Ethnogenesis;	124
The sphere of thought in ethnogenesis.....	124
Hellas.....	125
Iran and Turan.....	126
Tibet	127
India	128
China	131
The Third Parameter – Energy	133
Invisible Threads. The Origins of Gnosticism	136
The Worshippers of "Wholeness."	138
Worshippers of the "Light." Manichaeism.....	138
Marcion and the Marcionites	140
Cathars	141
Zindikis (Ismailis)	144
"The Elder of the Mountain."	147
Negative Worldview.....	148
The Limitations of Denial	150
Chapter Seven Passional Fractures - - Mechanism of the Fracture	150
The Passionary Breakdown in Bohemia.....	153
The Passionary Breakdown in Germany	157

Reformation as an indicator of fracture.	158
The Passionary Fault in England.....	161
Passionary Fracture in Italy.....	165
The Passionary Breakdown in France	167
Byzantine Passionary Fracture	169
Chapter Eighth Contacts at the Level of Super-Ethnoses	171
Polarization in super-ethnoses	171
In America.....	172
In Europe.....	175
In Siberia and Alaska.....	177
In Polynesia and Africa.....	178
The Forgotten Past.....	179
Crusaders	182
The Polovtsians on the Nile.	183
The tragedy of Sidon.....	184
The road to disaster.....	186
The hypothesis of an ethnic field.....	189
Diachrony as a principle.....	190
Dynamics of Ethno-cultural Systems	192
Chapter Nine; The Golden Autumn of Civilization.....	194
From Fracture to "Blossom"	194
The Costs of Prosperity	195
Beyond Europe.....	199
In the Heart of Asia	200
The heyday begins to fade.....	203
The Conquest of Nature.....	205
Massacre of the Indians.....	207
Revenge of Nature	208
Chapter Ten When Darkness Comes	213
The Change of Phase Imperatives.....	213
Carriers of obscuration in Rome.	215
Sub-ethnos vs. super-ethnos	216
Empire vs. eternal city.....	218

The Decline of Iran.....	222
Indestructible Life	225
The Return of the Lost Paradise.....	227
The loss of the dream.	229
Chapter Eleventh Hidden Forces.	230
Ethnic regeneration as a principle.	230
Let us examine ourselves.....	231
The Will to Rescue.....	235
After the End.....	237
Phases of ethnogenesis.....	238
Chapter Twelve Word of Science In ancient times.....	239
Thesis	240
Peculiarities of historical time.....	242

Facts of my biography lately began to cause interest in the reading public. However, I have been avoiding such stories, because it is impossible for me to remember anything pleasant, for lack of it, and I do not want to remember unpleasant things, because this would only upset me. But now I can tell you briefly how I felt the vocation of being a scholar of history and geography (I stress that: a scholar of history and geography, not just a historian) and how it evolved throughout my life.

I was quite late in my development, and I remember myself from about 7 or 8 years old, when I lived with my grandmother in the town of Bezhetsk, 15 versts from which our village was. I went to school in Bezhetsk. I must say that I quickly developed an extremely negative attitude toward school, because I was forced to learn absolutely not what I was capable of, but things that I would never use later in life.

The situation in our ancient town of Bezhetsk, once the Piatnya of Novgorod and then the appanage of the Moscow principality, was disgusting, because there were almost no intelligent, cultured and thinking people in this generally small but ancient town, except for one family who had arrived from starving Petrograd and settled in Bezhetsk. It was with them - their surname was Pereslegin - that I became friends.

The only useful thing I learned in Bezhetsk was the library, which was quite good there. I read a lot and started comparing various large ethnic and territorial groups among themselves. For example, the World of Islam and the World of Christianity, the war of the Hungarians with the Austrians and the Poles (this I read at one time by G. Sienkiewicz). Then, at the age of 14, I got interested in wars, like the Thirty Years' War between Protestants and Catholics. Schiller was there, so you could read about the history of the Thirty Years' War.

Then antiquity... There were books on the history of late Italy, on the history of the Roman Republic, the conquest of Ostrogothic Italy by Byzantium - Velisarius and Narses. I memorized it all. And what I had the most important thing: my mother sent me an atlas of history, though in German. But nothing - I mastered these very names. And all the time I was comparing where it happened.

And then I stumbled on the limit: the history of Europe and the Middle East still existed somewhat within Bezhetsk, but the history of China, India, Central Asia and pre-Columbian America was completely absent. There were no such books then, except for Prescott, whom I had read in my time.

Even then I had an anti-Eurocentric attitude (on a purely childlike level): I liked much more the Indians, who were defending themselves against the attacks of the squatters, the Aztecs and Incas, who were fighting the Conquistadores. Like most modern writers, I was on the side of some and not others. I think it's an age level, from about 12 to 15 years old. After the age of fifteen, a scholar should be getting smarter. But now I come across the level I know from my adolescence.

I finished the last grade in Leningrad, and I had enough knowledge not to study much, but to read "History of the Ancient East" by B.A. Turaev. That was my main occupation. In addition, when I was in the ninth grade, my social studies and literature teacher, Alexander Mikhailovich Pereslegin, gave me a course in philosophy, which was enough material for me to pass my PhD.

Since I failed to go to university, I got into the Geological Committee as a worker-collector. This gave me the opportunity to travel on various expeditions. I was in South Pribaikalye, in Slyudanka and in the Khamar-Daban Mountains. I was in southern Tajikistan and learned to speak Tajik there. It also helped me a lot because the Tajik language is the Persian language. So, when I had to take a candidate's minimum in Persian at university, I took it. Then I went to excavations in the Crimea, the Don and other places. It was very useful.

At one time my mother taught me French. But I must say, my mother had great aptitude for literature and some negative aptitude for pedagogy. I learned very little from her, but it helped me later when I was at university. There was a language courses at the Public Library: you had to pay two and a half pennies and you could go there for a month. I learned to speak and read French there. I didn't have to speak but I had to read. Did I have to read?

Question: You didn't gain admission to the University just because of your French origins.

Л. Г.: Yes, because of my origins. I am a nobleman.

Question: You went as a collector on a geological expedition. Was it difficult for you to imagine that someday you will still go to university, i.e. did you think about your future?

Л. Г.: I was dreaming. In those days, in the era of the cult of personality, thinking about the future and making predictions was a useless exercise. I lived through the day, and thank God! Dreaming was not forbidden yet. So, I dreamed. I dreamed that I would go to school and study history. And it finally happened in '34.

In 1935 I was arrested for the first time, but I was released soon enough. I must say that the prison was overcrowded. There were 160 people in cells designed for 20. And when I was in solitary, it was certainly very boring, but not as hard. And then - there was nothing to do - and I started thinking, why are all the historical phenomena happening? Because of what? It occurred to me: if there was a class struggle, why were some feudal lords fighting against others with the help of their peasants? It doesn't make sense. The Hundred Years' War was not a class war.

It's true that they didn't teach us that in school; I learned that there were such wars as the Hundred Years' War, the Thirty Years' War, the Guelphs, and the Ghibellines. We were only taught little episodes: for example, that there was Jacqueria. But after all, it was a small rebellion that was at once suppressed and had no significance at all. What was the point, I began to think. And while I was sitting in solitary, I managed to raise the question. And the posing of the question implicitly contains the solution.

But in '38, I was arrested again. When I was in my fourth year of university, I was sent to the Taimyr Peninsula, to Norilsk, a glorious city with only four ramshackle houses and a number of barracks. But first there was the Belomorkanal, fortunately not for long. I would have died there at the lumberyard: it was so hard. Luckily the procurator cancelled my 10-year sentence "due to softness", and they took me from Belomorkanal back to Leningrad.

Well, in "Kresty" I took a little break. And it turned out that Yezhov was no longer there - he had been shot; the prosecutor, who had demanded that I be shot, had also been shot. And then they started asking me: why was I in prison? Because I couldn't say anything, they gave me only 5 years and sent me to a camp in Norilsk.

But in prison I had time to think again. It was forbidden to lie in the cell, you had to hide under the bench. I lay under the bench and thought: why did Alexander the Great go first to Persia and then to India and Central Asia? What did he want there? - Nothing! And suddenly it dawned on me that all these great wars are not because anyone needs them, least of all their participants, but because there is such a thing as passion, which I called passionarity, from the Latin word for passion.

Passionarity is the desire to act without any visible goal, or with an illusory goal. Sometimes this illusory goal turns out to be useful, more often it is useless, but a passionarian cannot help acting. This applies not just to one person, but to a group of people.

This was the first stage of my work.

Notice this. They say that monks, all kinds of Brahmins and Chinese teachers kept themselves on a very strict regime: they ate little, slept little, and in the end, something was revealed to them. Well, they discovered religious problems because they were thinking about them. And I thought about scientific problems, and they also opened up to me.

Passionarity turned out to be, generally speaking, a very real motive for human behavior. I tried to generalize this human behavior and realized that Alexander the Great was not alone. But there was Cornelius Sulla in Rome, for example. Or Hernan Cortes went to America at the risk of his life. He was lucky: he was able to return to Spain, while most did not. Napoleon, for example, did not seek material prosperity, but unlimited power over the world, which he understood as Europe. And so on.

In general, if there was anything that was taken out of brackets in all these cases (such an arithmetic term, sorry), it was the big "P" - passionarity. And it is absolutely present in all historical processes. If it is absent, the processes do not take place. Then people live quietly and quietly don't hurt anyone, and if they are attacked, they defend themselves to the best of their ability.

Of course, I couldn't explain this to anyone because when I came to Norilsk, there were no humanitarians - people who knew history - around me. And geologists had little interest in such things. They even thought it was detrimental to their cause. And it was harmful indeed, because I used to dream, compose poems on historical themes and write them on the back of geological drawings, which I used to make. That's why I basically got kicked out of the geological expedition. But it even did me good, because they took me to the chemical laboratory and I was engaged in the archive of samples, as a librarian. And it was already warm there, and that's how I ended up alive.

In general, the place at Nizhnyaya Tunguska was very harsh. Taiga is a green prison. In summer there is horror: mosquitoes, gnats; in September it starts raining, and since October - snowdrifts. It's terribly hard to live there. And to relieve myself, I volunteered at the front. I was a soldier at the front, and it was much easier there than in the geophysical expedition from the Norilsk Combine. I was better fed and I could get food. So, I made a very wise move.

I took part in the capture of Berlin, came back from the front, came to Leningrad and, already in overcoat with epaulettes, went to the university, where at that time the dean of the history department was my good friend V. V. Mavrodin. And he suggested to me: how do you want to finish the university - full-time, part-time or externship? Well, I

decided that there was no need to yawn, and I said: "Externship". And I passed all my exams and credits in a year and a half. I found my old article, which I had never finished, and then I rewrote it and submitted it for my dissertation. It was printed - it was a good article. Then I quickly finished my Candidate's degree and, in the process, passed the state exam.

It was such a good time after the war! But all that ended with Zhdanov's decree on Zvezda and Leningrad. Then I was transformed from the good and pleasant Lyovushka into my dialectical opposite, and I was kicked out of everything and no longer bowed to on Nevsky. And then I got into a madhouse as a librarian. In order to apply for the defense of my dissertation at the university (since the Academy of Sciences did not accept my papers), I needed a certificate from my last job. And I managed to get a job as a librarian in a neuropsychiatric hospital: there I gave books to crazy people in a white coat. Then finally I got a certificate and handed in all the papers to the university. And we had the rector (God rest his soul!) N.A. Voznesensky. Then they took him upstairs, as a minister, and killed him. I felt sorry for him: he was a bright man. Well, of course, I went to defend my dissertation, although I was all very dragged, they did not want to write reviews. But back then the scientists had at least a grain of conscience and wrote the necessary reviews. And the thesis was defended.

Then the honored worker of Kirghiz science, Doctor of Historical Sciences, "great" archeologist Bernshtam showed up, started speaking against me as an unofficial opponent, and said: "Certainly Lev Nikolayevich knows something, but he does not know oriental languages, and besides that he has some mistakes". Sixteen objections in all. I began to answer. First, I addressed him in Persian, but he didn't know it. Then I switched to Turkic, but he didn't know it either. So, I ended up with 15 white and one black balloon out of 16 members of the Academic Council. I don't know who planted it on me, but it didn't matter.

And after that I could join the Museum of Ethnography as a researcher, but I didn't stay there long: I joined in March, and in October they took me to Lefortovo prison. And they started to exert pressure on me: you had to tell them yourself what you were guilty of, what you could be sentenced for. And so, 11 months of this kind of time, but fortunately they rarely called me in. And then I started thinking: what is passionarity? Where does it come from?

Sitting in my cell I saw a ray of light falling from the window onto the cement floor. That's when I realized that passionarity is energy, like the energy that plants absorb. It was a distant association. So, I took the next step in developing my theory.

Then there was a break of ten years: they took me to Karaganda, and there I found myself in a camp. I was already an experienced convict and said that I would not chisel away at the permafrost - let them kill me instead. There were a lot of easy jobs in the camp, as a librarian, for example. But because I didn't betray anyone, I had a special note in my papers: only hard work. So, they took me outside the camp, and no one cared how I was doing there. And I ended up being discharged as an invalid. At first,

they put me in the hospital, but then they left me in the camp on the disabled team, and I started helping out in the library. Then I got a chance to study and write a book called Hunnu.

Then I was transferred to Omsk, and there I was hospitalized again, and I wrote the book "The Ancient Turks". So, I came back from my imprisonment with two works. The first one - "The Hunnu" - was accepted by the newly formed publishing house "Vostokizdat". God, what began after its publication! They pounced on me "like a tiger on a cabbage. All this pressure on the book was intended to prevent me from defending my doctoral dissertation. But here I used a clever evasive maneuver. They concentrated on the first book, while I quietly prepared another work - "Ancient Turks" - and defended it.

After a while, my acquaintances brought me the book by Vernadsky "The Chemical Structure of the Earth's Biosphere and its Environment". And in it I found what I needed. It turns out that in order to solve questions of historical development, one must approach them not inductively - from minor fact to generalization - but deductively. So Vernadsky took all living organisms on Earth and declared them the biosphere.

And among the other animals on the planet there are Homo sapiens, the "two-legged without feathers," which interests us first and foremost, since we ourselves belong to this species of living beings. The representatives of this species have a very curious peculiarity, namely, they are widely distributed over the whole territory of the Earth due to their increased adaptive abilities. They feed on plants and animals, they can breathe cool air, and warm, and hot, and dry and wet. But of course, these adaptive abilities make them different from each other. That is, the anthroposphere is a mosaic. The mosaic consists of ethnic groups that over the centuries and millennia have become accustomed to certain conditions. But not only that, they create their own particular forms of existence and forms of living together, because they have the capacity for technology, as well as for art. The ability to transmit spiritual culture - folklore, epic, religious beliefs - to the next generations is very important.

Every person, if asked who he is, will say: Russian, French, Armenian, English, Maasai, Iroquois, without hesitation. Not for a minute will he think about it. And what is it and how to define it scientifically? This element of the mosaic anthroposphere - who is he? So, the answer is this:

Ethnos is a system. It is, firstly, a closed system, and secondly, corpuscular. And thirdly, it is a system that begins and ends. It arises and it disappears. In order to repeat this process, you need energy. What kind of energy does ethnogenesis work on? On the energy of the living matter of the biosphere discovered by our great naturalist Vernadsky, which drives all living things: ants, lemmings, people who went with and after Columbus to the Americas. The Arabs who suddenly moved from the depths of their peninsula and seized lands from the Loire to the Indus and the Pamirs, a colossal territory with a large population. Everyone was conquered! Where did this come from? It is the very energy that gives the effect we see - passionarity. Passionarity is the effect in

which it manifests itself in us humans. How it manifests in animals is something to ask zoologists.

So, we accept the statement that events occur due to the energy of the living matter of the biosphere. And indeed, how can we do without it? Every process requires some form of energy - electromagnetic, thermal, mechanical, whatever. But why isn't this energy evenly distributed throughout the surface of this human inhabited planet, the Oikumene? In some cases, there is an incredible amount of it, as if there are outbreaks, followed by a decrease in activity and, finally, disappearance.

In fact, the passionary impulse is the appearance of a certain number of passionaries in a certain region, that is, people who are trying to do more than it takes to sustain their own and their offspring's lives. And they do not care whether it will be beneficial or detrimental. They want to act, that is, they have a surplus of energy.

What kind of people are these? Biologists will simply say that they are mutants. The mutation is very weak, very small, it doesn't disturb the soma of the person, it only affects his behavior, i.e. the hormonal and nervous system.

Passionary shocks are not haphazardly located on Earth, not in dots or spots, but in long chains, lines that are completely unconnected to each other. These are very long strips on which suddenly these mutants, which we call Passionaries, appear, and they take over about half of the globe, without going to the other, opposite side. What could this be from? The Earth experiences, as is known, a number of cosmic influences. Solar activity is not applicable here: it would not produce such bands that reach the length of half the globe, concentrating in some specific places. So, the hypothesis of the origin of passionarity from solar activity is not suitable. Maybe, offer an explanation from geologists, it is the decay of uranium ores? But the ores are also found in certain places, and passionaries do not appear there.

That leaves the third possibility: this is energy, which comes to Earth from outer space. In this regard, I heard from everyone that I say, I bring the Lord God, but the Lord God is engaged in much more serious things than mutagenesis. So, such conclusions were completely out of place and unfair.

The Earth is not in a vacuum, but simply in rarefied matter, which is pervaded by streams of cosmic particles. People feel their influence, but the Earth is protected from their excessive influence by the ionosphere.

These particles pierce the ionosphere and eleven other spheres surrounding the Earth, reach the Earth's surface and affect the biosphere. But this influence is very weak (if it affects plants - then on seeds, in animals - on embryos), and it creates mutations, i.e. excitation of energy of living matter of biosphere on certain parts of the Earth's surface. Subsequently, there is an expansion of excitation bands and the capture of quite significant regions. Further, the Arabs acted by spreading their passionarity, their way of life and their worldview.

But since it is energy, like all energy, it has its own energy field. And indeed, we know the electromagnetic field, the thermal field. Why should the above-named energy be denied the right to have a field, especially when we see such an interesting thing: a person, thrown out of his ethnic group by the will of fate, whose systematic connections are cut, who finds himself in a foreign country, nevertheless he keeps his stereotype of behavior, his ideals, his worldview.

And this does not hinder him.

The state of dispersion, or diaspora in Greek, is characteristic of so many peoples. The Roma, for example, came out of India in the eighth century and are still Roma today. There is something that distinguishes them very clearly from all the peoples among whom they live. They do not blend in with those peoples.

Jews are scattered all over the oikoumene and they remain Jews, they are super-ethnos, made up of different ethnic groups: Ashkenazi, Sephardi, Fallachian, Georgian Jews, and so on. That is, there is a certain phenomenon that I call the ethnic field, which has all the properties of a field and explains such phenomena as nostalgia, as friendship or enmity between peoples. No one wants enmity for enmity or for gain.

The same Tolstoy wrote a remarkable story, "The Cossacks," about Chechens sneaking around the village of Grebenskaya and engaging in skirmishes with Terek Cossacks. I have been there and seen those places. For example, I wouldn't risk crossing the Terek, because the current there is terrible. Although I'm a very good swimmer and I'm not afraid of water in any way, I was even afraid to step knee-deep into the Terek, lest I be swept away by the water and carried into the Caspian Sea. And they crossed to the other bank on snags, and for what? To shoot some Cossack. And the Cossacks, in turn, would make raids on the southern bank of the Terek, kill these Chechens there, and come back, embellishing themselves with laurels and getting the love of their Cossack girls. What was the matter? Why didn't they love each other to such an extent?

Here comes into play a phenomenon that biologists call complementarity. It is sympathy or antipathy, It is an unconscious feeling of liking or disliking. That is, complementarity can be positive or negative. On a personal level it is very weak and can be overcome even by conscious motives: calculation, profit, desire to get rid of trouble. But the larger the ethnic group, the ethnic ethnone, the stronger and more irresistible it is. In some cases, it even goes to extremes. For example, the Chinese hated the nomads so much that they refused even to drink milk, because milk is the food of nomads. They had a negative complementarity. The Russians and Tatars, on the other hand, were easy to mix and mingle. Although one was considered a Muslim and the other a Christian, this did not interfere with their friendship. What was the problem? It is a phenomenon that requires special study and that explains many of the unfortunate forms of ethnic contacts and the bloody events that followed.

And note that ethnicities are complementary to some seemingly foreign peoples and

uncomplimentary to others. Look at America. The Catholics who came there - the French, the Spanish, they very quickly married Indian women and formed mixed ethnic groups. They got along great with each other. And where there were Protestants, there was a scalp hunt, sending Indians to reservations. But in Tahiti the Polynesians willingly accepted Protestantism and were friends with the English. The same in New Zealand.

And with the French, as they say, they did not succeed. That is, we see here a quite natural effect, which cannot be explained by the fact that someone is good and someone is bad at all. "Good" and "bad," "good" and "evil" are concepts exclusively on a personal level. Above the personal level and above personal morality it doesn't go beyond that, because there are natural phenomena at work there. And the natural phenomena as an example a typhoon or an earthquake. The practical significance of ethnology is as great as that of climatology and seismology. We cannot prevent tsunamis, floods or droughts, but we can predict them and take action.

"The End and the Beginning Again": Dialogue Instead of an Introduction

Editor: Your book is so full of historical material and you handle it so easily and freely that the reader, going into the most interesting facts, sometimes loses the logic of your scientific thought. Maybe it makes sense to formulate it separately and briefly?

Author: This book is devoted to the description of the general scheme of the process, which is equally inherent in the course of any ethnogenesis in the biosphere of the Earth. It is known that humanity as a species is one and, in this aspect, represents the anthroposphere of our planet. However, the intra-species ethnic diversity allows us to consider the mosaic anthroposphere as an ethnosphere - part of the Earth's biosphere.

Ethnic diversity can be easily explained by the adaptation of groups of people in different landscapes: different ethnic groups and different cultural traditions are formed in different climatic conditions of geographical environment. This is how ethnic diversity manifests itself in geographical conditions. But what determines the unity of diverse ethnogenesis?

It turns out that they are based on only one model of ethnogenesis, which manifests itself in a sequence of phases. This model illustrates a special case of the second principle of thermodynamics (the law of entropy) manifestation - primary energy impulse received by a system and then subsequent dissipation of this energy to overcome the environmental resistance, until the energy potentials are equalized.

Let's translate these words into the language of an everyday example. A fire from a match, flares up at one edge. At first the draft increases and the flame flares up, then combustion slows down because of the lack of oxygen inside the fire, and the fire continues to rage around the edges. Finally, all the fuel is burned, the embers die down and turn into cooling ashes. This model is familiar to cyberneticists, but is being used to explain ethnic history for the first time. Establishing the existence of a natural law has

clarified the nature of humanity's relationship with the natural environment. We humans are part of nature, and nothing natural is alien to us. In nature, everything ages: animals and plants, people and ethnic groups, cultures, ideas and monuments. And everything is transformed and reborn; thanks to this dialectical law, our foremother, the biosphere, evolves.

Editor: Granted, nature is subject to its own laws and cannot change them. So, you think humans as a natural phenomenon also have no autonomy over issues that directly affect them?

Author: Yes, exactly.

Editor: Then does your theory make practical sense?

Author: There is, and a huge one! Humans are surrounded by a variety of natural systems, among which the controllable ones are rare. But many uncontrollable phenomena are predictable, such as cyclones, earthquakes, and tsunamis. They bring disasters that cannot be completely prevented, but can be avoided. This is why we need meteorology, seismography, geology and hydrology. Ethnology is like these sciences. It cannot change the laws of ethnogenesis, but it can warn people who don't know what they are doing. But as always, fundamental science, the search for truth and the disinterested accumulation of knowledge, precedes practical conclusions. But when science becomes practice, the latter compensates all the work, talent and energy of life. Just as a building cannot stand without a foundation going into the ground, so the practical application of a scientific theory or hypothesis is impossible without first examining the subject. The discoverer's thought is vague and obscure for a long time. Only the contact between the author's idea and the reader's perception allows it to develop into a scientific concept.

Editor: How do you explain your, not quite usual for a scientific academic publication method of presenting historical material - large dialogues with a limited number of references to the sources, the emotionality, which is not typical for the texts of scientific works?

Author: There are two ways of presenting a new thought. One is considered "academic". It means that it is necessary to saturate the text with special terms and references, so much so that not any expert will be able to understand it without a dictionary. I will not condemn this method, although it seems to me not so much "scientific" as "scholarly". It is very useful for writing dissertations, but the dissertation is read by three opponents and two reviewers.

The second way is the "funny Russian syllable," that is, simple colloquial language. There is no scientific idea which could not be presented clearly and briefly to a person with average education, but of course, you have to use literary tricks: metaphors, hyperbolas, epithets, and even fictitious dialogues. Yet Herodotus resorted to the latter, but he was well read and copied, so that his history has survived, while the work of the

stultifying scholars has been forgotten.

Editor: I see you favor the second way, but you run the risk of falling victim to critics. They don't like what they're not used to.

Author: I'm thinking more about the readers. I need them to understand the content of the work and not to abandon the book without finishing it. Let's agree to think of my style as experimental. What difference does style and language make if the content is adequately conveyed? I also tried not to overload the book with footnotes, because a monograph is not an article. The theses of any monograph must no longer rely on primary material from unverified sources, but on the verified conclusions of one's own and others' work.

But even a monographic study is only a necessary foundation for a "philosophical generalization" or a statement of a scientific idea developed through the synthesis of many scientific disciplines. Such are the works of V.I. Vernadsky (including "Biosphere", "Chemical Structure of the Earth Biosphere and its Environment"), L.S. Berg ("Climate and Life", "Nomogenesis"), N.I. Konrad ("West and East"), A. Toynbee, O. Spengler and others. Here the authors appeal to the educated reader, who knows the facts to such an extent that there is no need to make footnotes.

My work lies between the monograph and the philosophical. It is the "empirical generalization" of thirty articles and four monographs, and of four treatises expressing the essence of the dialectic of natural processes in the anthroposphere. In short, it is, figuratively speaking, a kind of caryatide. But the plot of this book is based on the ages of ethnicity, the description of the characteristics, the nature of the phases of ethnogenesis, the pattern of the ups and downs of ethnos, the cyclicity that I have called "The End and the Beginning Again". Why?

History is a way to study the properties and events of time, while historical geography is a combination of time and space. If one considers that history has neither beginning nor end, then studying it would be impossible, because studying it is comparing proportional phenomena and revealing their interrelations. If the phenomenon is one, it is incomparable. That is why the phrase "The end and the beginning again" is a statement of discrete historical time.

This difficulty was noticed and formulated by the great historian of ancient China Sima Qian and proposed a conditional division of the known history into periods. Moreover, he discovered in these periods the real essence of historical time, which is similar neither to the cyclic calendar, nor to physical linear time. Historical time is, in his opinion, a chain of events connected by causality. They are finite: beginning with some fact, sometimes even imperceptible, events flow like an avalanche until inertia runs out and the rest of the "material" involved settles down at rest. Then, according to Sima Qian, new processes will begin, unique in detail but similar in general features. The development of science over 2,000 years has clarified the Chinese thinker's opinion. "Pushes" generating ethnic processes arise in different regions of the Earth, randomly

alternating. The idea of quantized time is preserved, but it has become more complicated. For the sake of presenting it on the global material of three millennia, using the dialectical method, this book was written. So, let us move on to a detailed presentation of the theory of the age of ethnic groups. But first, about ethnos itself...

Chapter One

Ethnos. Its properties and peculiarities, Man in the biosphere.

Let's put the question this way: why is this problem interesting for us? After all, simply collecting information never gets into a person's head or arouses interest. And if we do learn something and spend effort on it, why do we need to know? The answer is simple. Mankind, existing on Earth for very little time, 30-50 thousand years, nevertheless, on its surface has made coups, which V. Vernadsky equated to geological upheavals of small scale. And that is a lot.

How did one species of mammal manage to change to such an extent, and not for the better, the Earth on which he lives? It is a problem of our generation, and it will become even more relevant for our descendants, because if we don't get to the bottom of what is happening all over the Earth, and what every thinking part of humanity considers the number one problem, then there is no reason to get married, to have children, because the biosphere will die, and all children will die. But in order to understand this issue, we need to investigate its history.

Man as a biological being belongs to the genus Homo. For this genus, when it appeared on Earth, it was characterized by quite a great diversity. This also applies to those Homo species which, strictly speaking, we do not have the right to consider as humans, namely Pithecanthropus and Neanderthals (Pithecanthropus and Homo primigenius in Latin, but I will call them by common Russian words). These two species differ from modern man as much as a donkey from a horse or a dog from a fox. But we and they had something in common that makes us very, very similar: these original human species were also very aggressive, had technology and fire, and were also cannibalistic: they ate their own kind, which is not common to other animals. Where did they come from and why did they disappear? I cannot say. There are many hypotheses about it, but they are completely unfounded and unsupported.

Neanderthals differed from modern humans, first of all, by their height; they were bark-like - 155-160 cm (such big, chubby carapaces) - and very strong. Their legs were short, they ran worse than our ancestors, but their cranium was larger, so they had more space for brain matter. So, they were smarter. Stone technology was very advanced. There was also bone technology, which was denied until the 1930s, but I myself have dug up a bone needle in a Neanderthal site. So, they knew how to sew.

Apparently, they had a very highly developed technique made of unstable materials,

because they could even kill cave bears. They liked to collect things. They collected the skulls of these cave bears and put them in their caves. Whether they lived in these caves permanently or used them as museums is hard to say. I tend to think that they lived mostly in the open air, and sometimes in caves when they needed to. But nevertheless, huge clusters of cave bear skulls - up to 1000! - are found in Neanderthal caves.

I must say that the cave bear was four times larger than our bear; accordingly, it had better psychophysical qualities - it was more agile, faster, stronger, in general much scarier than our modern bear, which only the most daring hunters went out with a slingshot.

It would have been useless to go out with a slingshot on a cave bear. Even the weaker modern grizzly bear of the Americas is so fearsome that Indians considered grizzly hunting equal to war with a neighboring tribe, and killing a grizzly a feat equal to killing the leader of a neighboring tribe, not just a warrior. It is now illegal to hunt grizzlies in the United States on the grounds that the only way to safely kill a grizzly is with a sniper rifle, but that's not hunting, it's a firing squad. If you use an ordinary rifle and shoot at a rather short distance, but you don't hit him right in the heart and don't kill him right away, he will catch up with you. And he runs at the speed of a horse. That is practically a grizzly, which is weaker than a cave bear, and now with all our technology is not an object for hunting.

How did Neanderthals exterminate the cave bear so that it did not remain at all? Obviously, they had the means to do so. Which ones? We don't know. But it is better not to know and to confess, than to make some lightweight hypotheses that explains everything and disintegrate when first confronted with practice. I think that's not the best way to go about it. Let's leave the question open.

Did Neanderthals encounter modern humans? Yes! In Palestine in the caves - Schul, Karmel, Kafzeh - burials of strange people have been found, which I. Я. Roginsky defined as mestizo Neanderthal and modern man. How could such strange mestizos appear, given the fact that Neanderthals were cannibals, I do not know. But the fact is that mestizos appeared, obviously not viable and left no trace.

The last data of excavations in the Crimea (they have not been published yet, I was told about them by a Ukrainian archaeologist), are very interesting: there were found Neanderthal-Cromagnon layers, where, let's say, a Cro-Magnon layer, then a Neanderthal layer, and in the Neanderthal layer the bones of Cro-Magnon men eaten, then again Cro-Magnon layer, then again Neanderthal. That is, in the Crimea there was some kind of terrible struggle between Hominides species, some of which (Neanderthals) disappeared without a trace, while others multiplied and populated the Earth.

The situation was somewhat different in the Far East, where there was a Sinanthrope. Its remains were found near Beijing. It is closer to modern man, a Mongoloid with a

flattened face, but also a cannibal and also quite large. It should be noted, however, that both the former and the latter knew fire.

Ancient Hominides species did not survive the Ice Age, and this is very strange. The glacier did not take over the entire landmass of the Earth, and living near a glacier was very good. It is usually said that living near a glacier is cold, hungry. Nowadays, there are also glaciers: in Switzerland - Davos, in the Caucasus - Teberda, in Central Asia - Tien-Shan. These are all resort places. People go there to rest and pay very dearly for it, which is quite reasonable.

A glacier is a huge accumulation of ice, which exists only because there is a column of pure air with high pressure, i.e. anticyclone. A huge mass of clean, clear air captures a much larger space than the glacier itself. So, next to the glacier, next to the block of ice, which rises a kilometer, sometimes 2-3 kilometers, there will be a perfectly clear sky, and therefore a huge insolation. The temperature is low, but the sun shines and heats the earth. Grass grows on the ground. The sun warms the bodies of animals and people, they are not cold. There is almost never any wind.

It has been suggested that the blizzards around the glacier brought huge drifts of snow. This is geographical illiteracy peculiar to humanitarians. If it was blowing snow, that would mean there was a warm moist wind, and that would melt the glacier. Nothing of the sort! Very little snow or rain fell. The heated soil created convection currents of air, and sometimes a small amount of air could enter from neighboring latitudes, where there were cyclonic conditions there were small moist air masses which fell as rain or a very light snow cover.

This was enough to spread out behind the glacier in the anticyclone zone a magnificent dry steppe with little snow, which did not prevent herbivorous animals from getting dry grass from under the snow in winter, very caloric, soaked in the sun.

On the other hand, the glacier also melted under the sunlight, i.e. streams and rivulets of pure fresh water flowed down from it and formed lakes along the edge of the glacier. And where there are lakes, there are fish and waterfowl that carry fish eggs on their claws. And where there is moisture, lush vegetation will grow, forests will grow there. When there is a big thaw, water will begin to flow out in the form of rivers, and they will flow wherever the topography tells them to. These rivers will create the necessary watering places for animals in the dry steppe, bordering the glacier from the south. Dry steppe like the Mongolian steppe, where very little snow falls, is a free range for ungulates that can tear the snow with their hooves and get food in winter. And where there are ungulates, there are predators, and among the predators, there is man. A melting glacier is an optimal environment for human development.

It was different when it got warmer there. The glacier was moving all the time. From the Taimyr, it kept growing, going to Fennoscandia and melting in the Atlantic. Cyclones brought rain, fogs, wet snow, which fell on the glacier and increased it. And on the eastern edge, the glacier was melting, so the best conditions were here. The best

conditions during the ice age were in Siberia!

And so, it was until the glacier went under the Gulf Stream and melted there. The Gulf Stream broke through and carried the humid Atlantic air all the way to Yenisei and Yakutia where the Pacific monsoons came in, and instead of the steppe the taiga (pine forests) grew. Then things got bad. Huge snow drifts deprived animals of plant food. Mammoths, rhinos, and aurochs died; deer, hares, and mosquitoes that grew in the taiga survived. It became almost impossible for people to live. The population sharply declined. But people survived and, moreover, expanded their range!

Why did Homo sapiens spread over the whole of the Earth's land masses and turn it into its own Ecumen, the place where it lives? What made it possible for man to spread everywhere? After all, all animals live in certain conditions for each species. For example, the wolf is a steppe animal. He lives in the steppe or in the woods, where he hides, but there is no wolf in the deep taiga; the bear is a forest animal, he has nothing to do in the steppe, and he lives in the forest. And what about the polar bear, which lives in the ice? It is another species belonging to the genus of bears. It is so distant from its ancestor that it refers to the modern brown forest bear in the same way a horse refers to a donkey and a man to the Neanderthal, that is, they are different species. The polar bear has adapted to living on the Arctic ice, eating seals and catching fish. But in addition, there is the Himalayan bear, which is so adapted to eating fruit that it lives only in trees.

So, we state that all animals, in order to occupy other habitats, to live in different landscape conditions, evolved outside the species. Humans have remained within the same species. All humans now living on Earth belong to the same species, but nevertheless they have spread from the Arctic to the tropics. They live in the dry areas, in the highlands, in the humid forests of the North, and in the tropical jungles-anywhere, adapting to the landscape.

How did it happen that all the animals lived in their usual conditions, while man spread across the entire landmass of the Earth, capturing in some cases even the gulfs of the sea? And it was not only through technology that man was able to achieve victory. During the Paleolithic period, technology was not yet abundant. And yet man was able to settle in both tropical regions and polar regions, in humid and dry regions, in mountainous and steppe regions. We must admit that man has some ability, not only social but also natural, which also distinguishes him from animals. We can characterize this ability, but what?

[Mosaic Anthroposphere.](#)

Let us pay attention to one circumstance. The anthroposphere is divided into communities, which we simply call peoples, scientifically - nations, scientifically - ethnoses. "People" is an uncomfortable term, too polysemantic. The term "nation" is used only in the conditions of the capitalist and socialist formations, and before that, it is

believed, there were no nations. Let's not argue about the term. But the term "ethnos" is very suitable for referring to the communities into which all of humanity is divided. There is a mosaicism of the anthroposphere, and it is more correct to call it the ethnosphere.

When we are faced with this problem, it seems that there is no mystery, everything is very simple - there are Germans and Frenchmen, Englishmen and Italians. What is the difference between them? There is some difference. When the question arises as to what exactly the difference is, it turns out that the answer is very difficult to find. Of course, this is why the Institute of Ethnography exists, and it appeared when the complexity of the problem was not yet evident; it was clear to everyone that there are different peoples and they must be studied. But the science is developing. Much that was previously clear now needs to be explained. Therefore, the easiest solution was chosen. As we know, man is a social animal. No one is going to dispute this. And therefore, said some ethnographers, all relations between people are only social relations, that is, social. And since people are divided into ethnic groups, this, too, is a social phenomenon.

At first glance, this sounds convincing and logical. But what do we mean by social relations? Historical materialism teaches us that man develops in accordance with the development of his productive forces; first he lived in the primitive communal formation, then came the slave-owning, feudal, capitalist formation. With such a formation division, is there any room for ethnic divisions? A feudal could be a Frenchman, an Englishman, a Seljuk, a Chinese, a Mongolian, or a Russian. (Yu.V. Bromley joined this point of view).

Similarly with serfs, slaves, wage laborers. In short, the socio-economic characteristic of man ignores the ethnic characteristic. But does this mean that there are no French, Chinese, or Persians, that the difference between them is illusory; there are only feudal lords and serfs, bourgeois and wage laborers - all the rest is irrelevant? If so, why the need for the Institute of Ethnography? Or even ethnography itself? And yet it turns out that ethnography is needed and cannot be thrown out.

So, what is ethnos? What are the transitions from one ethnos to another? What is the difference between ethnoses? Some say that there is no difference. They say that what is written in the passport is fine. You can write anything you want in the passport. For example, anyone can be written down as Malay. But this does not make him Malay. There is another definition - linguistic and social. "All people speak some kind of language, and so," A. A. Freiman, a corresponding member of the USSR Academy of Sciences, told me, "The French are those who speak French, the English are those who speak English, the Persians are those who speak Persian, etc.

"Fine," I said to him, "but my own native mother spoke French till she was six years old, and learned to speak Russian later, when she went to school and began to play with the girls in the streets of Tsarskoye Selo. True, after that she became a Russian poet, not a French poet. So, was she French before she was six years old?"

"That's an individual case," the academic scholar quickly found.

"Okay," I tell him, "The Irish spoke English for 200 years, forgetting their language, but then they rebelled, separated from England, and spared no blood for that separation - neither their own nor anyone else's. In your way of judging, have they been true Englishmen for 200 years?"

"I knew you'd give me that example, but what else?"

I gave him a dozen examples and posed the question: "You yourself have been to Central Asia, you know perfectly well that the people of Bukhara and Samarkand speak three languages - Tajik, Uzbek and Russian - with equal ease. Russian is needed for school, and they speak Russian like you and me. Tajik and Uzbek are the languages of bazaars. And yet they do not confuse in the slightest who is an Uzbek and who is a Tajik, even though they can write in their passports as Tajiks when they are Uzbeks and vice versa. Even one of my acquaintances, who, as a Tajik from Samarkand, registered himself as an Uzbek, was described by other Tajiks as "Mil Lat Furush", he who sold out his people, or was a traitor to his people. They wrote down this way because Uzbek nationalists started a rumor that anyone who signed up as a Tajik would be evicted from the cities to the mountains. And everyone was registered as an Uzbek. But in principle, what difference does it make how you sign up? After all, my acquaintance didn't become an Uzbek.

So, everyone knows that there are different ethnicities. Ethnoses are the French, the Germans, the Papuans, the Maasai, the Hellenes, and the Persians. But to the question, "What are they?" - there was no sensible answer. And I can't give it right away. If I could do it right away, I would limit myself to a short article, rather than offering a book to the reader's attention.

Let us pose another question: does the problem of ethnicity have a practical meaning? In everyday cases we are not confused. If, say, an English scientist comes to us, we immediately see that he is a different person than we are: although he speaks Russian, but not ours, and he wears a suit differently. But when these outward differences are obscured, the meaning of ethnicity is questioned.

For example, four people - equally dressed, equally well Russian-speaking, etc. - enter the streetcar. Suppose one of them is Russian, and the others are Caucasian, Tatar, and Latvian from the Baltics. Is there a difference between them or not? It would seem to be clear to everyone, that there is. But one of my opponents said that unless there is some silly, far-fetched national conflict between them, no one will ever know there is a difference between them or that there really isn't one. "No," I replied, "there might not be any national conflict. Any event will cause these people to have different reactions.

For example, a violent drunk gets on the same streetcar and starts hooliganizing. What will happen? Of course, a Russian will sympathize with them, saying, "You, kerch, get out before they take you away. The Caucasian will not bear it, and will kick him in the

teeth. The Tatar will step aside and will not get involved. A Westerner will immediately call out a policeman. These are four completely different stereotypes of behavior! So, it is the stereotypes of behavior that are always more or less different in different ethnic groups, but these differences in close living conditions are often hidden.

We have a large number of Finnish tribes living near Leningrad: Karelians, Vepsians closer to Onega, Chukhns (white-eyed chuds), as if they do not differ from Russians in appearance and speak Russian correctly. And when he walks along Liteynoye Street, he is unrecognizable. But as soon as you get to their home villages, the ethnic differences become apparent.

What does it look like? Let's put the question: what color is the air? You can't see the color of the air in the room because there is relatively little of it, but in the window, the blue sky is the color of the air. So, it is here: the ethnic characteristic is better perceived and grasped in large masses than in isolated cases. But as we saw from the first example, the ethnic stereotype is sometimes revealed in single cases as well. If so, is this a phenomenon of what - human social life or human nature? We need to agree on terms.

[Ethnos is not a society.](#)

What is social? The Latin word "socium," translated as "society," is used in this sense in all Western European languages for forms of both animal and human organization. In Soviet science, the characteristic "social" is used to refer only to human society. The term "community", a combination of several animal and plant species interconnected by a "food chain," is used to refer to animal collectives. Such a division seems justified because the social form of development is peculiar only to humans. This development is spontaneous and progressive, spiraling and connected to the development of technology and attitudes to labor. Neither technology nor labor exists in animals, so what animals and humans have in common cannot be social. So, is ethnos a phenomenon in common with animals or not?

This is what I argued with my Moscow opponents about: they claim that ethnos is a social phenomenon. I say: how so? Does ethnicity develop spontaneously and spirally, and is it uniquely linked to the development of modes of production? Has any ethnos existed from the very beginning of human development from the pithecanthropus? Is there such a map showing ethnicities at least from the beginning of the historical period? There are none! There were Sarmatians, in their place there is nothing, in the place of Sarmatians were Polovtsians (Kumans), and there are none.

Speaking about ethnic groups, we are saying "was" all the time. There is no spiral development of ethnos-soviets. If we use the word "social" in our, Marxist sense, we should understand it as a form of collective being connected with production - "society". Do human beings have collectives that are not social? Collectives other than and apart from society? Marx expressed himself rather precisely and definitely on this point,

although in his early works. He called society by the German word "Gesellschaft," and apart from society, he singled out primary collectives. He called them "Gemeinwesen. Gemein is "common," and Wesen is "essence," "essence of the matter," "being," "foundation. There is no such word in Russian, but the meaning is clear. Marx considered these very primary collectives, which existed before the emergence of material production in man, as a prerequisite for the emergence of society.

Primordial formations, primordial collectives, individuals of the species Homo sapiens really had nothing to do with productive forces that did not yet exist; people simply lived as collectives-groups, because no fool would live alone. And this group division naturally did not disappear with the emergence of society; on the contrary, gradually evolving, it created those wholes, that we call ethnoses.

Ethnos is not a race.

Ethnos in humans is the same as prides in lions, packs in wolves, herds in ungulates, etc. It is a form of existence of the species Homo sapiens and its individuals, which differs both from social formations and from purely biological ones, such as races. The races, according to V. P. Alekseev, are five or six. Both in appearance and in psychophysical features, the representatives of different races are quite different from each other. Race is a relatively stable biological characteristic of the human species, but it is important for us to emphasize here that it is in no way a form of their coexistence, a way of living together. Races are differentiated by purely external features that can be defined anatomically. Apparently, they play some role in the biological process of speciation, but they do not matter in terms of how people live and get along, how they work, how they prosper, or how they die. The thesis seems, at first sight, rather strange, for there is a habit of thinking as if Negroes were the poor, who are abused; all Indians are noble, who are exterminated; there are also civilized whites, numerous yellows, etc. Let us see, however, how these races are distributed on the surface of the earth and what implications this has for the fate of the biosphere.

According to anthropological evidence, the most ancient members of the so-called white race, the Caucasoids, originated in Europe and spread from Europe to Central Asia, Central Asia, Northern Tibet and finally, after crossing the Hindu Kush, they entered India and occupied its northern part. They also inhabited northern Africa and the Arabian Peninsula for a long time.

In our own time members of this race have crossed the Atlantic Ocean, and have occupied most of North America and large parts of South America, Australia, and South Africa. These are all the results of resettlement.

Negros, strangely enough, always seem to be inhabitants of the tropics, because it is thought that the melanin that gives their skin its black color prevents burns from the scorching tropical sun. It does prevent burns, that's true, but when it's hot in summer, what kind of dress do we wear, white or black? It's absolutely clear that even if we don't

have skin burns, in the scorching heat to have black skin is completely disadvantageous, especially in high insolation, because black reflects the sun's rays poorly. Consequently, we have to assume that blacks appeared in conditions where it was relatively cloudy.

Indeed, the most ancient finds of the so-called Grimaldi race, a Negro race of the Upper Paleolithic, were found in the Grimaldi Cave in the South of France, in Nice, and then it turned out that all this territory was inhabited in the Upper Paleolithic by Negroes - people with black skin, with woolly hair that allowed them to go around without a hat, with large lips. They were slender, tall, long-legged hunters of large herbivores. And how did they come to Africa? Yes, as a result of the same migrations that brought Europeans to the Americas. South Africa was settled by Negroes, the Bantu Negroes, the classical ones that we know, in a very late period; Bantu expansion started in the 1st century BC - 1st century AD; so, the first Negroid forest-dwellers were contemporaries of Julius Caesar! Athens had long ago faded, the age of Pericles was forgotten, Egypt had become a colony, but they had only just begun to conquer the forests of the Congo, the savannahs of East Africa, to go south to the great Zambezi River and to the muddy, muddy Limpopo River.

Who were they pushing out of there? After all, there was a population before them. This is the third race, also belonging to the Southern races, and indeed, apparently, the Southern race, which is called conventionally "Koisian". ("Koisian" is also a special group of languages.) The Koisan race includes the Hottentots and the Bushmen. And they differ from the Negroes, first they are not black, but brown; they have Mongoloid features, strongly developed eyelids, they have a completely different throat - they do not speak as we do, not on the exhalation, but on the in-breath, that is, they differ sharply from both Negroes and Europeans, and from Mongoloids. They are considered a remnant of some ancient race of the southern hemisphere, but they are not ethnically whole, even though there are very few of them left.

The Bushmen are quiet and timid hunters, driven out by the Bechuan Negroes into the Kalahari Desert. They are out there living their lives, forgetting their ancient culture, very rich and fascinating it was; they have myths and art, but in a rudimentary state because life is so difficult, they don't think about art, they think about where to get something to eat.

And the Hottentots (that's the Dutch name for these tribes), who lived in the Cape Province, became famous as incredible brigands, guides for merchants, and cattle enthusiasts. They considered bulls the best thing to have. And when a missionary who converted the Hottentot to Christianity asked: "Do you know what evil is?" - he replied, "I do, if the Zulu take my oxen." - "And what is good?" - "It is if I steal my bulls from the Zulus." That's the principle on which they existed before the Dutch came.

They got on well with the Dutch pretty quickly, became their guides, interpreters, workers on their farms. When the English took over the Cape Colony and drove out the Dutch, the Hottentots mingled with the English, and now they are the most boisterous

elements there. Nothing like the Bushmen. It's as if they were the same race, racial traits are the same in both. But they resemble each other as little as the Spanish, for example, resemble the Finns in behavior.

The fourth race, also very ancient, is the Australoids, or Australians. It is not known how they got there, to Australia, but they got there a long time ago. The pre-European population of Australia consisted of a great number of small tribes with different languages and very different customs and rituals. And they did not like each other, they tried to live as far away from each other as possible, because they did not expect anything but unpleasant from their neighbors.

They lived very primitively but they did not die out, because Australia has exceptionally healthy climate; any big wound there heals faster than ours. So, Australoids, or just Australians, are a special race that looks nothing like Negroes, or Caucasoids, or Mongoloids--none at all. They look like themselves. They have huge beards, wavy hair, broad shoulders, exceptionally fast reactions, despite their black skin color. I've heard stories I haven't checked, but I trust them: they show Australian movies twice as fast as we do, because at our speed they see gaps between the shots. With all that said, they have a specificity that hasn't given them the opportunity to develop. What are those specifics? We will find that out at the end of the book.

The fact remains that a single race, inhabiting a single isolated continent, which got there under some conditions obviously by sea and apparently from India, because their closest relatives live on the Deccan Plateau (in southern India), makes up a huge number of the most diverse ethnic groupings.

The fifth race, the most numerous, is the Mongoloids, who are divided into a number of races of the second order: there are Siberian Mongoloids, there are North Chinese, South Chinese, Malay, Tibetan (they were, now they no longer exist), that is a great variety of different subraces, and none of them constitutes an independent ethnos. To refer back to all this, we note that every ethnos, as it develops, creates its own culture, and expands its capacities, consists of two or more racial types. I know of no monoracial ethnoses. If even now they constitute the last race, the sixth, which we will not discuss, is the Americano-Indians, Americanoids.

They inhabit all of America, from the tundra to Tierra del Fuego (Eskimos are a new people). There are a huge number of languages, so it is even impossible to classify them. Many dead languages are preserved now because the tribes whose languages were recorded are extinct. Americanoids, in general, are quite different in character, in their cultural makeup, and in their way of life, even though they all belong to the same race. In other words, the races into which the species *Homo sapiens* is divided are conventional biological labels that may have some significance for our theme, but only a subsidiary one, like any classification that in no way reflects the specificity of the ethnic phenomenon.

And with that another important observation. These races, as I said at the beginning,

are static in relation to the species. We know that the species *Homo sapiens*, Cro-Magnon man-and you and I, Cro-Magnon men-have existed on the European continent for 15,000 years, and during that time, although the named races have changed places, no new ones have appeared and no old ones have disappeared.

You may ask why I left out the Pygmies. They are simply negroes, except that they live in very bad conditions in the rainforest, where they are stunted by malnutrition. This would seem to be the end of the matter, if race were an instrument of interaction between society and nature and development of ethnicities, there would be no history, just a pre-determined image.

Ethnos is not a population

Just as ethnos is not the same as race, neither is it the same as another biological grouping of individuals, a population. A population is, to quote a textbook, "the sum of individuals living in the same habitat and interbreeding randomly." For example, two swarms of flies come into the same room. They immediately form a single population and do not compete with each other.

Do ethnic groups exist in this way? First of all, fighting between ethnic groups is quite common, though not obligatory. There can be no struggle between populations; once they scatter into one area like mice, or swarm like flies, they will merge into one population at once. They do not have restrictions on interbreeding; hence geneticists derive their laws, which are true for animals.

There are always mating restrictions in an ethnos. Two ethnic groups can coexist on the same territory for centuries and millennia. They can mutually destroy each other or one can destroy the other. This means that ethnos is not a biological phenomenon, nor is it a social one.

I propose to think of the ethnos as a geographic phenomenon that is always connected with the surrounding landscape that feeds the adapted ethnos. And since the landscapes of the Earth are diverse, so are ethnoses.

Reality and logic

Thus, in the study of ethnicity we are dealing with a phenomenon of nature, which, obviously, should be studied as such. Otherwise, we would come to such a number of contradictions, logical and factual, in the study of reality, that ethnology itself would be meaningless and unreasonable to study. It would almost cease to have any meaning or reason to study it. The tools of science are methods and ways of study. How can one define what ethnos is and understand its meaning and significance? Only by applying a modern system of notions, a modern system of views.

The ancient Egyptians had no need at all to define what ethnicity was; they did it

through color. They painted blacks as black, Semites as white, Libyans as brown and red, and themselves as yellow. And it was clear to everyone who was in the picture. But for us the color is useless because we know not four peoples but many more, there are not enough colors on the palette, and on the other hand it is clear that color does not say much.

The Greeks put the question much more simply: there are Hellenes, "us", and there are "barbarians", everyone else; "us" and "not us", our own and others. But when Herodotus tried to write a history in nine books, dedicated to the nine Muses, he was confronted with the insufficiency of this classification. For example, he was describing the Greco-Persian wars. The Persians, of course, were barbarians, but his countrymen, the Athenians, Spartans, Thebans, and others, were Hellenes. But where do the Scythians fit in? They are neither Persians nor Greeks. And where do you put the Ethiopians, or the Hadhramantes, a tribe of Tibbu, still living in the southern part of Tripolitania? Neither are they Persians or Greeks. Barbarians, of course. But this classification became clearly insufficient.

Later, when the Romans conquered the whole world, that is, what they considered the whole world, they internalized this same understanding of the term. It was simple and easy for them. Romans were Roman citizens, everyone else was either provincial, conquered barbarians, or not yet conquered barbarians; though perhaps not always savage, they were not Romans. Everything was simple.

When the Roman Empire fell at the time of the Great Transmigration of the peoples, it turned out that the system did not work. All the peoples were different, very different from one another. And that's when the idea of a socio-cultural definition of people was first born. (This is a medieval concept.)

It was decided that all people are the same, but there are believers in the true God and non-believers, that is professing the true religion and non-believers. The true religion in Europe was considered to be Catholicism (not Orthodoxy), in Byzantium and Russia - Orthodoxy (not Catholicism), in the Middle East - Islam (but not Christianity), etc. For the rest, people were considered to be divided according to known social gradations. And so, the Turkic emirs were considered by the Crusaders to be barons and earls, only Turkish, and the Turks considered the Crusaders to be emirs or beks, only infidels, that is, French. If these Emirs had occasion to read the works of a philosopher such as Plato, they regarded Plato as a mere sorcerer. They had their own magicians. It worked very well. The professional division (also social) suited them.

And more than that. When the Spaniards came to America and encountered the socially highly organized nations of the Aztecs, Incas and Muiscos, they enrolled all the chiefs of their tribes in the Hidalgos, gave them the title of "dawn" if they were baptized, exempted them from taxes, compelled them to serve with the sword, and sent them to Salamanca to study. And they were quite happy about it. The Indians thought it suited them just fine. Although the Incas and Aztecs did not, in fact, become Spaniards, the Spaniards turned a blind eye. They married the Indian beauties, because there were

few women of their own, spawned a huge number of mestizos, and believed that the Spanish language, the Catholic faith, a single culture, a single social community ensured the unity of an empire in which the sun did not set.

Anaguac is New Spain, Chibcha is New Grenada, etc. But they paid for this speculative delusion in the early nineteenth century with such a massacre, in comparison with which all the Napoleonic wars pale into insignificance. Instead of seeing natural processes and phenomena, which should be studied, the Spaniards substituted their own ideas, which made perfect sense according to their point of view, but which were not adapted to reality.

Thus, we consider the popular notion that ethnicities are reduced to certain social phenomena to be an unproven hypothesis, although we will return to this hypothesis more than once as we go along. The fact is that we are obliged to study social phenomena when we formulate our problem, because when we study our subject, we see them only. But this does not mean that they exhaust the problem.

Let me explain my point. It is quite complicated, although it seemed perfectly simple to me until I confronted my opponents. Here, for example, is electric lighting. The phenomenon would seem to be socio-technical: the wiring was made in a factory, and the installer, a union member, installed it, and it serves, say, university employees. And that's all important to consider when looking at this phenomenon. But, you see, there would be no light here if there were no physical phenomenon- electric current. There is no way we can classify electricity as a social phenomenon. It is the combination of a natural phenomenon and those socially conditioned, artificial conditions under which we can observe, study and use this natural phenomenon.

It's the same with ethnicities. We see and feel ethnic differences between us. We see and feel the difference between Germans and, let us say, Poles, just as we feel the difference between light and darkness, cold and heat. Like with physical phenomena, where it turns out we needed thermodynamics to explain thermal phenomena, optics to explain light phenomena. And most importantly, all of this was needed in order to get practical results.

Subethnos

Structure, the second characteristic of ethnicity, is always more or less complex, but it is complexity that provides ethnicity with stability, enabling it to live through centuries of turmoil, turmoil and peaceful withering. The principle of ethnic structure can be called "hierarchical subordination" of subethnic groups, meaning that the latter are taxonomic units within the ethnos as a visible whole and do not violate its unity.

At first glance, this thesis seems to contradict our own position on the existence of ethnicity as an elementary whole, but remember that even a molecule of matter consists of atoms, and an atom consists of protons, electrons, neutrons, etc. particles, which

does not negate the claim of integrity at one level or another: molecular, atomic, or even subatomic. It is all about the nature of structural bonds. Let us explain this with an example.

A Karelian from the Tver province calls himself a Karel in his village, and when he came to study in Moscow, he calls himself a Russian, because in the village the opposition of Karelians to Russians has meaning, but in the city it does not, because the differences in everyday life and culture are so negligible that they are hidden. But if it is not a Karelian, but a Tatar, he will call himself a Tatar, because the former religious difference has deepened the ethnographic dissimilarity with the Russians. To sincerely declare himself a Russian, a Tatar must go to Western Europe or China, and in New Guinea he will be perceived as a European not of the tribe of the English or the Dutch, that is, those who are known there. This example is very important for ethnic diagnostics and thus for demographic statistics and ethnographic maps. After all, when the latter are compiled, one must agree on the order and degree of approximation, otherwise it will be impossible to distinguish between sub-ethnoses that exist as elements of the structure of an ethnos, and those that exist as active ethnoses.

Now let us dwell on the subordination of ethnic groups. For example, the French, a striking example of a monolithic ethnos, include the Celts of Breton, the Gascon of Basque origin, the Lorraine, descendants of the Alemannes, and the Provençal, an independent people of the Romance group. In the 9th century, when the ethnic name "French" was first documented, all the peoples mentioned above as well as others such as Burgundians, Normans, Aquitanians, Savoyards, did not yet constitute a single ethnos; only after an ethnogenesis of thousands of years did they form the ethnos which we call the French nation. The process of amalgamation did not, however, cause the levelling of ethnographic features. They have survived as local provincial characteristics that do not violate the ethnic integrity of the French.

But in France we see the results of ethnic integration because the course of events of the Reformation led to the fact that the product of differentiation - French Huguenots - were forced to leave France in the seventeenth century. In saving their lives, they lost their ethnicity and became German nobles, Dutch burghers and, in large numbers, Boers who colonized South Africa. The French ethnos got rid of them as a superfluous element in an already diverse structure.

The Structure of the Ethnosphere of Medieval France

It may seem strange that we attribute to ethnos the ability of self-regulation, but almost all biological systems, including biocenoses, have it. Ethnos is dynamic in its historical development and, therefore, like any long-running natural process, it chooses the feasible solutions to maintain its existence. Others are cut off by selection and fade away.

All living systems resist destruction, i.e. they are anti-entropic and adapt to external

conditions as much as possible. And since a certain complexity of structure makes an ethnos more resistant to external shocks, it is not surprising that where an ethnos was not so mosaic at birth, as in Velikorossiya in the 14th and 15th centuries, it began to form sub-ethnic entities, sometimes masquerading as classes, but not classes at all. The Cossacks emerged on the southern fringe, while the Pomors - on the northern fringe. Eventually they were joined by pioneers (as if just an occupation), who intermingled with the natives of Siberia to form the sub-ethnos of the Siberians, or Cheldon.

The church split led to the emergence of another sub-ethnic group, the Old Believers, ethnographically distinct from the mainstream Russians. In the course of history, these sub-ethnic groups dissolved into the main body of the ethnos, but at the same time new ones emerged.

The purpose of these sub-ethnic formations was to maintain ethnic unity through internal non-antagonistic rivalry. Obviously, this complexity is an organic part of the mechanism of the ethnic system and as such emerges in the very process of ethnic formation, or ethnogenesis. When the ethnic system simplifies in the phase of decline, the number of sub-ethnos is reduced to one, which marks the persistent (surviving) state of the ethnos.

But what is the mechanism of the emergence of sub-ethnoses? To answer this, it is necessary to go down an order of magnitude, where the taxonomic units we have classified into two classes: consortia and convixia. These divisions conveniently include small tribes, clans, corporations, local groups and other associations of people of all epochs.

Let us agree on the terms. Consortia we call groups of people united by one historical destiny. This category includes circles, artels, sects, gangs, and other unstable associations. Most often they disintegrate, but sometimes they survive for generations. Then they become convixia, that is, groups of people with the same kind of life and family ties.

Convixia are little resistant. They are corroded by exogamy and shuffled by succession, that is, by a dramatic change in their historical environment. Surviving Convixia grow into sub-ethnos. Such are the aforementioned pathfinders, a consortium of desperate travelers who spawned a generation of steadfast Siberians, and the Old Believers, a consortium of religious and aesthetic devotees, including Boyarina Morozova, priests, Cossacks, peasants, and merchants.

The structure of the ethnosphere in Russia in the XIV-XV centuries.

In the 17th century, they did not yet stand out externally from the rest of the population. In the second generation, under Peter I, they already formed an isolated group, which at the end of the XVIII century retained rituals, customs and clothing that differed from the

generally accepted. The consortium evolved into a conviction, and in the 19th century, having increased to 8 million people, it became a sub-ethnos. In the twentieth century it dissolved, as the reason for its emergence disappeared, and only inertia remained. Both pioneers and Old Believers remained as part of their ethnos, but the descendants of the Spanish Conquistadors and English Puritans formed distinct ethnic groups in America, so that this order can be considered the limit of ethnic divergence. And it should be noted that the most ancient tribes evidently formed in the same way, only a very long time ago. The original consortium of vigorous people in isolation evolved into the ethnos that we now call a tribe.

Ethnology ends at this orderly level, but the principle of hierarchical coherence can continue to operate if necessary. At the order level below, we will find one person related to his environment. This can be useful for biographers of great men.

Going down another order of magnitude, we encounter not a complete biography of a person, but one episode of his life - for example, a crime committed that must be solved. And even lower, a random emotion that might inspire a poem or an accidental fight.

Sources of Energy

It should be remembered that this infinite fragmentation, which lies in the nature of things, does not remove the need to find wholenesses at a given level important for the task at hand. In particular, super-ethnic wholenesses are even more important to us, standing an order of magnitude above ethnicities, since our science also aims to achieve practical results, namely the protection of nature from man, the salvation of the biosphere in which we live.

As we know, man is part of the biosphere. What is the biosphere? It is not only the biomass of all living beings, including viruses and micro-organisms, but also the products of their vital activity: soils, sedimentary rocks, and free oxygen in the air. All this is the creation of the bio-sphere. These are the corpses of animals and plants that died long before us, but which provided us with the possibility of existence. And the energy that powers us comes from several sources.

On the one hand, from the corpses of our ancestors - animals, plants, micro-organisms. We eat them, we walk on them. We breathe them, they give us oxygen. On the other hand, we draw energy from three sources that have completely different meanings. The maximum amount of energy that the Earth consumes, according to Vernadsky, is the energy of the sun. It is accumulated through photosynthesis in plants, plants are eaten by animals, this solar energy passes into the flesh and blood of all living beings that exist on Earth. An excess of this energy creates greenhouse effects, that is, conditions are very unfavorable. We do not need more of it than we need, we need as much as we are used to mastering.

The second type of energy is the energy of decay inside the Earth of radioactive elements. Once upon a time, these elements were plentiful. Gradually, radioactive decay is taking place inside the planet, the planet is heating up, and someday, when all these elements have decayed, it will either explode or turn back into a piece of rock. They have a very negative effect on our life processes. Everyone knows what radiation sickness is; there is nothing good about it. Nevertheless, these phenomena inside the Earth, the so-called "chthonic" phenomena, have a great impact on us, but locally. The fact is that clusters of uranium and other ores are unevenly distributed over the Earth. There are large areas where the radioactivity is negligible, and where the ores are close to the surface, it is very high; so, the effects of this kind of energy on animals and humans are quite different.

And there is a third kind of energy, which we receive in small portions from the cosmos, these are the beams of energy coming from the depths of the Galaxy, which strike our Earth (like hitting a balloon with a whip), embracing some part of it, and lightning their energy effect on the biosphere, sometimes large, sometimes small. They come more or less rarely, at least not rhythmically, but from time to time, but it turns out impossible not to take them into account, too.

This last type of cosmic energy was only recently explored, so those scientists who are used to thinking of the Earth as a completely closed system, cannot get used to the fact that we are not living isolated from the world, but inside a huge galaxy, which affects us as well as all other factors determining the development of the biosphere.

The described phenomenon is the mechanism of each person and each group's belonging to the cosmos. Of course, it's not just about humans, but our topic, National Science, leads us to focus on human beings and see how these energetic influences influence the destiny of each of us, or the groups to which we belong. What is needed to solve this question? It turns out that what is needed here, oddly enough, is an ordinary story.

Ordinary History

The word "history" has a huge number of meanings. You can say "social history" - the history of social forms. You can say "military history" - the history of battles and campaigns, and it will be a completely different history, with a different content and a different approach to the material. It can be the history of culture, the history of states and legal institutions, it can be the history of disease, after all. And in each case, the word "history" should have an addition - the history of what?

We should be interested in ethnic history, in ethnogenesis, the history of the origin and disappearance of ethnic groups. But since the origin and disappearance of ethnic groups is first of all a process that we have not yet uncovered, and secondly a process that we need to uncover, we need to have the material, the archive of information from which to approach the solution of our problem. And that is the history of events in their coherence.

But what is an "event" when it comes to ethnic history? From a trivial position, the question does not deserve an answer. But let us remember that such phenomena as light and darkness, heat and cold, good and evil are just as obvious. To the layman everything is clear without optics, thermodynamics, ethics. But since we are introducing the concept of "event" into the scientific world, it is necessary to define it, that is, to agree on the meaning of the term. Herein lies another difficulty: we have to use the term in the same sense as our sources, the ancient chroniclers. Otherwise, reading their writings will become exceedingly difficult and often futile. But once we have learned to understand their way of thinking, we have a wealth of information that the reader can grasp without the slightest difficulty.

The easiest way to define "event" is through the concept of "connections. The growth and complication of ethnicity appears to contemporaries as the norm, but any loss or split is celebrated as something noteworthy, that is, it's an event. But if so, then an event is the breaking of one or more ties either within the ethnos or on its border with another ethnos. The consequences of the rupture can be any, sometimes very favorable, but for the theoretical statement of the problem it does not matter. Either way, an event is a loss, even if it is something useful to get rid of.

So ethnic history is the science of loss, and cultural history is the codification of objects that have survived and are preserved in museums, where they are to be catalogued. This is the basic difference between these two disciplines, which we will not confuse henceforth. The events of history are known to us from the moment written sources began to describe events coherently across the entire Oikumene, or at least in the Old World. Going further back in time will inevitably lead to aberrations of distance and to the blurring or disappearance of the boundaries of events. As a consequence, we will make things up instead of studying them. This must be avoided, because making things up is almost never adequate to reality. But we must also avoid the aberration of proximity - uncorrectable errors of exaggeration. Contemporary ethnic processes are not complete; we cannot tell how they will go on. And we can establish patterns, which is our goal, only on completed processes.

We will therefore take that middle period where the facts are known, their proportionality is clear, their validity has been established by the two thousand years' study of the first-class historians who came before us, and use this middle period as a model on which we will base all our considerations.

The chronology of this period is approximately from the 11th to 10th century B.C. to the beginning of the 19th century A.D., or from the fall of Troy to the surrender of Napoleon. Between these dates, there is absolutely enough material to grasp the full complexity of the problem.

Systemic Approach

One material is not enough to understand the problem. We need a tool, a methodology. What is the basis of our methodology? After the Second World War, there was a great discovery, not in our country, but in America, but it was also accepted in its entirety.

It's something called the systems approach or systems analysis. Its author, Leo von Bertalanffy, is a German-American who worked in biology at the University of Chicago. In 1937, at a philosophy seminar, he gave a paper on a systems approach to the definition of "species. The paper was not understood at all, and the author "put all his papers in a desk drawer. Then he went off to war. Fortunately, he was not killed. When he returned to Chicago, he retrieved his old notes, repeated his report, and found a very different intellectual climate.

And what did he propose? No biologist knows (and Bertalanffy was a biologist) what a species is. Everyone knows that there is a dog, and there is a crow, and there is a bream, a flamingo, a beetle, a bedbug... Everyone knows this, but no one can define what it is. And why are animals of the same species and plants of the same species connected in some way? Bertalanffy proposed the definition of species as an open system.

A system is a method of analysis that pays attention not to the individuals that make up a species, say, not to specific dogs or cats, but to the relationships that exist between dogs or cats. Let's say the student audience represents a system, but not because a certain number of people sit in it - students and a professor - but because there is a relationship between them - the professor talks and the students listen. In reality, it is as if this relationship does not exist; we cannot measure it, we cannot weigh it, we cannot determine its gradient, but students and professor exist only for the sake of this relationship, and it is possible to describe its nature. Let us condition the meaning of the terms and the way they are applied in practice. Too much striving for precision is not useful, and is often a hindrance to the research process. After all, looking at the Himalayas through a microscope makes no sense. Therefore, for planetary phenomena, we should accept the primary generalized categories of systemic connections, excluding the detailing, which will not give anything for understanding the whole. Let us divide the systemic relations into four types, which are necessary and sufficient for the method applied. Let us divide systems into open and closed (or closed), into rigid and corpuscular, or, as they are otherwise called, discrete. What is the meaning of this division?

An open system is, say, our planet Earth, which receives sunlight all the time, through which photosynthesis occurs, and the excess energy is released into space. An open system is a species that gets its energy supply in the form of food, which is absorbed by the animals of that species. They harvest that food, reproduce, give birth, die, and give their bodies to Mother Earth. It is an open system, which receives energy from outside and is renewed.

An example of a closed system is a stove, for example. It is in a room, and there is wood in it. It is cold. We heat the stove, we do not add more wood, we close it, the wood burns down, the stove heats up, the temperature in the room rises, it is equal to the

stove, and then they both cool down. That is the energy reserve in the form of wood is obtained once. After that the process comes to an end. It is a closed system.

Now the second kind of division. It is a rigid system. It is a well-coordinated machine where there is not a single extra part; it only works when all the screws are in place; it gets enough fuel, or vice versa, it stands and serves some purpose, like a microscope; there is nothing extra in it. In its pure form, a rigid system can never adapt to other tasks.

For example, a car still needs to be painted, but you can paint it blue, yellow, or green; the color does not matter. But ideally in a rigid system, everything should matter. Such a machine works very efficiently. But if one part breaks, it stops and fails.

A corpuscular system is a system of interaction between separate parts that are not connected but nevertheless need each other. The biological species is a corpuscular system; the family is a corpuscular system, not a rigid one, it is based on the husband loving his wife and the wife loving her husband. And children (there can be five or three of them), mother-in-law, mother-in-law's relatives - although all of them are elements of this system, you can do without them. The only important thing is the connecting axis - the love of the husband for his wife and the wife for her husband, mutual or one-sided love. But as soon as this invisible connection ends, the system falls apart, and its elements are immediately incorporated into some other systemic integrity.

On the other hand, culture, the creation of human hands and mind, is a rigid system, though closed, incapable of independent development. Every other object, man-made, takes a form that preserves the material, be it stone, metal, or words and musical melody. The creation of human hands goes beyond the limits of natural self-development. It can either be preserved or destroyed.

The pyramids last a long time; during the same time mountains collapse, because the rocks that constitute them crack and become rubble due to the effects of variations in temperature and humidity. Rivers change their channels, eroding their banks and forming terraces. The forest swells up on the steppe in wet periods, and moves back down in dry ones. This is the triumphant life of the planet, and especially of the biosphere, the most plastic of all earth's shells. And works of art and even technology have gained eternity instead of life. And if their closed systems turn into open ones, they die. The iron oxidizes, the marble crumbles, the music fades, the poetry is forgotten. The cruel old man Chronos devours his children. But this is understandable; what is important is another: how are such systems as ethnoses born and mature?

A condition without which one cannot pose the problem of the primary emergence of ethnic integrity from individuals (people) of mixed origins, different levels of culture and different characteristics, we are entitled to ask ourselves: what attracts them to each other? Obviously, the principle of conscious calculation and the pursuit of profit is absent, because the first generation is faced with a huge challenge - the need to break established relationships in order to replace them with new ones that meet their needs.

This is a risky business, and the starters seldom manage to reap the rewards. Nor is the principle of social proximity suitable, since the new ethnos destroys the institutions of the old. Consequently, one must disintegrate in relation to the old ethnos in order to enter the new ethnos at the moment of formation. Everything, otherwise! people unite according to the principle of complementarity (compliment - hello, from the Latin *complimentus*). Complementarity is unconscious sympathy for some people and antipathy for others, that is, there can be positive and negative complementarity.

When an initial ethnos is created, the initiators of this emerging movement pick up the active guys because they simply like them. "Come to us, you're right for us," was how the Vikings selected young men for their campaigns. They did not take those they considered unreliable, cowardly, grumpy or not fierce enough. All this was very important, for it was a question of taking a man in a boat, where each man had to carry the maximum weight and responsibility for his own life and the lives of his fellows. It was the same way Romulus and Remus selected their fellows when they organized a bandit gang on the seven hills and began to terrorize the surrounding peoples. These guys became patricians, founders of a powerful social system.

The first Muslims did the same thing; they demanded that everyone accept the faith of Islam, but they also tried to include in their ranks people who fit in with them. It must be said that the Muslims departed from this principle rather quickly. The Arabs, as we already know, began to take everyone and paid very dearly for it, because as soon as the hypocritical Muslims, those who were, in general, absolutely indifferent to whether there was one God or a thousand, but profit, income and money were important, they came to power.

They were led by Moawiya ibn Abu Sufyan - the son of Muhammad's enemy - and declared something like this: "The faith of Islam must be observed, and I will drink wine at my house, and anyone who wishes may also drink. Everyone is obliged to pray, but if you miss namaz I won't pay any attention to that, and if you plunder the state treasury but I like you, I won't pay any attention to that either." That is, as soon as the principle of selection according to complementarity was replaced by the principle of universality, the system suffered a terrible blow and became warped.

The principle of complementarity also appears at the level of ethnicity, and in a very effective way. Here it is called "patriotism" and is in the competence of history, because you cannot love a people without respecting its ancestors. Internally, ethnic complementarity is usually good for the ethnos as a powerful protective force. But sometimes it takes an ugly, negative form of hatred for everything alien; then it is called "chauvinism".

But complementarity at the level of cultural type is always speculative. Usually it is expressed in arrogance, in which all outsiders and dissimilar people are called "savages". The principle of complementarity is not a social phenomenon. It is found in wild animals, but in domestic animals it is known by everyone, both in a positive (a dog or horse's attachment to its owner) and in a negative way. If you have a dog, then you

know, that it treats your guests selectively - for some reason it treats some better and others worse. This is the principle on which animal domestication is based, the same principle which is family. But when we take this phenomenon on a historical, large scale, these ties grow into a very powerful factor - the ethnic system is built on complementarity.

So, the birth of any social institution is preceded by an embryo, an association of a certain number of people sympathetic to each other. As they begin to act, they enter the historical process, cemented by their chosen purpose and historical destiny. Whatever their future, their common destiny is the "condition without which one cannot".

Such a group may become a Viking band of brigands, a religious sect of Mormons, an order of Templars, a Buddhist community of monks, an Impressionist school, etc., but the one thing that can be taken out of the equation is subconscious mutual engagement, if only to argue with one another. This is why we have called these germinal associations consortia. Not every consortium survives; most dissolve in the lifetime of its founders, but those that do manage to survive enter the history of society and immediately take on social forms, often creating a tradition. Those few whose fate is not cut short by external blows, survive to the natural loss of increased activity, but retain the inertia of attraction to one another, expressed in common habits, worldviews, tastes, etc.

We called this phase of complementary union conviviality. It no longer has a force of influence on the environment and is subject to the competence not of sociology, but of ethnography, because this group is united by everyday life. Under favorable conditions, convictions are stable, but their resistance to the environment tends to zero, and then they disintegrate among the surrounding consortia.

The Energy of Living Matter

It is clear from the above that ethnic groups are biophysical realities, always clothed in a social shell. Consequently, the debate over what is primary: the biological or the social, is akin to the debate over what is primary in an egg: the protein or the shell. Clearly, one is impossible without the other, so there is no point in arguing about it. There is, however, another point of view. "...The social factors that form ethnos, including ethnic identity, lead to the emergence of a population that is conjugated with it, that is, we face a picture directly opposite to the one given by L.N. Gumilev". Thus, the debate is whether being is the basis of consciousness or, conversely, consciousness is the basis of being. Indeed, with such a formulation of the question, there is a point of contention. Let us look into it.

Bromley has the right to choose any postulate for his logical construction, even a quite idealistic one, according to which the real existence of the ethnos is not only determined, but also generated by its consciousness. This, however, risks placing him in the position of Teilhard de Chardin, rejected by the French Communists and

Catholics alike. The situation is similar. The act of creating material reality is ascribed to human consciousness, placed above or in His place as the Creator of the world. Catholics will not agree with this. And materialist philosophers will not accept the thesis that consciousness is primary.

But even empirical scientists do not have the right to agree with Bromley's thesis, because it violates the law of conservation of energy. After all, ethnogenesis is a process that manifests itself in the work (in the physical sense). Campaigns are carried out, temples and palaces are built, the landscape is reconstructed, the oppression of dissenters inside and outside the created system is suppressed. And to do this work you need energy, the most ordinary kind of energy, measured in kilograms or calories. To think that consciousness, even an ethnic one, can be an energy generator is to allow for the reality of telekinesis, which is only appropriate in science fiction.

Explanation. The stone blocks on the top of the pyramid were lifted not by ethnic self-consciousness, but by muscular force of Egyptian workers according to the principle: "one-two, take it". If it was the Libyans, the Nubians, the Canaanites... the case did not change. The role of the consciousness, and in this case not an ethnic consciousness but a personal consciousness, was to coordinate the forces at its disposal, and the difference between managing a process and the energy that makes it happen is obvious.

What form of energy is it? Clearly it is not mechanical, even though it shows up in mechanical movements, migrations, walks, construction of buildings, but it is a manifestation, it is not mechanical. It is clear that it is not electric either: electricity behaves differently and could be detected by machines. It's also clearly not thermal. What form of energy is that? - The author pondered.

In the Soviet Union, we published a wonderful book - a posthumous work by V.I. Vernadsky,, The Chemical Structure of the Earth's Biosphere and its Environment, described this very form. Vernadsky called it the geobiochemical energy of the living matter of the biosphere. This is the same energy, which is obtained by plants through photosynthesis and then assimilated by animals through food. It makes all living things expand through reproduction to the maximum possible extent.

A single petal of cussweed in a large lake can, under favorable conditions, cover the entire lake with cussweed and stop only where there are banks. A single seed of the dandelion, if its offspring are not destroyed, will cover the whole earth. Elephants are the slowest to reproduce. V. I. Vernadsky, in his book, calculated how long it would take for elephants, at the normal rate of reproduction, to occupy the entire landmass of the Earth - 735 years.

The Earth is not overflowing with life only because this energy is multidirectional and one system lives at the expense of the other, one extinguishes the other. "Killing and resurrecting, swelling the universal soul - this is the Earth's holy will, incomprehensible to itself." Now we know the name of this universal soul - it is the geo-biochemical energy

of the living matter of the biosphere.

But if energy is the engine of events, then it must behave according to all the laws of energy. First of all, it has to correspond to the energy equivalent, i.e. it has to convert into other forms of energy, for example into mechanical energy, or into thermal energy. And it does. To electrical energy? Probably, too. Where is this energy contained, in which organs of the human body? Physiologists can probably answer this question. Obviously, the living person himself creates some tension around himself, has some real energy field or a combination of fields, like an electromagnetic field, consisting of some power lines, which are not at rest, but in rhythmic oscillation with different frequency.

The question is logical: what does the human energy field have to do with the problem of ethnicity and ethnogenesis that interests us? To answer this question, let us remember that the basis of the ethnic division is the difference in the behavior of the individuals that make up the ethnos. Therefore, we are primarily interested in the influence that the presence of an individual's biofield has on its behavior.

Chapter Two Passionarity. The Irresistible force

It was shown above that humans as individuals of the species *Homo sapiens* are influenced by physical forces, as all organisms of the biosphere. But while thermal or electromagnetic fluctuations are perceptible at the level of organisms, the biochemical factors of interest to us can only be described at the population level, that is, at the level of ethnic groups. Although they manifest themselves in the behavior of individuals, only the empirical generalization of a wide range of observations allows us to give the definitions necessary for understanding the processes of ethnogenesis as well as the connection of ethnic phenomena with biospheric ones.

To begin with, let us note an undeniable fact. The uneven distribution of biochemical energy of living matter in the biosphere over historical time must have been reflected in the behavior of ethnic groups at different epochs and in different regions. The effect produced by variations in this energy is described by us as a special characteristic of people and is called passionarity (from the Latin word *passio* - passion). Passionarity is a characteristic dominant; it is an irresistible internal desire (conscious or, more often, unconscious) for activity aimed at achieving a goal (often an illusory one). This goal is considered by the passionate individual to be more valuable than even his own life, let alone the life and happiness of his contemporaries and fellow tribesmen.

The passionarity of an individual can be paired with any abilities: high, medium, small; it does not depend on external influences, being a feature of the mental constitution of a given person; it has nothing to do with ethics, equally easily generating exploits and crimes, creativity and destruction, good and evil, excluding only indifference; and it does not make a person a "hero" leading the "crowd", because most passionaries are in the

"crowd", determining its potency in this or that era of ethnos development.

The modules of passionarity are varied. These include pride, which stimulates the thirst for power and glory through the ages; vanity, which pushes demagoguery and creativity; greed, which generates avarice, avarice and scholars who hoard knowledge instead of money; jealousy, which entails cruelty and guarding the hearth, and, when applied to an idea, which creates fanatics and martyrs. Since it is a question of energy, moral judgments are inapplicable. Good or evil can be conscious decisions, not impulses. Although we can detect the phenomenon of passionarity in individuals, bright and dim, it is more convincingly seen in ethnic history, when other factors are mutually compensated and the statistical patterns that distinguish ethnogenesis from sociogenesis and culturogenesis are revealed. The pattern of passionarity in ethnogenesis is the same for all the different eras and countries. Let us trace it using different examples of Eastern and Western ethnic history.

Two biographies.

Most illustrative examples! But I am not going to set out the history of the problem now - that would take us too far away, but simply set out the concept that I have based my ethnic history on. I noticed the following: people, as Gorky wrote, need a piece of bread, a roof over their heads and a woman. A normal person doesn't need anything more than that. This is what Gorky wrote in "My Universities" and "The Watchman," and it really seems right.

If you have, say, three cutlets daily, of which you eat two and a half or even one and leave half a cutlet for the birds, why do you need 48 cutlets? There's nowhere to put them! If you have a cozy house with three or four rooms, why do you need a palace of fifty-six rooms for one person? Well, halls, offices, but why such a mass, - but they do build it. If you have enough money to satisfy all your needs - to feed your wife, your children, yourself, to drink on holidays and in the evening, as and when you like, - and you have enough money for all that, why do you need huge deposits in the bank? What do they give you? Nothing.

And indeed, the normal course of life of an organism as a member of the species *Homo sapiens* implies nothing but this. And yet, let's look at how well-known historical figures behaved. I am not referring to "great men," but to those from whom biographies remain. They don't have to have been in high places, but their biography has to be clear and distinct.

Alexander Philip of Macedonia lived in Pella, Macedonia, and he was ex-officio king. This position was not very richly paid, because Macedonia was not a very large country, but he still had a palace. He had the best horse, Bucephalus. He had two fine dogs, Gero and Allo; they were released on a bear, and the dog alone took the bear. Mighty dogs.

He had many friends, and good friends, and those close to the king were called "comrades" - hetaerae; for example, Comrade Parmenion or Comrade Philota - hetae. This was a very high position - "comrade" - and there were not many of them, but again for hunting and for all kinds of amusing pastimes. The king also had plenty of amusement, because there was no shortage of Macedonian, Greek, and Libyan women.

For intellect he had an interlocutor like no one else in the world - Aristotle. He was hired to be the king's teacher, something even Queen Victoria of England could not afford for her son George.

The question is: And for what reason did Alexander Philipovich go first to Greece, then to Persia, then to Central Asia, and then to India? What did he lack? It is commonly said that Alexander the Great was influenced by Greek trading capital. Although there was no capital then, there were indeed Greek trading circles that were eager to capture Persian markets. There were quite a number of people in Greece who knew how to trade. (The Greeks are still quite good traders.) They lived in Athens and Corinth, but Athens and Corinth were against Alexander the Great, not for him. He had to take Thebes, to make Athens capitulate, in order to secure his march; that is, these supposedly interested circles of merchant capital were against the war with Persia. Why, indeed, would they go to war with Persia when they could trade with it in peace. There was no need to conquer it.

Could it be that the Macedonians wanted to get incredibly rich? But just all sources, all reports about Alexander's personality say that it was only his personal charm that made the Macedonian peasants rise from their villages and go on a campaign against the Persians, who, by the way, the Macedonians had done nothing wrong, and they had no hard feelings against the Persians.

Since there were not enough Macedonians for the campaign, Alexander had to bring in the Greeks, but in order to be able to recruit soldiers there, Greece had to be conquered. Here was the workaround. Alexander took Thebes, at the time the most fortified, most resilient of the cities. They massacred almost the entire population of Thebes, the men at any rate, sold the women and children into slavery, and preserved only one house of the poet Pindar, because Alexander was a cultured, intelligent man, and left the house as a monument, while all the others were razed to the ground. What for? To attack the unsuspecting Persians who had done nothing to him.

But even when the Macedonians conquered Asia Minor and ravaged cities such as Ephesus and Halicarnassus, which had resisted to the last arrow, they did not destroy the Persian garrisons, but the Greek mercenaries who were fighting for the Persian king, against the Macedonian invader.

Quite a strange war, it would seem. Most importantly, it made no sense for Macedonia, nor for Greece. Nevertheless, after capturing the coast of Asia Minor, which could be

explained, for example, by strategic purposes, the desire to expand a little, to create places for colonization, Alexander went to Syria.

At Issus he defeated the army of Darius, who fled and his wife and daughter were taken prisoner. Alexander treated these ladies with chivalry. He married his daughter (although he already had a wife, he took another) and went on to conquer Palestine and Egypt.

And then he had to take Tyre, which agreed to submit, but refused to let the Macedonian garrison in. It would seem that an isolated city on an island, posing no danger, legally subdued, could be overlooked by an army that set itself entirely different goals. "No," said Alexander, "take Tyre! Tyre fell for the first time in its history, not a single living Tyrian Phoenician was left. Masses of Macedonians perished, and reinforcements from Macedonia and Greece were needed. Recruitment after recruitment pulled men from there.

Egypt was occupied. Well, it would seem, well, what more? They've taken Alexandria - beautiful! Darius offers peace and cedes all the land west of the Euphrates. Parmenion says, "If I were Alexander, I would accept it." Alexander replies: "And I would agree to it if I were Parmenion. Let's go east!"

Everyone is horrified and surprised. Unsure why they go east, defeat the Persian army on the wide plain of Gaugamel between the Tigris and Euphrates, invade Persia through the passages, losing men because the Persians fought back desperately, but there were just not enough of them. They took the city of Persepolis, called Istahr in Persian, held a grand banquet on this occasion and drunkenly set fire to the magnificent palace of the Persian king - a marvelous work of art. That is the whole point of the campaign. Alexander explains it by saying that once upon a time, during the Greco-Persian wars, the Persians burned down the Acropolis in Athens; so, he repaid them.

But the Athenians also managed to rebuild the Acropolis during this time - the wooden Acropolis was made marble, and the Persians had already forgotten about the campaign in which they were defeated and forced to retreat. What was the purpose of all this?

Alexander was asked about it many times by his contemporaries. He said, "No, no, Persia must be done away with. "All right," they think, "maybe the tsar is really so clever that he wants to do away with his enemies, or else they will attack us. And an offensive goes on through the eastern deserts of Iran. The heat, the thirst is tormenting, the stuffiness, the dust, the horsemen jump up suddenly, shoot from long bows, and the Macedonians cannot keep up with them, fall down, fight back.

Anyway, Darius III was killed by his own people, the Macedonians caught the murderer and crucified him on the cross. Well settle down on that. "No," he says, "beyond the Oxus River lies Sogdiana (that is, Central Asia). We must take all these cities."

They say to him, "Alexander, fear God." - "And how can I fear God? - He says. - When I was in Egypt, it was explained to me that my father is the god Zeus." "Come," they say, "king, for I myself stood on the watch when your father Philip went to your mother. What kind of father is Zeus to you? Why do you slander your mother?" - "Ah," he says, "you don't admit it! Well, I'll show you. Let's go!"

One by one, the Central Asian cities fell. They fought back fiercely, in a way that the West could not, in a way that the Persians could not. Samarkand, for example, celebrated its anniversary, the anniversary of what do you think? - The destruction of it by Macedonian troops?! And the Macedonians moved on, ruthlessly massacring the local population.

They reach the Syr Darya. The indomitable retreating Persians and Sogdians go beyond the Syr Darya and start guerrilla warfare. The Macedonians could not cope with the steppe guerrilla warfare and decided to capture the mountainous regions of modern Afghanistan - Bactria, where the mountains are high, steep, steep, at the height there are castles, to which the paths cut down in the rock lead, so that only one person can pass. No matter how many people are let in by this path, one, standing at the gate, will kill them all. So, the castles are virtually impregnable. Food is prepared, it rains a lot, and water is collected in the big pools and cisterns. The besiegers have nothing to eat in the gorges.

Alexander ordered to take the castles, but how? They found a way out. They caught the beautiful Raushanak - translated as "Brilliant", but everybody knows her as Roksana, so Alexander married her and surrounded the castles, not allowing the people to get out of there; they did not want to be besieged either. They said, "Ah, he married our princess, and the first wives aside. If so, then he is our kinsman, then we will agree to obey him, only that he does not go to our castles. Well, here he agreed, because he was offered to conquer India.

There was internecine war, he helped the weakest, defeated the strongest, defeated his infantry and fighting elephants. The losses were great, but the Macedonians managed to disarm the elephants in the following way: a dozen of the bravest young men with heavy knives run at the elephant and run between its legs; the elephant crushes them and catches them with its trunk, but one of ten manages to run to the hind legs and cut his hamstrings. That's it! The elephant is finished. Quite an unprofitable way of warfare, but nevertheless the victory was won and Alexander went on to Bengal.

In Bengal the Hindus raised a clamor that some terrible conqueror was coming, destroying everything. The Brahmins declared holy war, drums beat in the jungle, and the Macedonian camp was surrounded. Then the soldiers shouted, "King! Where are you leading us? What have these Hindus done to us? What have they done to us? We don't want anything from them, we can't even mail the booty we take from these remote countries home, because the packages are stolen by the intendants on the way. We don't need this war at all, lead us back. Tsar, we love you, but enough!"

Alexander persuaded them for a long time, but then was forced to resign himself to the will of the whole army, with not a single man to support his fervently beloved tsar. The gaiters - his comrades - were by no means sycophants. They slashed the truth in his face and said, "There is no reason to go, there will be destruction," pointing to the superior forces of the enemy and, most importantly, the pointlessness of the war. With great losses on the retreat along the Indus, when every town had to be taken, the Macedonian army made its way to the mouth of the Indus, putting the wounded and sick on ships and sending them across the Persian Gulf. On the way they died of heat and waterlessness. The healthy ones went through the Kerman Desert; some reached Mesopotamia.

The king had to be driven because in one city, the name of which is not preserved, he performed the following experiment (I will tell you because it is important to us). The city refused to open its gates to the Macedonians and surrender. Then ladders were pulled up and placed against the walls to storm the city. But the ladders were short; only one was long. The king was the first to climb this long ladder, jumping up on the wall. The soldiers followed him. They followed him.

The king had four more men to jump up, but the ladder broke, and all the soldiers fell down. It was no big deal - the height was not so high, but the king was alone on the wall of the enemy city, and they were shooting at him. He looked and saw a courtyard below and jumped down into it, followed by one centurion and his two hetaerae - Ptolemy and Seleucus - and a fourth, but the fourth was killed at once.

Then the soldiers suddenly saw that the very king who had brought them to India, who had put them through terrible hardships, who had exposed them to deadly dangers without benefit, was himself in danger. An impulse arose! The Macedonians ripped out some trees, some sticks tied up. They climbed the wall. They get in and look - the king has already been hit with throwing stones. He is lying almost without feeling, Seleucus and Ptolemy hold shields over him and beat off the Hindus with their short swords, and the fourth, the centurion, is lying face down already killed. "Ah so, the king is in danger-guys, beat it!" Not even a name was left of the city! But Alexander could not recover from this wound; it tormented him for the rest of his days. For some reason he returned to Babylon, which was already an abandoned city, but one with a historical tradition, uncomfortable as a capital, but posh. Alexander declared it the capital of his empire and soon died.

Now let's try to figure out what he, Alexander, wanted. This is the question I myself began my research with. Alexander said and Arrian wrote that he wanted the glory, that he wanted to be so famous and to glorify his people that he would be talked about for centuries and all over the world. And he achieved this goal.

But here's the question: what is fame? "Neither to eat, nor to drink, nor to kiss." What is it for? She provides nothing, no life of her own, no wealth, no offspring. For her, Alexander died at 33 from exhaustion, perhaps even from poison, leaving offspring doomed to perish because his children were finished off by his generals, who shared

the inheritance they had received. And his unfortunate wives were murdered. Why did he do all this?

After the death of Alexander, his diadochian commanders fought among themselves - it was a terrible war. And the empire fell apart. It would seem that he achieved nothing. But we know his name, his biography has survived. And that's what he wanted. What? Illusion! Wealth, perhaps? Alexander was lavishing riches. No, he didn't want wealth for himself.

What did the people he gave the looted gold to, when they returned home, do with it? They drank it up! After all they were soldiers, tired after campaigns, they had no reason to save - tomorrow they will be called again to fight, what for to collect the property? So, they threw the undrinkable gold, gave it to their friends and went to war again. This time they fought against one another, some for Antigonos, some for Seleucus, some for Ptolemy, some for Perdiccas, etc. No slogans were thrown at them but simply said: "Dear brothers, they beat us". And that was enough.

So, Alexander was striving for an illusion. But maybe this is an exceptional case? Let's take a closer look, maybe we are talking about some fantastic, crazy tsar, who used his official position for the evil of his people and everyone around him? Take someone else, whose biography is also well known (better known, by the way, are the biographies of people from antiquity than from the Middle Ages).

Here is Rome, which had just won the terrible Punic War, defeated Carthage, conquered all of Italy. A rich city that was growing, with palaces, with playful squares where mimes played jokes, where amusing tricks were performed, with theaters, where brilliant actors donned masks and actresses danced on the circus's ropes ... Lucius Cornelius Sulla, an aristocrat, lived in this city. He had it all - he was a jolly man, witty, brave and handsome. He had friends, and more women friends, but he did not enjoy life, because Rome was at war with the Numidian king Jugurtha, somewhere in Africa, and the people's tribune, Caius Marius, was victorious.

Marius was a stocky man, red-haired, with a broad face, rude, not at all sharp-witted, but very intelligent, an excellent organizer, a great leader; he was connected with the horsemen, that is, with the rich men of Rome, who gave him money for these military operations, and he returned them with interest, robbing the defeated, and left enough for himself. Marius was considered the first general and the smartest man in Rome. And Sulla became obsessed - why Marius and not me? So that's what he did: he asked Marius for an officer. Well, that could be arranged, and it was arranged for him (he had great connections in the Senate), they sent him. Marius says to him, "Please stay on the staff, Lucius Cornelius. And he says, "No, I would like to go to the front." - "It's strange, but if you want to go, go.

He went and did wonders of courage: he overturned the Numidian cavalry in an attack with his Roman cavalry. And where he got the Romans, who could ride so well, I do not know, no one explains. But he somehow managed to inspire his cavalry so much that it

broke the fierce Berbers - the ancestors of the current Algerians. Jugurtha fled to Morocco to the Moorish king Bocchus. Sulla went there as a truce-bearer, and demanded that he extradite Jugurtha; he threatened and so badgered him that he had to hand over his guest in chains, which was considered most terrible and dishonorable in the East. He brought the unfortunate Jugurtha to Rome. They put him in an underground dungeon and rolled a stone in his mouth and there to this day he remains. What profit was there to Sulla from this? Money? No. Marius got the money. For the whole campaign he collected contributions from the people, robbed everybody, and all the money went to him, and he distributed it. Sulla got nothing, just some awards, pennies, which in his budget meant nothing. But he got a chance to walk around the Forum in the crowd and say, "No, but Marius is a fool, and I am the hero." And nothing else!

Well, some people chimed in, "Yes, Sulla is our hero!" And some said, "What about him, he's a braggart. That's Marius." And that pissed Sulla off even more. So, when the Cimvrians and Teutons (Cimvrians are Gauls, Celts, and Teutons are Germans) crossed the passages in Al-pah, stormed into Northern Italy to destroy Rome, and all Roman troops were thrown against them, Sulla asked again. They said to him, "Well, all right, since you are so brave, go ahead!" He went, challenged the leader of the Cimvrians to a duel, and stabbed him in front of the army. A desperate gesture! After that, the Romans were victorious. Sulla appeared and said, "Well, did you see? What about your Marius? He's a sack on legs, but I am!!!" And had no other benefit from it. After that, misfortune happened for the Romans. I must say that they behaved in conquered countries in a boorish way, they robbed the population as much as they could, so they were not popular. When Mithridates, king of Pontus, turned against Rome, as a liberator of the East, he managed to kill huge numbers of Romans, scattered in Asia Minor and Greece.

This war was, from our point of view, a strange one. The Pontic kingdom included the eastern part of the southern coast of Crimea, roughly from Theodosia to Kerch, the Taman Peninsula, and a narrow strip of the southern coast of the Black Sea, where Trapezund and Sinop are, between the mountains and the sea. And so, this kingdom went to war against the entire Roman Republic, which already included, in addition to Italy, Greece and North Africa, Spain and part of Gaul - Southern France. The war seemed unequal, but nevertheless Mithridates had great successes.

Sulla demanded to be sent to this war, and he was appointed commander, but then the Senate said: "Enough is enough, let others do the work." So, they appointed someone else - Stalinist Maria. Sulla took offense, returned to his camp to the soldiers he wished to lead and turned to his legion, declaring: "Soldiers! We have been sent away from the march." They replied, "How? What? Ah, how unfortunate! Here we were thinking of going to war." (There was a very different attitude to war then than there is now, back then people wanted to go to war, not run from it.) Sulla says, "What? And this is how you talk, Quirites (that is, citizens - with this he terribly insulted, he should have called them 'militas' - warriors)". Those: "Why do you dare to call us so?" "Because you are shit," Sulla said to them, "sitting there, old idiots in the Senate, making decisions to the

tune of Marius, and are we going to stand for it?" They said, "No, we won't stand for it. Drive!" And Sulla commanded them, "March! "Into the ranks! Forward march to Rome."

Rome was quite far away. They heard Sulla was marching with his legion. Rome had fenced off the barricades. They approached the barricades in the evening. Sulla ordered torches to be lit and removed his helmet so that he could be seen going ahead to storm his hometown. Broke down the barricades, fearing nothing, entered the Senate, demanded that the senators meet and change their decision and he, Sulla, would be sent to the East to fight against Mithridates and his army.

The Senate sent Sulla, and indeed he defeated Mithridates, destroyed Corinth, took Athens, and destroyed a mass of cultural treasures; but in the meantime, Marius has made a revolution, seized power and begun to exterminate all the friends of Sulla. Since he was short of men, he armed his own slaves, gave them weapons and told them to beat their opponents, the free slave-owners. The slaves were glad! When they caught one, they whipped him to death - both the senators and all those who voted for Sulla.

And Sulla was bound - he was at war - he could not return. But when Sulla won, he went back to Italy, sailed across the Adriatic Sea and began a war against the Marians with his legionnaires, his veterans, his comrades in arms. He defeated Marius, Marius escaped and died somewhere in Africa, beyond the ruins of Carthage. And then Sulla said: "No! I will not allow such an outrage as Marius. I know who must be killed. Here are the lists of people to kill-the proscriptions; these you can, and all the others you cannot." But there were so many people on the proskripts that it was enough for a long time. They were outnumbered. Sulla was declared dictator of Rome for life. He was for a while, and I wonder how he ended up? He said: "Now that order has been restored, I'm tired of ruling you, I'm going home. I'm giving power back to the Senate, restoring the Republic." He gave up his power and went home on foot. Some young lout started scolding him. Sulla just looked at him and said, "You know, because of people like you, the next dictator will no longer relinquish power. And he went home, where he died rather quickly.

The same question: what was he doing all this for? What did he want? He explained it himself, and Plutarch wrote it down: he was jealous first of Marius and then, during the Eastern campaign, of Alexander of Macedon. He wanted to surpass Alexander the Great. Of course, it was impossible, but anyway, it was his wish and he would have sacrificed Athens, Pergamos, the lives of many Greeks, his friends, his legionaries, and anything in the world to do so.

And then, when he had satisfied his desire and decided that he would not be forgotten (and indeed he was, we remember), he went home. And there he quietly and quietly entertained himself like any rich Roman: he drank wine, hosted guests, and visited himself. And soon he died, because he got very bad infectious disease in the East. He even sacrificed his life to satisfy... what? His whim? But because of this, what events took place - grandiose!

I have skimmed over two biographies of people of high standing, so to speak. This does not mean that men of this type and this temperament must necessarily be of a high position; it is merely that the record of them has been preserved in history. Forgotten are the masses of others who supported Alexander or hindered him, who supported Sulla or Marius. And who also did this against their own interests, because it was always easy to step away from politics, to do nothing at all, but sit at home, chase pigs in the oak woods, cultivate the fields, watch the sunset with his own lovely wife, and babysit the children. No one would touch such a man. But for some reason, there were people who demanded something more for themselves. And that is what made the noise in history.

The impulse is one - the goals are different.

And if we turn to later times, we see the same thing. Here, for example, is the conquest of America by Spain. Who went as conquistadors, who went after Columbus across the sea with Cortez, Pizarro, Quesada, Carvajal, Valdivia to the terrible American jungle of the Yucatan, to blessed Chile, where the Araucans defeated the Spanish and kept their independence until the liberation of America and the creation of the Chilean Republic. The most dangerous place was in Chile. Indian women are very beautiful, and so the Spaniards who fought against the Araucans, the inhabitants of Southern Chile, married local women.

But why did they go there? I looked at the statistics. The statistics, however, do not refer to the Americas, but to the Philippines, another Spanish colony. So: 85% of Spaniards who came there died in the first year - from disease, from malnutrition, some were killed in clashes with natives, some - in scandals with the authorities, because in these remote places the arbitrariness of the authorities was incredible and anyone unwanted man could be convicted for anything and executed. All in all, 85% of them were going to die, and of those 15% that came back, probably 14% were hopelessly ill, because they were so overworked that any flu could kill a man and cause a chronic illness.

Yes, they brought gold, but they had nothing to spend it on, because there was so much gold in Spain, that prices for wine, olives, bread and fabrics skyrocketed ... So, there was no profit in the campaigns. But there was greed. Greed drove them to it - to get gold, which is not necessary, but important as a sign of your exploits, as a sign of achievement.

There were also other times. At one time, for example, I was very surprised by the descriptions of the voyages of Orellana, the Spanish captain who discovered the Amazon. They were fighting Indians there in the area of present-day Ecuador, on the slopes of the Andes. Orellana went down to the east, saw great rivers flowing, and, determined to find out where these rivers flowed, led his party with him. There was almost no food, the supplies there were very poor, and the crossings were long. The Indians, of whom they made porters, were dying of overwork in large numbers. Nevertheless, Orellana carried his entire troop, which included intellectuals who left

notes, such as the chaplain of the troop, Gaspar de Carvajal. He kept a diary, and that was his main occupation. This diary is now published.

They traveled down the Amazon, encountering all kinds of Indian villages. According to Carvajal's accounts, they were large settlements, not as large as they are now, but much larger, and inhabited by the most primitive Indians, who had no gold. Where in the Amazon did gold come from! So, we," the padre wrote, "weren't really looking for gold, we were looking for something to eat; hungry, we were floating on boats and on rafts on the biggest, most watery river in the world. Finally, we swam out, sick, tired, tired, frightened by the alligators, huge anacondas that swallow large alligators, but a human being can be swallowed by a large anaconda. So, we swam out to sea, reached the Spanish colonies on the island of Cubagua, to the settlement of New Cadiz and rested.

Orellana was given the title of Marquis for the discovery of this great river, given a reward because he had no wealth of his own. What did Orellana do after this? He used the money to launch a new expedition to the Amazon. But he never returned. Why? Let's look at how these types of people behave, depending on the goals they pursue. After all, not all of them want to lead and be leaders. Here's Newton. He spent his life solving two cardinal scientific problems, the creation of mechanics and the interpretation of the Apocalypse, and that was all he was interested in. He didn't have a wife, he was rich.

He did not accumulate any wealth, was not interested in anything except his ideas, lived at home with his housekeeper and worked. And when King Charles II of England made him a peer, he went to Parliament as a conscientious man and sat there all the sessions (I would not do that if I were him), but all the time he said there only two words: "Close the window". Everything else was of no interest to him.

Here is an example of a man who did not aspire to leadership, but at the same time, he debated, argued, and proved his point. He was a sincere Protestant and an enemy of the Catholics; in other words, he had all the human qualities, but the aim of his life was his thirst for knowledge, which we might call the *modus vivendi*. The miserly knight gathered money, and Newton gathered knowledge: both were greedy, but not vain.

Conversely, we can find any number of actors who are insanely vain, or poets who are willing to sacrifice anything for the sake of their popularity. To change my chronological principle a little, I will give you a very famous example: Ivan Sergeyevich Turgenev. At first, he wrote comic strips, which were very successful in the '40s and early '50s, but when people got carried away by social themes, he felt that interest in them waned. So, he decided to capture the imagination of young people and he pounded out "Rudin," "On the Eve," "Fathers and Children" and off he went. The novels were so-so, but that's not the point, the point is that the mode of his passion was vanity, and he sacrificed, generally speaking, all his human abilities in order to achieve the ultimate and unquestionable success with the youth who were the trendsetters of tastes and fashions. It ended sadly for him.

After Pushkin's jubilee in 1880, when all of a sudden Turgenev's idol of the reading public in Russia was taken over by Fyodor Mikhailovich Dostoyevsky, in a letter to V. N. Botkin he wrote that he was a great admirer of Russian culture. In a letter to Botkin he writes that he is unlucky, not getting enough money from the estate, that Viardot is unfaithful to him, that the public does not understand him and does not accept him (and they really did not after Bazarov), and so he goes to the estate to abandon his dream-most importantly "of happiness, by which I mean a state of mind which flows from a satisfactory state of affairs. Typical psychology of a vain man. He needs to be praised.

History has also recorded very extreme cases of human behavior, when people fall in love with their ideal to such an extent that they sacrifice their lives for it, which is quite inappropriate from a normal point of view. Joan of Arc was a very impressionable and very patriotic girl. Even though she did not speak French well, she was determined to save France, and as you know, she did. Still, after she freed Orleans and crowned Charles in Reims, turning him from dauphin to rightful king, she asked to be let go. She did not seek a place at court. She was not let go and her fate was sad.

I have tried to show that there are people who strive more or less for ideal illusory goals. The view that all human beings seek only personal gain and that if they risk their lives, it is only for money or enduring material gain is not Marx and Engels, but Baron Holbach, the 18th century French materialist, who is considered a vulgar materialist and has nothing to do with Marxism. This is the materialism that Marx and Engels overcame. And if so, we can quite safely pose the question of how to understand this very "something"-the quality that pushes people to follow illusory rather than real goals. What is this passion that sometimes proves to be stronger than the very instinct of self-preservation? From the word "passion" (Latin "passio") I call this quality, and its bearers - passionarii.

Degrees of Passionarity

There is no doubt that an overwhelming number of human actions are dictated by the instinct of self-preservation, either personal or species-specific. The latter is manifested in the desire to reproduce and raise offspring. Passionarity, however, has the opposite vector, for it forces people to sacrifice themselves and their offspring, who are either not born or are completely neglected for the sake of illusory desires: ambition, vanity, pride, greed, jealousy and other passions. Consequently, we can view passionarity as an anti-instinct, or an instinct with the opposite sign.

Both instinctive and passionary impulses are regulated in the emotional sphere. But mental activity also encompasses consciousness. So, we should find a division of impulses in the field of consciousness that could be compared to the one described above. In other words, all impulses must be divided into two classes: a) impulses aimed at preserving life, and b) impulses aimed at sacrificing life to an ideal - a distant forecast, often illusory.

For ease of reference, we denote "life-affirming" impulses with plus sign, and "sacrificial" impulses, naturally, with minus sign. Note that "positive" does not mean "good" or "useful", and "negative" means "bad". In physics, cations and anions, and in chemistry, acids and alkalis do not have qualitative marks.

In general, it should be noted that only in the social form of movement of matter does it make sense to contrast progress with stagnation and regression. The search for a meaningful purpose in the discrete processes of nature is misplaced teleology. Just as mountain building in geology is no "better" than denudation, or conception and birth are as much acts of organismal life as death, so there is no criterion for "better" in ethnic processes. However, this does not mean that there is no system of movement or even development in ethnogenesis; it only means that there is no "front" and "back". In any oscillatory movement, there is only rhythm and more or less tension. So, let's talk about terms.

The positive impulse of consciousness will only be unrestrained egoism, which requires reason and will to realize itself as a goal. By reason we will understand the ability to choose a reaction under the conditions that allow it, and by will we will understand the ability to act according to the choice made. Hence, all tactile and reflexive actions of individuals are excluded from this category, as well as actions performed under compulsion of other people or sufficiently weighty circumstances. But internal pressure, an imperative of either instinct or passionarity, also determines behavior. So, it should be excluded along with the pressure of the ethnic field and traditions. For "free" or "selfish" impulses there remains a small but strictly delineated area, the one where a person is morally and legally responsible for his actions.

Psychological classification on the level of organisms

Here again we encounter the impossibility of giving a definition that is practically unnecessary. The collective experience of mankind clearly distinguishes involuntary acts from crimes. Murder in self-defense differs from robbery or revenge, seduction from rape, etc. In the middle of the last century, attempts were made to identify such acts, but this was groundless resonance. Nowadays, it is clear that no matter how reasonable a person's concern for himself, it does not give him reason to deliberately violate the rights of his neighbors or the collective.

"Reasonable selfishness" is opposed by a group of impulses with an opposite vector. It is well known to everyone, as is passionarity, but it has never been singled out in a single category. All people have a sincere attraction to truth (the desire to make an adequate representation of the subject), to beauty (what they like without prejudice), and to justice (conformity with morals and ethics). This urge varies greatly in the strength of the impulse and is always limited to a constantly acting "rational egoism," but in some cases it proves to be more powerful and leads to death no less steadily than passionarity. In the sphere of consciousness, it is analogous to passionarity and therefore has the same sign. Let us call it attractionality (from the Latin "attractio" -

attraction).

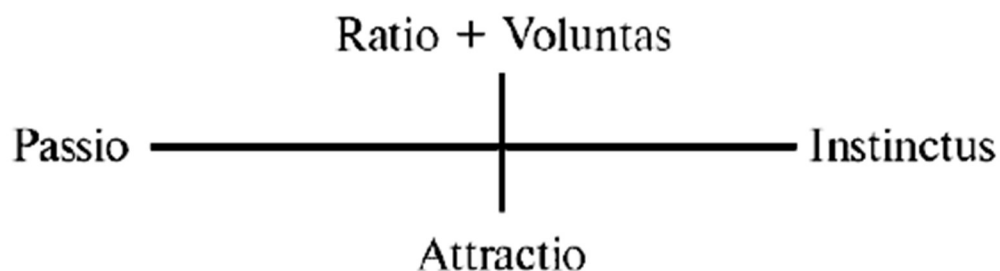
The nature of attractionality is unclear, but its correlation with instinctive impulses of self-preservation and with passionarity is the same as in a boat the relationship between the engine (motor) and the rudder. Equally related to them is "rational egoism," which is the antipode of attractionality. Therefore, we can place our selected impulse discharges on the coordinate axis: subconsciousness on abscissa, consciousness on ordinate (see Fig.). We would then have a psychological classification suitable for our task. But is such a complicated structure necessary, and for what purpose?

Correlation of discharges of impulses

The biological nature of instinctive impulses is beyond doubt. Both the desire to live long lives and the urge to reproduce oneself through progeny are biological traits peculiar to humans as a species. But if so, its magnitude (in the sense of influencing the actions of individuals) must be stable. This means that the human urge to live is the same for all people who have lived, lived and have had to live, in every single case. At first glance, this seems to contradict observable reality.

Indeed, there are plenty of people who do not value life enough, they volunteer for war; there are cases of suicide; parents abandon their children to their fate all too often, and sometimes even kill them. And this is along with deserters who evade war; with those who for the sake of their lives endure all kinds of insults, humiliation, and even slavery; with parents who give their lives for their children, often unworthy and unprofitable. A tremendous range of data!

Isn't this reminiscent of the view of the ancients that heavy bodies fall faster than light ones? Only Galileo's experience proved that gravity acts equally on a lump and a cast-iron ball, and the difference in speed of fall depends on an extraneous phenomenon - the resistance of the air environment. The same is true of the problem that occupies our attention.



In the figure on the same line lies the inverse momentum of passionarity. When added algebraically, it cancels out some or other part of the positive abscissa, and sometimes even all of it. The value of the "P" impulse (passionary voltage) can be less than the

instinct impulse (a value that is conveniently taken as a unit), equal to it, or greater than it. Only in the latter case we call a person a passionarius.

When the values are equal, it is a perfectly harmonious person, something like Andrei Bolkonsky. I take as an example of such a literary hero, who does everything very well. He is a fine colonel, a caring landowner, the guardian of his noble honor, the faithful husband of his first wife, the faithful groom of his new bride. He is an absolutely harmonious person, and he works well - not for fear but for conscience, but he will not do anything extra; this is not Napoleon, who, like Alexander the Great, conquered country after country and even countries, which he obviously could not hold, such as Spain or Russia, for some unknown reason.

Napoleon threw people to death for the sake of an illusion, for the glory of France, as he said, but essentially for his own ambition. Andrei Bolkonsky will do nothing of the sort. He is a good man, he has everything in order, he does only what needs to be done, and he does it well; a respectable man.

But there are also sub-passionaries, whose passionarity is less than the impulse of instinct. To illustrate this, I will again cite literary characters that are well known to all - these are Chekhov's heroes. Everything seems to be fine, but they still lack something: a decent, educated man, a teacher, but... "A good doctor, working very hard, but... An "Ionich". He is bored, Chekhov's hero, and everyone around him is bored. All Chekhov's characters, or almost all of them that I remember, are sub-passionary. They, too, have some passionate intentions. And such characters dream... to beat their neighbor at chess, for example, to satisfy their vanity.

Subpassionaries are just as important to an ethnos as passionaries, because they are a certain part of the ethnic system. If there are too many of them, they begin to dramatically inhibit their spiritual and political leaders, telling them: "What are you, what are you, whatever happens". With such people it is absolutely impossible to undertake some kind of major action. There is nothing to talk about an action of an aggressive nature here, nor is there anything of a defensive nature; these people cannot even defend themselves.

However, the subpassionaries are different. The dose of passionarity can be so small that it does not extinguish even the simplest instincts and reflexes: here, the person wants to drink, but he has only a ruble, he runs and contributes "for three" just to drink, and this ruble at him last, and will give him something to drink a little, and, in general, it does not satisfy him, but since the habitual conditioned reflex is formed, he is drawn to drink, and he forgets about everything. Such are the bogeymen of A. M. Gorky's early stories. Even lower are the cretins and degenerates.

And if the passionate tension is higher than the instinctive tension? Then the point representing the psychological status of the individual would shift to the negative branch of the abscissa. There will be conquistadors and explorers, poets and heresiarchs and, finally, initiative figures like Caesar and Napoleon. They are usually very few in number,

but their energy allows them to develop a frenzied activity that is documented everywhere there is historical literature - written or oral. A comparative study of the heap of events provides a first approximation of the magnitude of the passionate strain. We observe the same consistency in conscious impulses deposited on the ordinate. "Reasonable egoism," that is, the "everything for me" principle, has a stable value in the limit. But it is tempered by an attraction that is either less than unity (which we take the impulse of self-love to be), or equal to it, or greater than it. In the latter case we observe sacrificial scientists, artists who give up their careers for art, truth-seekers who risk their lives to defend justice: in short, the Don Quixote type in different concentrations. So, the real behavior of the individual we have the opportunity to observe is composed of two constant positive variables (instinctivity and "rational ego-ism") and two negative variables (passionarity and attractiveness). Consequently, only the latter determine the variety of behavioral categories observed in reality (see table on p. 491).

The contagiousness of passionarity

In addition, passionarity has another quality that is extremely important. It is contagious! Passionarity behaves like electricity in the induction of a neighboring body. Tolstoy noted in War and Peace that when a chain of soldiers shouts, "Hurrah!" the chain rushes forward, but when they shout, "Cut off!" everyone runs back. I have fought and I can tell you that no shouting can be heard during combat. And yet Tolstoy's observation is absolutely correct. What is the matter?

Let me give a simple example. We know there are commanders who are very experienced, very strategically trained, but they don't know how to get their troops into a fight. I take military history because it is the clearest illustration. Where a man risks his life, all the processes are highly aggravated, and we have to understand extremes in order to go back to everyday situations. We had General Barclay de Tolly-Weimar, a very bold, very brave man, very clever, who drew up a plan to defeat Napoleon. He could do everything. The only thing he could not do was to make the soldiers and officers love themselves, follow themselves and obey themselves.

So, I had to replace him with Kutuzov, and Kutuzov, taking Barclay de Tolly's plan and executing it exactly, was able to make the soldiers go and beat the French. So, it's quite right - we have monuments to these two commanders standing next to each other in front of the Kazan Cathedral. They both contributed equally much to saving Russia in 1812, but Barclay de Tolly invested his intellect, while Kutuzov - his passion, which he undoubtedly had. He managed to electrify the soldiers, he managed to inspire in them the very spirit of implacability to the enemy, the spirit of fortitude that any army needs. This quality possessed A. V. Suvorov to a great extent. When Paul I threw the Russian army in Italy against stubborn French armies, commanded by the best French generals (MacDonald, Moreau, Joubert), Suvorov won three brilliant victories with the help of a small Russian corps and auxiliary Austrian divisions. Although no one could accuse Austrians of cowardice or poor fighting ability, they were the same Slavs: Croats,

Slovaks, Czechs, and they were able to fight. But the decisive strikes, which overturned the French grenadiers, were led by Suvorov, and they were made by the Russians. He breathed into his soldiers the will to win, as they usually say, and in our language, the passionarity that he himself had.

You might say, maybe it wasn't about Suvorov, maybe the Russian soldiers were just so good? All right. And Austerlitz? And Friedland? What about Zurich, where we got kicked in the teeth? Suvorov had 30,000 and Rimsky-Korsakov had 60,000. It should be said that Korsakov was also a smart commander, but the whole army capitulated near Zurich, surrounded by the French. So, it's obviously not a question of numbers. But why did the Austrians fight worse? Obviously, because the Russians understood Suvorov and he was understandable to them, while the Austrians did not understand him. This is a hypothesis, but let's apply it further...

The Austrians demanded that Suvorov, instead of invading France and causing an uprising of Royalists and Girondists there, went to war in Switzerland. The cause was unreliable, and there he found himself surrounded by the French. Suvorov protested against this campaign, but could not influence the Austrian officials of the Hofkriegsrat. Having lost all his cannons in Switzerland, retaining only his banners and having lost a quarter of his men, Suvorov led the rest of his army out of the encirclement and was honored in Vienna with imperial honors, for it was the first real success in the war against the French, albeit with retreating army tactics.

But after all Suvorov could not carry out any of his undertakings among the Austrians and Germans. And it should be said that the Germans, too, had difficulty in carrying out, as we saw in the example of Barclay de Tolly, their very clever undertakings among the Russians. So, what is the induction of passionarity connected with? Obviously, some kind of attitude, which is the binding force that binds an ethnos together. What is this spirit?

Here remember what we said before. Every living organism has an energy field, now we can compare it to the description of ethnicity and therefore we can call it an ethnic field created by the biochemical energy of living matter. So, there you go. If we take this energy model, the force-field model, and apply it to the problem of ethnicity, we can think of ethnicity as a system of vibrations of a certain ethnic field. And if this is true, then we can say what the difference between the ethnos and each other is. Obviously, in the frequency of the field, that is, in the specific nature of the rhythms of different ethnic groups. And when we feel one's own, it means that the rhythms fall in unison or are built in harmony; when the rhythms do not fall in unison, we feel that this is a stranger, not our own person.

This hypothesis, at the present level of our knowledge, satisfactorily explains all observed ethnic collisions. Even if it is replaced by some other hypothesis, the matter will not change. Our task is to describe the phenomenon, and the interpretation of its causes may vary in the future, which will not affect our results.

Chapter Three Flashes of Ethnogenesis, Social and Ethnic Histories

So, now that we know what passionarity is, we will show how it is relevant to our main goal - explaining processes of ethnogenesis - and how it relates to social development. The subject of social history, according to the theory of historical materialism, is the progressive development of productive forces and production relations from the Lower Paleolithic to the scientific and technological revolution. It is assumed that it will continue to flow.

Since this is a spontaneous development, it cannot be due to natural forces which do not really influence the change of formations, and stretching a smooth curve from frictional fire to the flight of spacecraft, the line would represent the evolution of mankind. The only thing that remains unclear is, first of all, where did the so-called "backward" peoples come from and why would they not evolve as well?

Secondly, why is there an enormous amount of loss of cultural values in addition to technological and scientific progress?

And thirdly, why did the ethnic groups that created ancient cultures disappear without a trace from the ethnographic map of the world, while those that are now constructing sophisticated machines and creating artificial demand for them emerged only recently? Apparently, social history reflects the past of humanity one-sidedly, and next to the straight path of evolution there are many zigzags, discrete processes that have created the mosaic that we see on the historical maps of the world.

Because these processes have "beginnings and ends," they have no relation to progress, but are wholly linked to the biosphere, where processes are also discrete. Thus, social and ethnic histories do not replace each other, but complement our understanding of the processes taking place on the Earth's surface, where "the history of nature and the history of men" are combined.

The curve of ethnogenesis.

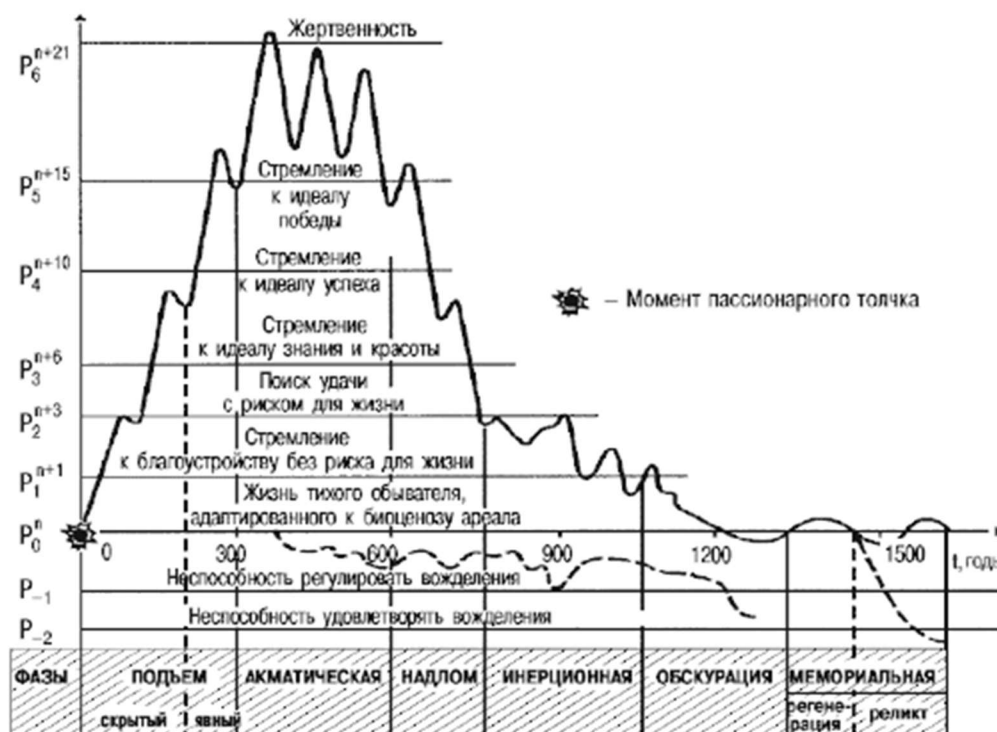
Therefore, in all historical processes - from microcosm (life of one individual) to macrocosm (development of humanity as a whole) - social and natural forms of movement coexist and interact, sometimes so bizarrely that it may be difficult to grasp the nature of the connection. This is especially true of the mesocosm, where the phenomenon of the developing ethnos, i.e. ethnogenesis, lies, if we understand the latter as the entire process of an ethnos's formation - from the moment of its emergence to its disappearance or transition into a state of homeostasis. But does this mean only that the phenomenon of ethnos is the product of a random combination of biogeographical and social factors? No, ethnos has at its core a clear and uniform pattern. Despite the fact that ethnogenesis takes place in completely different conditions, at different times and in different points of the Earth's surface, nevertheless, by empirical generalizations, an idealized curve of ethnogenesis has been established.

Its appearance is somewhat unusual for us: the curve looks neither like a line of progress of productive forces - an exponent, nor like a repeating cycloid of biological development. Apparently, it is best explained as inertial, arising from time to time due to "jolts", which can only be mutations, or rather, micro-mutations, affecting the stereotype of behavior, but not affecting the phenotype.

As a rule, a mutation almost never affects the entire population of its range. Only relatively few individuals mutate, but it may be enough for a new consortium to emerge, which, given favorable circumstances, will grow into an ethnos. The passionarity of the consortium members is a prerequisite for this outgrowth. This mechanism contains the biological meaning of ethnogenesis, but it does not replace or exclude the social meaning.

Changing the level of passionary tension of the super-ethnic system

On the abscissa axis is time in years, where the starting point of the curve corresponds to the moment of the passionary push, which caused the emergence of ethnicity. The ordinate axis shows the passionary stress of the ethnic system in three scales:



1) in qualitative characteristics from the P-2 level (inability to satisfy lust) to the P6 level (sacrifice). These characteristics should be regarded as a kind of averaged "physiognomy" of the ethnos representative. There are representatives of all the types marked in the figure, but the statistical type corresponding to the given level of passionarial tension dominates at the same time;

2) in the scale - number of subethnoses (ethnos subsystems). The indices are n , $n+1$, $n+3$ etc., where n is the number of subethnoses in the ethnos, unaffected by the shock and in homeostasis;

3) in the scale - the frequency of ethnic history events (continuous curve).

The proposed curve is a generalization of the 40 individual ethnogenesis curves that we constructed for various ethnic groups that arose as a result of various shocks. The dotted curve marks the qualitative course of changes in the density of subpassionarians in an ethnos. At the bottom are the names of the phases of ethnogenesis corresponding to the segments on the time scale: rise, accretion, fracture, inertial, obscuration, regeneration, and relict.

As can be seen from the diagram, the abscissa shows the time in years. Naturally, on the ordinate, we put the form of energy that stimulates the processes of ethnogenesis. But we are faced with another difficulty: we have not yet found a measure by which to determine the value of passionarity. On the basis of the factual material available to us, we can only speak of a rising or falling trend, of a greater or lesser degree of passionariness. However, for our purpose this obstacle is surmountable, for we are looking at processes rather than statistical values. Therefore, we can describe the phenomena of ethnogenesis with a sufficient degree of accuracy, which will serve as the basis for new clarifications in the future.

In any science, the description of a phenomenon precedes its measurement and interpretation; after all, electricity was first discovered as an empirical generalization of a variety of phenomena that looked different from one another, and only later came to such notions as current, resistance, voltage, etc.

Now let us describe the main phases of the process that our curve shows in general terms, and try to show how the process of the gradual expiry of the primary charge of passionarity actually takes place.

We have already said that the starting point of any ethnogenesis is a specific mutation of a small number of individuals in a geographical area. Such a mutation does not affect (or affects insignificantly) the human phenotype; however, it significantly changes the stereotype of human behavior. But this change occurs indirectly: of course, it is not the behavior itself that is affected, but the genotype of the individual. The trait of passivity that appears in the genotype as a result of a mutation causes an increased energy absorption from the external environment in an individual as compared to the normal situation. This excess energy forms a new stereotype of behavior and cements the new systemic integrity.

The question arises: are the moments of mutation (passionary impulse) observed directly in the historical process? Of course, the fact of mutation itself escapes the contemporaries in an overwhelming number of cases or is perceived by them supercritically: as an eccentricity, madness, bad character and the like. Only over a long period of about 150 years segment, it becomes evident when the origin of the tradition began. But even this cannot always be established. But the process of ethnogenesis, or the swelling of the population with passionarity and its transformation into an ethnos, which has already begun, cannot be overlooked. Therefore, we can distinguish the visible beginning of ethnogenesis from the passionary impulse. And, as a rule, the incubation period is about 150 years. Let us take the most obvious examples from the well-known material and move on to consider this question. First of all, let us look closely at when and where the rise of ethnoses took place.

Slavic-Gothic variant.

One of them took place at the beginning of our era, in the II century. But where? Only on one strip: approximately from Stockholm, across the mouth of the Vistula, through the Middle and Lower Danube, through Asia Minor, Palestine to Abyssinia (see Fig. on pages 492-493, p. V; not shown). What happened here? In 155 the tribe of the Goths from the island of Skandza was driven to the lower Vistula. The Goths moved rather quickly to the shores of the Black Sea and created a powerful state here, which defeated almost all the Roman cities in the basin of the Black Sea and the Aegean Sea.

Later they were defeated by the Huns, moved west, took Rome, conquered Spain, then all of Italy, and ushered in the Great Migration of Nations. I don't talk about this in detail now, but give the big picture to set the scene.

If we move along this strip, we find that south of the Goths, for the first time in the second century, there are monuments that we attribute to the Slavs. Were there Slavs before that? Yes, evidently, there were some ethnic groups which in this epoch, synchronously with the Goths, created that pre-Slavonic ethnic group, which the Byzantines called "Ants", the Old Russian chroniclers called "Polanes" and which started some kind of ethnic unification, as a result of which the small people living in modern Eastern Hungary spread to the shores of the Baltic Sea, to the Dnieper and up to the Aegean and Mediterranean seas, taking the whole Balkan Peninsula. A colossal spread for a small people!

I was talking about this with Professor V. V. Mavrodin, an expert on these matters, and he asked: "And how can this be explained in terms of demography? How could they have multiplied so quickly, because it happened in only 150 years?" It's very simple. These Proto-Slavs, conquering new territories, obviously did not feel very shy about the defeated women, and they loved children and raised them in the knowledge of their language so that they would make a career in their tribes. After all, this process does not require many men. It is important that there be many defeated women, and the

population explosion will be assured. This is apparently what happened.

In the 4th century, as we already know for sure, the Slavs are rivals of the Goths and allies of the Huns and Wolverines. Meanwhile, let us pose the question: what happened farther to the south along this specified strip?

The Dacian tribe rose up against Rome and waged a brutal war. We are now watching the movie "The Dacians. The Romans are at war with the Dacians and it seems natural. But is it natural? Because the Roman Empire in the time of Trajan included not only Italy, but also present-day Yugoslavia, Bulgaria, Greece, Turkey, France, Spain, Syria and all of North Africa. Imagine such a giant at war with Romania alone, and Romania wins until it is finally crushed. That would seem very strange to us today. But it was strange even then. And yet the fact is that the Dacians at the end of the 1st century, at the turn of the I-II centuries. competed with all this mega, so they had some powerful impetus to counterbalance the numerical superiority of the enemy.

Syrian version of the first century.

A similar phenomenon occurred in Palestine, where the ancient Jewish ethnos, already decayed, dispersed, largely exported to Babylon and trapped there and in other Persian cities, lived. There were Jews in Ctesiphon and in Ecbatanes, and there were also in Shiraz. There was a large colony in the west; there were many Jews in Rome. And then all of a sudden, a small ethnic group, made up of Jews who were left behind in Palestine, created a very complex system of relationships within itself (four parties all fighting each other) and was also a powerful rival of the Roman Empire. What changed there?

At this time, a large number of prophets appeared in Syria and Palestine who spoke on behalf of one God or another, sometimes on their own behalf. Everyone knows Jesus Christ. But then there was Apollonius of Tiana, and Hermes the Thrice-Greatest (Hermes the Tri-Smegist), who supposedly lived in Egypt. There was Philo of Alexandria, a Jew who had studied Greek philosophy and created his system based on variants of Platonism. At this time two major rabbis (Shamai and Gamaliel) completed the Talmud, that is, there was a reform of the ancient Jewish religion.

Religion became the outlet into which passionarity rushed. Where there is a hole, there was a hole in religion, not because people were so religious at the time, but because, in the overall administrative oppression of the Roman Empire, it was thought to be harmless.

In the first century, the Romans were in fact godless, having lost faith in their ancient gods - Jupiter, Quirinus, Juno and others. They began to treat them as a relic of their childhood, as sympathetic reminiscences, but no one seriously gave these gods any importance. These gods had already begun to turn into operetta characters, which was completed in the 19th century by J. Offenbach's La Belle Hélène. This process of

cultural decay somewhat disoriented the Romans and caused them to miss some important things: the emergence of passionate people who were engaged in a perfectly innocent and licentious activity - making and inventing new cults. The Romans thought it was allowed. Whoever wants can say what he wants, as long as he keeps the law.

Christianity, which to us seems completely monolithic, was not so in the first century. What happened in 33 on Golgotha was known to the world, but everybody had a very different understanding of it: some thought it was just the execution of a man; some said it was the descent of a disembodied spirit who could not suffer and was just pretending to be dead on the cross; others said it could be a man who had the Spirit of God dwelling in him, and so on. There were many currents and the Jews took the lead in this movement!

It was they who with their usual passion raised the fuss about hanging a wretched man - hanging him rightly, but not because of that, because the Romans were scoundrels, because they hanged - who do you think? - pigs! And eat them! After all, the Roman legionaries were given rations in the form of pork and were used to it, so the garrisons that were stationed in Palestine insulted the feelings of the Jews.

What was it like before that? And before that, the Jews had seen the Romans eating pigs, but they were indifferent to it. They said, "Well, why eat such disgusting things and why touch them at all, ugh!" And here they said, "No, not ugh." They said, "Hit it!" And that was already a very significant correction. So, the Judean War began.

The Judean War might have been successful, too, had there not been this very passionate push, as a result of which the Jews (ancient Jews refer to modern Jews the same way the Romans refer to Italians, that is, modern Jewry is another ethnos that has retained to a great extent the cultural traditions of the previous one) divided into four groups which could not tolerate each other.

Those who kept the old law and old customs were called Pharisees. They were merchants, wore long hair, fine combed beards, gold hoops, long robes, studied the Torah, read the Bible, observed all the fasting and rites, and hated the Sadducees, who wore coats, shaved or trimmed their beards in fine style, combed their hair in the Hellenistic style, spoke Greek at home, gave names such as Aristomachus or Diomide, but none of the Jewish names to their children. The Sadducees owned land, money, and commanded troops.

The Pharisees and Sadducees hated each other, but both despised the simple shepherds, the farmers, who used to gather in the caves of the Palestinian mountains near Lebanon, read to each other prophecies and say: "These Pharisees cannot understand what they are saying at all; the Sadducees are hardly ours anymore, but here in the prophecies it is written about a struggle between the spirits of light and the spirits of darkness; when the spirits of light win and the Savior of the World appears, he will save everyone, will drive the Romans out, and will tame these vile Pharisees and Sadducees." And they waited for the coming of the Savior. Christ came to them, but

"their own did not recognize him.

There were also sicarii (daggers), or Zealots, that is, the zealous. They were few in number but were very influential because they organized themselves into terrorist groups and killed whoever they wanted to, and they learned how to kill and they mastered the secrets of the conspiracy, so they put fear into everyone.

It took 10 years of empire-wide warfare against one Palestine without support. And when the victory was finally won, the Roman general received a triumph, an honour usually accorded for defeating a very serious opponent.

And where were the Jews before this? It must be said that they posed no danger to their neighbors, at best they waged a small guerrilla war against the Macedonian invaders (in the second century BC), and quite successfully (the Maccabees). No one paid much attention to them. And suddenly! Mutation is always instantaneous.

Byzantine variant.

At the same time, there was an even more important event, which should be mentioned specifically: an entirely new ethnos, which manifested itself later under the conventional name of "Byzantines", emerged. The first Christian communities were formed. It can be argued that it was not ethnos, that it was co-religionists. But what do we call an ethnos? Remember, an ethnos is a collective which differs from other ethnos in its behavioral patterns and which opposes all others.

Christians, though they consisted of people of all different backgrounds, were firmly opposed to everyone else: we are Christians and everyone else is a non-Christian, a pagan. Pagans is Old Slavonic, and the Greek equivalent is ethnos. So, the Christians distinguished themselves from all the ethnic groups of the Middle East, and thus formed their own independent ethnos. Their stereotype of behavior was diametrically opposed to the generally accepted one.

What did a normal classical Greek of the Roman era, or a Roman, or a Syrian do? How did he spend his day? In the morning he would get up with a headache from last night's drinking (both rich and middle-class people, and even the poor, because they would try to attach themselves to the rich as sycophants, then called "clients"). Early in the morning he would drink a little wine, diluted with water, with something to eat, and take advantage of the morning freshness to go to the market to find out the news (agora is market, and I speak Russian as bazaar). There, of course, he found out all the gossip he needed until it got hot; then he went home, made himself comfortable somewhere in the shade, ate, drank, went to bed, and rested until evening.

In the evening he would get up again, bathe in his tank or, if there were any baths nearby, go there, too, to get the news. He would go out and have a good time, and in Antioch, Alexandria, Tarsus, not to mention Rome, there was a place to have a good

time. There were special gardens where they danced the wasp dance, which was an ancient striptease, and you could drink, and after this dance you could have fun for a very inexpensive fee. Then he crawled out on his own, or was brought home completely relaxed and drunk, and he slept it off. And what to do the next day? The same thing. And so, on until he got bored.

Maybe some people enjoyed such a life, but others were bored - how much more could they ask for? And so those who were bored, searched for something to do, so that life would have meaning, purpose and interest, and this was very difficult in the era of the Roman Empire in the second and especially in the third century.

It was too risky to go into politics. What else could it be? Science? Philosophy? - Not everyone was able to do it. Those who were able, they did it, but I must say that in the second and third centuries it was about the same with science: if you did mediocre work, everybody praised you, even gave you all kinds of awards, grants, they said: "Here, try hard, boy, here, well, here copy it, here translate it". But if a man made any discoveries, he was in all the trouble he could get in the ancient world.

And so, it wasn't so easy with science. And besides, the man who did science was generally lonely, because when he studied, he was adored by the teacher, and when he began to say something of himself, the teacher already hated him, and so did the next teacher, that is, he was lonely again. What was he supposed to do? Get a drink and go see a striptease to console himself, that is, to go back to what he had walked away from.

And then it turned out that there were communities where people did not drink, that was forbidden there, where there was no free love, you could only marry or keep celibacy, where people got together and talked. About what? About something he didn't know: the afterlife. My God! Everyone wonders what happens after you die. "You do know! So, tell me!" They knew how to tell, and they also knew how to make their opinions interesting. Nowadays, it's very hard to get anyone excited. It was hard back then, too. But they were so experienced, so talented preachers; the Christians of the first centuries of our era that they carried people away. But such fascinations also brought trouble because the Romans acted according to the law that secret societies were forbidden. Trajan issued a law forbidding all societies, both secret and obvious. Even the firefighters' society was forbidden. And Christians were seen as secret societies. Why? Because they would gather in the evenings, do something, talk, then eat their God - communion, and then go away and do not let strangers into their meetings. So, it was ordered to execute them.

And in those days in the Roman Empire, there were more than enough people willing to denounce their loved ones. Such a flood of denunciations flowed against all Roman citizens and provincials that Trajan, frightened, forbade him to accept denunciations against Christians. "Christians," said the emperor, "should of course be executed, but only on their personal statement. If a man comes and declares that he is a Christian, then he may be put to death, but if he does not say so, and they write on him, throw out

all the denunciations, whether anonymous or signed.

To the surprise of Trajan and the Roman procurators, there turned out to be a huge number of people who declared themselves Christians and voluntarily accepted the execution. Later, Trajan's successors stopped even observing this law, because they would have had to execute a lot of very intelligent and necessary people for the state. Church Christians and the Gnostics close to them, as well as the Manichaeans, all fell under this law.

Christians sought death because, through their passionate obsession, they believed so much in the immortality of the soul and the afterlife that they believed that martyrdom was the direct path to heaven. They even demanded death for themselves. The less powerful passionaries loyally served in the army, the administration, the government, traded, farmed, and because they did not tolerate debauchery and practiced strict monogamy, they multiplied rapidly.

A Christian woman bore a child to her Christian husband every year because it was considered sinful to kill a fetus in the womb, it was tantamount to murder. At that time, the pagans were having fun as they did in the big cities of the world, and had almost no children. By the third century, the number of Christians had grown tremendously, but they retained their integrity.

When the Bagaudes rebelled in Gaul against the Roman lathungians, for example, good armies had to be sent to quell the revolt. The rebellion was not essentially Christian, but some part of these Bagauds or their leaders were Christians. Or maybe they weren't, and it was just rumored about them that they were Christians who were killing their pagan landlords, (which they really did). One of the finest and most disciplined legions of the empire, the Tenth Legion of Thebes, was sent against them to suppress them. They came to Gaul and suddenly learned that they were being sent against their fellow believers. They refused.

Revolts in the Roman army at that time were constant, legions would revolt easily, and a legion had 40,000 men along with the servants. But these didn't revolt. The 40,000 simply refused to obey their superiors, and they knew the penalty for doing so was execution after the tenth - decimation. They put down their spears and swords and said, "We will not fight!" Well, after the tenth man, come out, come out, come out... and they cut off his head. "Will you go to war?" - "We won't!" Once more through the tenth one... and again! The whole legion gave themselves over without resistance. They kept their military oath, they gave their word not to betray, and they kept their word, but not against their conscience. Conscience was above duty to them. There is a church holiday called "The Forty Thousand Martyrs," which commemorates the Tenth Legion of Thebes.

By the 3rd century, Christians swarmed the administrations, military units, courts, bazaars, villages, seaports, and commerce, leaving the pagan world behind. To the pagans only the temples. The Roman worldview, and with it the Roman ethnos, gave

way to a new ethnos formed by... out of who? Everybody was there, anybody. It is common for us to say that Christianity is the religion of slaves. That is factually wrong, because a large number of Christians belonged to the upper echelons of Roman society. They were very rich, noble and cultured people.

But then, what is this phenomenon, Christianity? Would you say it was a social protest? In part, yes. But why did this social protest manifest itself only in the eastern part of the Roman Empire, where the order was exactly the same as in the West? It was in Asia Minor, in Egypt, in Syria, in Palestine, much weaker in Greece, and it was not felt at all in Italy, in Spain, or in Gaul. And the orders were the same, and the people were pretty much the same.

It ended up that during another feud, after Diocletian's abdication, his successors, Constantine and Maxentius, fought among themselves. Constantine, feeling that he had fewer troops (he commanded the Gallic legions, while Maxentius stood in Rome), announced that he would ensure that Christians would be tolerant and allowed a cross to be inscribed on his banner instead of the Roman eagle. Many legends are associated with this event, but it is the facts, not the legends, that interest us. Fact is this:

Constantine's small army defeated Maxentius' huge army and took Rome. Then, when Constantine's Eastern ally, Licinius, quarreled with him, this small army of Constantine defeated the pagan army of Licinius. Licinius surrendered with the condition that he be spared his life, Constantine of course executed him, but for the cause. Licinius himself killed those who trusted him.

What is the case here? I think there's no need to look for miraculous reasons. The fact is that those Christians who served in the army knew that it was their war, that they were going for their cause, and they fought with redoubled zeal, that is, they fought not only as soldiers, but as supporters of the party they were defending. The idea that seized their minds, pushed them to death, pushed, of course, only the passionate: no idea pushes inert people anywhere.

The idea of defending Paganism did not push anyone anywhere, but there were very talented people who defended Paganism - the philosophers Plotinus, Porphyry, Hypatia, Proclus, Libanius, Jamblich. They were all no less talented than the Gnostics and the church fathers. But unlike their ideas, the new ideas rallied passionate people, became a symbol of passionarity while the former were ignored. Martyrs and fanatics, whose passionarity was "overheated," gathered moderate passionarians around them and won. Constantine, who did not become a Christian, nevertheless allowed his children to be baptized, and the Christians were in charge of the empire.

Amazing, isn't it? Victory was won through death! But if we describe the phenomenon with an open mind, there is nothing else we can say. That's what happened; it's up to us to interpret it. How long did this ethnos, made up of Christian communities, last? A very long time! It emerged as a sub-ethnos in the 2nd century, In Constantinople itself, the inhabitants of the quarter Phanaros, descendants of Byzantines, existed until the 19th century; some islets in the mountains of Greece, in Peloponnese and Asia Minor have

survived for some time. That is, the Byzantines went through the entire 1,200-year period of true ethnic history.

The Arabian-Sogdian version

In ancient times, Arabia was inhabited by different peoples, who, according to legend, descended from Ishmael, the son of Hagar, Abraham's concubine, who, at the instigation of his wife Sarah, drove Hagar and her son out into the desert in the 18th century BC. Ishmael found water, and if he found water, he gave water to his mother, and he himself was saved, and his people went from him. "The Arabs," although they did not call themselves that yet, for a long time treated their Jewish neighbors very badly, remembering that Sarah's children had taken advantage of their father's entire inheritance, and the children of poor Ishmael had been banished to the desert. And the Arabs lived in that desert from the 18th century B.C. (So, Abraham is dated) to the 7th century A.D. quietly, quietly, without annoying anyone. This was the well-known biblical legend. In fact, it was much more complicated than that.

Arabia is physio-graphically and geographically divided into three parts. First, the coast along the Red Sea is Stony Arabia. There are quite a few springs there, each spring has an oasis, and near the oasis is a city, albeit a small one, but date palms grow - people eat, cattle are driven, there is grass.

The Arabs lived there rather poorly but they had extra work to do because caravans from Byzantium went to India through Arabia Stone and they were hired as caravan drivers or became inn-keepers in caravanserais, selling their wares. Dates and fresh water were sold to the caravaners at high prices. They paid because they had nowhere else to go. The Arabs compensated the poverty of their natural conditions by raising the price of goods, and everything went quite well. They lived and made money.

Most of Arabia is desert, but not desert in our sense. When real Arabs saw our Central Asian desert, they marveled and said they couldn't even imagine such a desert. The Desert is such a land, where there is not a continuous cover of grass, but bush to bush, separated by dry land, i.e. as we would say, dry steppe. Besides, there is the sea on three sides, so it rains and the air is rather humid. Camels could be chased as much as you like, and not only camels (but they mostly rode camels and donkeys). They had nowhere to hurry, and they lived there very peacefully. They did have wars, but they were extremely humane.

For example, one war between two tribes happened because of a cameless who stepped on a quail's nest and crushed its chicks. An Arab, the owner of the land where the nest was, avenged the nestlings and wounded the camel with an arrow in the udder; the owner of the camel killed him with a knife in the back. The tribe did not give up the murderer and the relatives of the murdered man started a war. This war went on for thirty or forty years, and in all that time there were two or three of them killed. That's how quietly they lived.

But they had an original culture, a lot of poetry. In Russian poetry we have, for example, five different sizes - iambus, chorus, anapestus, amphibrachium and dactyl. The Arabs have 27, because the camel moves at different gaits, and to get used to the rocking, you have to recite poems to yourself in time with the rocking, so 27 different sizes. Imagine an Arab riding through the desert and composing a poem, then immediately singing it. A useful occupation for a nomad. Of course, their poetry was not for recording or memorizing, it was suitable only for the occasion.

Finally, in the very south of Arabia, there was Happy Arabia-Yemen. It was almost a tropical garden, and had mocha coffee which was transported to Brazil where it took root but got worse. The real, best coffee in the world is in Yemen, and the Arabs drank it with great pleasure. They lived in this tropical garden, prospered and would have wanted nothing if they had no neighbors. Alas, they had neighbors. On the one side the Abyssinians who were always trying to conquer them; and on the other side the Persians who drove the Abyssinians from Arabia back to Africa. The war was terribly bloody, no prisoners were taken, and it was not the Arabs who fought, but the Abyssinians and the Persians. The Arabs themselves tried to live peacefully, only occasionally robbing individual travelers or each other. But the latter was rare, because they had a custom of family mutual assistance: if a man was robbed, then his whole clan would stand up for him, and the robber would be in trouble. They were afraid. But strangers could.

Sometimes they were enlisted in the armies of the Persian shahs or Byzantine emperors, and they were taken, but not paid much, because they were not enough combat worthy. They were used as irregular troops for certain maneuvers, like throwing them behind enemy lines or for reconnaissance; they were not put in combat lines because they were very unstable and cowardly. They ran away! But why should they really have to die for somebody else's cause, what for? To make money, yes, but to get killed for it - who needs it? Reasoning seems to make sense.

But in the second half of the 6th century, the Arabs suddenly had a pleiad of poets. I must say that, from my observations, poetry is very difficult to write, and the fee that poets are paid for good poetry doesn't pay for their work at all. And yet they write, even without royalties, because they have a propeller inside them, and it makes them write poetry to express themselves. What is that propeller? That's what we have to find out! They want to express themselves and their feelings, they want to gain the utmost respect and admiration for it, that's how "the passion" guides their actions. Feeling, not reason.

By the seventh century, there were more and more poets, and they began to write good poems, mostly Pagan. Poems about love, guilt, and sometimes about a conflict. There was no sense of purpose because the Arabs had no single ideology. The Bedouins, who lived in the desert, thought that the gods were stars; there were as many stars in the sky, so many gods, and everyone could pray to his own star. There were many Christians, many Jews, there were fire-worshippers; there were all sorts of Christians

among the Arabs - Nestorians, Monophysites, Orthodox, Armenian-Jacobites, and Sabellians. But since all were engaged in their daily affairs, there were no religious clashes, and they lived peacefully.

And then, in the early seventh century, a man named Muhammad appeared. He was a poor man, an epileptic, very able, but uneducated, completely illiterate. He used to drive a caravan, then he married a rich widow, Khadija. She provided him with money, which enabled him to become a fairly respectable member of society.

And suddenly he said that he was called to correct the vices of the world, that there had been many prophets before him - Adam, Noah, David, Solomon, Jesus Christ with Mariam, that is, the Virgin Mary - and they all spoke correctly, but people mixed up everything, forgot everything, so now he, Muhammad, will explain everything to everyone. And he explained everything very simply: "There is no God but God," and that was all. And then they began to add that Muhammad is his prophet, that is, God is Allah, which means "the only one," and he speaks to the Arabs through Muhammad. And Muhammad began to preach this religion.

Six people accepted his teachings, and the rest of the Meccans said, "Give it up, give it up, we'd better go and listen to some funny stories about Persian warriors. "Come on, I have no time," the merchants said to him, "I have counting to do, I have a balance to settle, the caravan has come. - "Never mind," said the Bedouins, "there's a camel gone, I have to bring it to pasture.

That is, most of the Arabs were least willing to talk to him, but there was a bunch, first six people and then several dozen, who sincerely believed him, and, most importantly, among them were strong-willed, strong people, both from rich and poor families. These were: the terrible, cruel, adamant Abu Bekr; the just, unbending Omar; the kind, sincere, in love with the Prophet Osman; the son-in-law of the Prophet, a heroic fighter, the sacrificial man Ali, who married Mohammed's daughter Fatma, and others. And Muhammad kept preaching, and the Meccans were terribly fed up with it. After all, he preaches that there is only one God and everyone should believe in him, but what to do with people who come to trade and believe in other gods? It's uncomfortable at all, and boring, and pushy. So, they said to him, "Pre-rush your outrage."

But Muhammad had an uncle who warned the Meccans not to touch Muhammad under any circumstances. "Of course," my uncle agreed, "he's talking nonsense, and everyone is sick of it, but he's still my nephew, I can't leave him without help. Kinship was still valued in Arabia at the time. But his uncle advised Muhammad, "Run away!" So, Muhammad fled from Mecca, where they decided to kill him so that he would not disturb people's lives, to Medina (then called Yathrib, but after Muhammad settled there, it was called Medina-tun-Nabi, "the city of the prophet," while Medina means simply "the city"). Unlike Mecca, where rather rich and well-to-do Arabs lived, Yathrib was a place where all kinds of peoples settled, forming their own quarters: three quarters were Jewish, there was a Persian quarter, there was an Abyssinian quarter, there was a Negro quarter, and they all had no relationship with each other, sometimes quarreling, but

there were no wars yet. And when Muhammad and his faithful, who followed him, showed up, the inhabitants said to him, "Here, live here alone, apart from everybody else, nothing, you're not in the way."

But then the unexpected happened. Mohammedans, or as they began to call themselves, Muslims, the champions of the faith of Islam, immediately launched the most active campaign. They announced that a Muslim could not be a slave, which meant that anyone who uttered the formula of Islam, "La Illa il Alla, Muhammad rasul Alla" ("There is no god but Allaah, and Muhammad is his prophet"), was immediately free. He was accepted into the community. Some Negroes went over to them, some Bedouins. And all who embraced Islam believed in the cause. They lit up with the same fervor that Muhammad and his closest associates had. So, they quickly established a community that was large and, most importantly, active. The Muhajirs, who came from Mecca, who were few in number, were joined by the Ansars. The Ansars are literally "adherents": the inhabitants of Medina.

Muhammad was the head of one of the strongest communities in the city of Medina itself. Here he gradually began to bring his own order. First, he dealt with the pagans who believed in the stars. "No," he said, "there are not a mass of gods in heaven, but one Allah, and whoever does not want to believe me should simply be killed, because he insults the majesty of Allah. And they killed them.

Then he confronted the Christians and told them that he was correcting the law that Jesus Christ himself had given. The Christians said, "Give it up, where are you to correct anyone, you illiterate man? They were killed or forced to convert to Islam. Then he came to the Jews and told them he was the Messiah. They quickly took the Talmud, the Torah, looked at the books and said, "No, you don't have such and such and such attributes, and you are no Messiah at all, but an impostor." "A!" - he said. And two blocks, one after the other, were slaughtered to the last man. The Jews from the third fled to Syria.

Finding himself the strongest in Medina, he decided to conquer Mecca. But Mecca was strong, and the Muslim army was overturned. Then Muhammad took a detour - he subdued the Bedouins and forced them to recognize Islam. The Bedouins who had nowhere to flee to - the steppe was like a table all around, where could they go? And they could not get away from their camels - they said: "Let them! All right," and continued to pray to the stars, but they officially recognized the faith of Islam and gave people to Mohammed's army. Why? It was worth going to Mecca: Mecca is rich, you can plunder.

Muhammad seized Hadramawt, which is the southern coast of Arabia, and there were many castles there, and he demanded that they recognize Islam. They thought and thought and thought - what's there in the end, I will say one phrase, what will it do for me? Recognized and people were given. Then he went again to Mecca.

And the Meccans were clever and very cunning people, they said: "Look, Mohammed,

why are you going to conquer your native city, we will defend ourselves, somebody will be killed, well, who needs it, let's make up, eh? (Arabs are a very practical people.) Recognize a couple more gods, so that there are three: Lata - a very good god and Zuhra - "beauty" (the planet Venus). Well, what difference does it make to you whether there is one or three, and we will honor them all." And Muhammad was about to agree, but then Omar and Abu Bakr cut him off: "No, Allah is one. So, Muhammad gave out another surah, that is, a prophecy that Allah is one and there are no other gods, the others are just angels of God.

The Meccans had to agree: "All right, let there be angels, but what we will not cede to you is the black stone; people come from everywhere to worship it, and they all buy food from us in the bazaar. No, we won't give you the black stone. After all, the black stone fell from heaven, so it is from Allah. Then Muhammad agreed, and all Muslims also agreed, acknowledging that the black stone was from Allah. And after that Muhammad occupied Mecca; his worst enemies were among his subjects and sent their armies to him.

Let us turn to the psychology of the Arabs. Muhammad did not pursue any personal goals; he took deadly risks for the sake of a principle he had created for himself. In essence, in terms of theology, Islam contains nothing new in itself in comparison with those religions and currents that at that time already existed in the Middle East. Thus, as far as theology was concerned, it was not worth a damn, and the Arabs were right not to argue about it; they gave up their customary cults, said the formula of Islam, and went on with their lives.

Was that the point? That was not the point. The group that had formed around Muhammad was made up of fanatics just like him. Muhammad was simply more creatively gifted than Abu Bakr or Omar. He was simply more emotional than even the good Othman. He was even more selflessly devoted to his cause than the desperately brave Ali, and yet he didn't personally benefit from it.

Muhammad declared that a Muslim could not have more than four wives; it was sinful. And the Arabs were very fond of sinning at that time. Four wives was the minimum in those days. I don't want to be obtrusive, but let each man think about it, did he change his girl friends four times? He probably did. And back then, in those days, every girlfriend was considered a wife, so you had to get a divorce. It was a very unprofitable business, because marriage was civil and divorce was civil, like ours, and it was connected with the division of property. The wives preferred to stay with the old husband when he took a new wife, it was more profitable for them. And so, the fact that he himself had only four wives - it was in general self-restraint.

He also did other things that were very important to the Arabs. He himself was epileptic and therefore could not drink wine, for it was very bad for him. So, Muhammad declared that the first drop of wine ruined a man, and forbade him to drink wine. And the Arabs loved to drink, they loved to drink terribly. So, this prohibition greatly hindered the spread of Islam.

When the Arabs became Muslims, they didn't change. They sat in a closed courtyard in a small company, invited no strangers, put a big jar of wine, dipped their fingers in it and, since the first drop of wine kills a man, they shook it off - and the prophet didn't say anything about the rest. They could always find a way out.

But something very important happened. Around Muhammad and his group, like water vapors around a speck of dust, people began to gather in a clump. There was a community of people united not by their habitual way of life, not by their material interests, but by the consciousness of the unity of destiny, the unity of the cause to which they had given their lives. This is what I call a consortium, from the Latin "sors" for "destiny". The people included in the consortium are people of one destiny.

The explosion of ethnogenesis that brought to life the Muslim world and its religion, Islam, took place in the latitudinal direction (see Fig. 492-493, p. VI) and, in addition to Arabia, captured India, China, Korea, and Japan. We shall not talk about the last two, confining our attention to Eurasia.

So, what happened in the 6th century to these countries?

We have already spoken about the beginning of the Arabian ethnogenesis and the formation of the primary consortium of the Mohammedan followers before, and in some detail. Now let us consider this subject in the aspect which interests us now.

After Muhammad reached a compromise with the Meccans, they recognized the faith of Islam that he preached. Just before his death, he wrote two letters-one to the Byzantine emperor, the other to the Shah of Persia-demanding acceptance of the faith of Islam. The Byzantine emperor left the letter unanswered: what is there to talk about with this savage. And the Shah of Persia wrote a very snide reply. Then Mohammed decided that we must wage a holy war and force everyone to accept Islam. And after that, he soon died.

Immediately, Arabia broke away from most of Islam and ceased to obey the Muslim community and the Caliph, that is, Muhammad's vicar, Abu Bakr. For two years the whole of Arabia had to be subjugated in a most savage war. The slaughter was appalling. Survivors were forced to convert to Islam. The least resistance was shown by the Meccans, who decided that all the same, "we will say that we accept it, but it is impossible to verify, and he will leave us alone". So that's what happened. And they supported the Muslim community: the Bedouins were subdued, Yemen was conquered. And after Abu Bakr's death, in 634, caliph Omar undertook a campaign against Byzantium and Persia, two of the greatest powers of that time.

Byzantium had a population of about twenty million. Persia was smaller, but still had borders reaching into present-day Afghanistan and Turkmenistan. That is, two great countries with regular armies paid no attention to these Arabs, who were useless and fearless, and didn't even have horses. They marched on donkeys and camels, and before the battle they dismounted and fought.

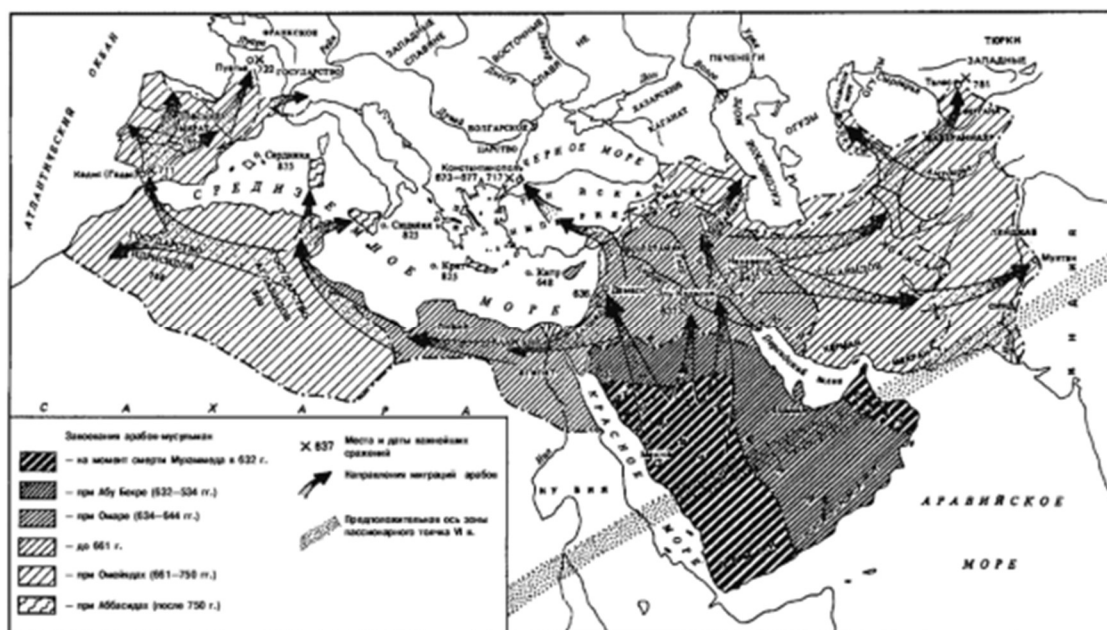
At Yarmouk in Syria and at Kadisia in Mesopotamia in 636 first the Byzantine and then the Persian armies suffered a crushing defeat. The Arabs occupied Syria, invaded Persia, then seized Egypt from Byzantium almost without resistance. Then reached and occupied Carthage, marched along the coast to the Straits of Gibraltar, crossed into Spain, crossed the Pyrenees, and were stopped at the Loire and the Rhone in 711. So great was the passionate rise of the Arabs.

It was exactly the same in Persia. After the battle of Nehavenda (in Midia) in 648, when already the Persian militia, not the regular army, was defeated, the last Shah Yezdigerd III fled. The Arabs took over the whole of Persia, subjugated it, and forbade fire worship. The fire-worshipping Intellectuals went to India and still live there. The rest of the Persians converted to Islam. The former Sassanid aristocrats, descendants of the Persian reigning dynasty, in the Arab period became synonymous with the beggar who walks the great roads and begs for mercy.

From Persia, the Arabs attacked the rich country of Sogdiana, our Central Asia. Such Sogdian cities as Bukhara, Tashkent, Samarkand, Kokand, Gurganj were surrounded by strong walls and had a large population. Beautiful oases fed the population of these cities. The warriors there were very brave men - dekhkans; they wore belts of golden needlework and splendid swords; they had good horses. And the Arabs came there in small clumps, with their small forces, and seized city after city, taking it sometimes by deception, but mostly by force. The Sogdians began to surrender.

The question is, why does a rich strong country become the victim of a pauper conqueror? Obviously, the invaders had some additional impetus. Now we know it - it's passionarity.

They coped with the oases in Central Asia fairly quickly, but as soon as they entered the steppe, they encountered nomadic Türks and Turgesh (Turgesh is one of the varieties of the Western Turks). And that is where their advancement stopped. Though Arabs offered the Turks to accept the Islam, but the Turks answered with pride. The Turgesh Khan Sulu said: "All my people are warriors, but what do you have? Craftsmen, shoemakers, merchants. We can't do that, so your faith doesn't suit us either".



The outbreak of ethnogenesis of Muslim Arabs in the 7th-9th centuries.

It should be said, that the nomadic population north of Tashkent and Chimkent, in the Tien Shan mountains, in South Kazakhstan was extremely rare. The Tien Shan mountains were inhabited by the Turgesh, Yagma and Chigili, three tribes. And in the steppes lived ancestors of Pechenegs called Kangar, and the country itself was called Kangyu. The ancestors of the Turkmen, the descendants of the Parthians, lived as far as the Syr Darya. This sparse population was quite enough to stop the Arab onslaught. Nevertheless, the surrendered population of Sogdiana, after a very long war, the peripeteia of which I shall skip the details, were obliged either to pay a huge tax, or accept Islam. Then the Arab Caliph in Damascus said, "No, the fact that you converted to Islam is good, it will save your life after death, it will give you paradise, but you still have to pay money. Then they started a terrible uprising. The uprisings were accompanied by the most brutal executions.

At this time the Tang aggression reached its climax. Chinese troops marched into the valley Talas and faced Arab armies in 751. Here was the Battle of Talas, where three days fought regular Chinese troops, commanded by a Korean Gao Xiang Zhi, a brave man, a huge growth, broad-shouldered, and against him the Arab troops, augmented Persian volunteers from Khorasan, which is also a regular army; they commanded Ziyad ibn Salih. They fought for three days without being able to win. It was the Altai tribe of Karluks who decided to strike at the Chinese. They decided that the Chinese were worse than the Arabs. They didn't say the Arabs were better than the Chinese, no. It was not a question of who was better, but who was worse. The Chinese were worse, after all. After that, the Chinese army fled and no longer tried to penetrate into Central Asia.

Ziyad ibn Salih was executed for his part in the conspiracy about six months after his grand victory. This was because about a year before this battle, the Arabs had had a coup because Muhammad's principle of organizing the country along denominational lines ignored ethnic lines. Anyone who uttered the formula of Islam and agreed to be circumcised could become a Muslim. He was then enlisted as a potential force in the Caliph's armies, enrolled there and could serve or not serve as he was able, but many preferred to fight and bring home the spoils. And the spoils were enormous. For example, the Persian carpet of the Shah's palace had to be cut into pieces because the Arabs did not have a palace where it could be spread. They brought women in great numbers, and immediately they were sold in the bazaars, and cheaply, because there were many women prisoners. They were bought for the harems. True, an exception was made for aristocrats. For example, the daughter of the Persian shah Yezdigerd was sold according to her wishes: to whom she wished to be sold. And before her went the buyers - Muhammad's closest associates: Caliph Omar - she said: "No, he is very cruel"; Osman - "No, he is very weak"; Ali - "Very fat," she said, "not suitable"; his son Hasan, a young man, nephew of the Prophet, son of Fatima - she looked and said, "He has bad lips, he is voluptuous, he will love not only me, but also other women". When Huseyin passed, she said: "Sell me to him, I agree. Immediately the deal was formalized. Slavery in the Arabs at that time took such forms, which nowadays seem exotic.

In general, I must say, this approach was very reasonable. In the Persian house-building of the 11th century. - The *Kabusname*, adopted by the Arabs, stated that a slave could be bought only with his consent, and if he quarreled with his master for some reason and wished to be sold, it was best to take him immediately to the bazaar and sell him. Otherwise, you might get into so much trouble with him that he is not worth it. It was more like an employment transaction, but it was done as a sale-purchase.

And so, these slaves, slave girls, prisoners, converts, all who became Muslims, all who served in the Muslim armies, turned out to be a huge mass of people, connected with each other only by administrative and political ties. But their ethnic essence didn't disappear. Therefore, when the power weakened and the faithful caliphs, the heirs of Muhammad, lost the war with the hypocritical Muslims - the descendants of his enemies - and they seized power, the hypocritical Umayyads established the caliphate of Damascus.

There, virtually everything was allowed. It was officially considered that the faith of Islam prevailed, and it was forbidden to drink wine in public places. Christians and Jews could drink, but Muslims could not. Let them pray! But Muslims drank wine at home, and here no one was watching and no one found out what they were doing. Besides, they also had to pray five times and perform ablutions. When they were watched, they did all these things, but as soon as they stopped watching, they ignored all the rules and it was looked at through their fingers.

The unity of the Muslim community disappeared; the community disintegrated into sub-ethnos. And it became clear that there were Medinan Arabs, Meccan Arabs, Qalbis

(southern) Arabs, Qaisites (northern) Arabs. And they all fought among themselves and started a terrible massacre. If I were to talk about the Arabs specifically, I would have to list their foreign wars and their internal wars, uprisings and their suppressions. So, there you go! Their numbers are the same. The Arabs spent about half their stock of passionate energy, their fighting ability, on suppressing their own tribesmen, because their internal wars were even more brutal than the Christians in the West, and the pagans in the East. It went so far that Mecca was stormed by the troops of the caliph of Damascus (Umayyad) with flamethrowing weapons, burned the temple of the Kaaba. Even the stone cracked from the heat. But they did not care about these little things; they were solving their political problems. And here is where the ethnic principle came out with all its force.

The Persians conspired with the Kelbite Arabs against the Qaysites, supported them and overthrew the Umayyad dynasty, which was replaced by a new dynasty, that of the Abbasids, distant relatives of the Prophet, who had no right to the throne. It suited the victors, however. The Abbasids were all mixed up to an extent that we cannot even imagine. And it was not a matter of genetic mixing. If, for example, your grandmother is Spanish, you either don't know it, or you sometimes remember it just for fun. But if your mother is Spanish, she will teach you, first of all, to speak Spanish, she will sing you Spanish songs from the cradle, then she will teach you that you must defend your honor with a sword in your hand, that you must be jealous, drink chocolate and do a lot of other things.

But if you have a Finnish mother, for instance, she will tell you that it is all trifle and garbage, and that after a time the son of a Finnish woman from the same father as a Spaniard will drink plenty of vodka and will not be jealous, and will not learn to fight with sword, and if he must, he will take a club and beat his Spanish brother, who will fight with a sword, with a club, etc. Now, unfortunately, we do not know the genealogy of all the figures of the Abbasid caliphate, but we do know the caliphs. One had a Persian mother, the second a Berber, the third a Georgian, and so on. It was a terrible mishmash of people with different stereotypes of behavior and upbringing. The Abbasid caliphate was held together more or less by the weakness of its opponents. But it began to fall apart from within.

Spain was the first to fall, where a member of the Umayyad dynasty, Abdarrahan, fled, and although a government official was sent there as a viceroy, he was forming a party to propose to separate from the Caliphate and live on his own. So, they did. Then Morocco, inhabited by the Kabyle Moors, broke away. Then Algeria, Tunisia, Egypt, Central Asia, Khorasan, Seistan - the eastern part of Persia. The Caliphate collapsed.

Why are the details important? Because the influence of Muslims and Muslim aggression on the people of our country was enormous. Central Asia, which was ruled by Arab officials, the emirs (the emir is literally "special commissioner"), became a Muslim country. When the Arabs were replaced by local rulers with the title "sultan" (also an Arabic word), they were already Muslims. From the terrible massacres inflicted on people during their conquest (and the Arabs killed with gentlemanly care: only men;

women were sold into harems, from which they became full wives), a mixed population emerged, called with the same word as their conquerors, the "Arabs. The Arabs had few terms of their own and borrowed words from others, notably Persian. In Persian, "crown" is "taj," and "crown troops" is "tajik. So, the descendants of Arabs and Sogdian women became known as Tajiks, who still exist today (this is an example of ethnogenesis). They were formed in the eighth century and have not lost their ethnic face, nor their brilliant abilities, nor their stereotype of behavior, which they acquired then as a result of mixing the Arabs with the Turks.

The Indian (Rajput) variant.

And now let's direct the caravan of our attention through the burning deserts of Baluchistan to the Indus River that irrigates the surrounding dry steppes, where the famous Rajput revolution took place in the 8th century. It transformed the Buddhist monarchy of the Gupta Empire's successors into a fragmented Rajput India bound only by the caste system. The Indus Valley is an area very similar to our Turkmenistan in terms of climate and landscape. Sands, hills with sparse grass, a large river flows, like our Amu Darya. A lot of islands and sandbanks on the river, so even during the British rule, the Indians preferred to cross the Indus not by boat, which went from one bank to another and round all the islands, but by whitewater. It is true that there are crocodiles in the Indus, but the Indians were used to them. They took a long stick with them, and when a crocodile wanted to attack a swimmer, the Hindu would hit him in the nostrils with the stick, and the crocodile would immediately disappear. In general, the Indus and the surrounding desert are like a landscape continuation of Central Asia, which is why many Central Asian tribes, leaving their homeland, settled in the Indus Valley. By the time of the shock there were three of them: Kushans, Saks, and Ephthalites: all three were different ethnic groups. But when they arrived on the new territory, they forgot about their origins and mingled with the natives, and it was very difficult to distinguish them from the locals. But it was still possible to distinguish them by their cults: the Central Asians worshipped the sun as their deity, the Hindus the serpent, but there was no dispute between them over it.

And in central India and in Bengal there was a cultural and powerful empire of the Gupta dynasty, which worshipped the sun - Aditya - and Buddhism. Buddhists were very much in high esteem in the Gupta empire, as in all despotic empires. The despotic regimes benefited from symbiosis with Buddhists. The rulers ripped off their peasants and their tax population with terrible force in order to maintain the opulence of their court and the power of their hired troops, because the Buddhists preached that the world is an illusion, and because you are robbed of illusory money or illusory bread or forced to work to build an illusory road, it all only seems that way to you. You obey, it's more peaceful. Of course, the Hindus obeyed, what can you do? Since there is no passionarity, you will obey.

But the passionary tremor, which took hold of Indus valley, affected Hindus like on Arabs, in the sense of their consolidation, though their religious conception was

completely different. They remembered that once there had been an ancient Hindu religion, which they had forgotten to think about, because now only learned Brahmins knew it, who read in Sanskrit, which is an artificial language, like our Church Slavonic; ordinary Hindus could not read in it. But they really needed some wisdom to express their new anti-Buddhist sentiment, their new ethno-cultural dominance. And there was a brahmin, Kumārīla Bhatā. A very venerable man who loudly declared that Buddhists talk nonsense, claiming that the world is an illusion. He seemed to be saying what my father was saying:

There is God, there is the world, they live forever, And, men's lives are momentary and miserable, but all is contained in man, Who loves the world and believes in God. The conclusion of this concept was very simple: beat the Buddhists and destroy the Gupta empire! This was made easier by the fact that the legitimate dynasty had ceased, the usurpers were in power, first Harsha Vardana, then Tirabhukti, a rare rogue, who had brought down the authority of the ruler.

The empire, therefore, collapsed rather quickly under the onslaught of the Rajput supporters of Kumarilla. The Rajputs tore it apart with their sabers, with Kumarilla and other Brahmins like him ordering the murder of all Buddhist monks. And since a Buddhist in India is necessarily a monk, it was very easy to distinguish them, and they were quickly put to death. But there were sections of the population that supported the Gupta regime and Buddhism accordingly. And then the caste system was restructured. Those who had helped the Rajputs in their Rajput revolution were placed in higher castes, different from the old varnas, of which there were only four. The new castes became numerous. Brahmin supporters were placed in the higher castes, neutrals in the middle castes, and those who protested were placed in the lower castes, the "touched" but the lowest. But there were also the "untouchables," who were the worst off because, for example, they were forbidden even to drink water from springs and rivers, allowed only from animal tracks or to lick dew from leaves. They dared not touch anyone and did the dirtiest and lowest paid jobs, and some groups of untouchables were simply to be exterminated. So those who would not risk remaining in their homeland fled from India and appeared first in Central Asia, then in the Middle East, then in Europe and Russia. They still wander to this day and are called Gypsies.

The Rajputs did not create a single state. They were extremely independent people who did not want to obey anyone. So, they created a mass of small principalities, feuding with each other, but held together by a single caste system, that is, a single stereotype of behavior and a new and unified Brahminical religion, which, however, split into two confessions, which argued with each other, but did not fight each other: Shivaism and Vishnuism.

At the head of the new Indian religion, shaped by one of Kumarilla's followers, Shankara, was the Hindu trinity of Brahma, Vishnu and Shiva. Creator Brahma sleeps all the time, but from time to time he wakes up, creates the world and goes back to sleep; while he sleeps, the world deteriorates, then Brahma wakes up again, sees the mess, creates the world again and goes back to sleep until the next reconstruction. And

in the world, itself there are two beginnings: the guarding beginning - Vishnu - and the destroying and recreating beginning - Shiva. The priests of Vishnu were called guru-teachers; they taught to abstain from all kinds of intoxicating drinks, which destroy the body, and were obliged to pay attention to all the women of the Vishnuite cult.

If, say, an old man-teacher comes to a village, he has to sleep with all the women here, otherwise it is a terrible offence; it means that he has neglected some family with his boons, and he has to pay attention to all the faithful; he may not feel like it, but he must, maybe there is some old woman or ugly woman, it does not matter - do your duty! Shivaitees, on the contrary, were strictly forbidden to come into contact with the female sex, and narcotic and intoxicating drinks were imposed on them in order to destroy their flesh as quickly as possible, to exhaust it and thus prepare it for restoration anew. That is, here and there nothing in common with Buddhism, only the idea of the transmigration of souls remained, because it was at the heart of all Eastern wisdom.

Sometimes the Vishnuites and the Shivaitees argued, but these disputes, as we would say, were not antagonistic; they were more like the struggle of the Democratic and Republican parties in America: one complements the other. There was little order in India at this time, because South India was struggling to submit to the new Rajput regime, but the Rajputs conquered it and instituted their own system.

This ended rather quickly when the Muslims came. First the Arabs landed in Sindh and then the Central Asian Muslims began to march across the Hindu Kush, through the very convenient Khyber Gorge, which served as the gateway to India. The resistance of the scattered Hindu principalities was weak. The Rajputs were unwilling and unable to unite, so they were rather quickly subjugated by the Muslim rulers, who established a Muslim supremacy. The Muslim sultans found it easy to seize the supreme power, but they could do nothing about the way of life, the established stereotype of behavior, local attitudes and all the ethnic features that emerged here as a result of the passionate push.

Both the Muslims and the British who succeeded them had to put up with it, against their own immediate interests. Nothing could be done about it. If a Muslim sultan decided to break a Hindu custom, a cobra would bite him. It was a nuisance! Better not to break Hindu customs; and Muslim overlords learned that very well.

The English coped with such surprises, but they fell prey to another collision. The fact is that when big commercial cities like Bombay (a city of several million inhabitants) grew up, the untouchables, who alone could clean the streets, be janitors (no other Hindus, under threat of exclusion from caste, would take a broom in their hands), raised the price of their labor. But the Englishmen and Englishwomen who lived there could not even dust in their own homes, though it cost them nothing - they could use a rag and wipe it off; but then all the Indians would despise them and might become mutinous. So, a lower caste Hindu had to be hired to come and dust and take half her husband's wages.

Later these untouchables became very insolent. They staged a strike of sweepers and cleaners all over Bombay, and not a single scabbler could be found. They had the best lawyers. They chose talented boys from their caste and sent them to England, to Oxford and Cambridge. They went to law school, became lawyers, came back and defended their caste's interests very soundly in the courts. It turned out to be the most profitable thing to be a member of the lower caste! The income and work are both tireless and there is no competition. So, the new stereotype proved to be remarkably resilient: from the seventh and eighth centuries, when it was established, it survived into the twentieth century. But J. Nehru was a Hindu only by birth, but in his life, in his upbringing, in his profession, in his education, in everything he was a typical English journalist, and naturally he introduced the English order, and what will come of it, the future will show.

Tibetan version

A completely different impetus manifested itself in Tibet. Tibet from a small mountainous country, fragmented, divided, tribal in the VI-VII centuries, turned into a military monarchy of aristocratic type and seized the Great Caravan Route from China to Central Asia, that is, took control of the silk trade. True, this did not last long. Tibet was very sparsely populated compared to China, with no more than three million people, while China had about fifty-six million, but they nevertheless balanced each other out. Tibet is a mountainous and isolated country, but relatively isolated. In the fifth century the western part of Tibet was inhabited by Indo-European tribes close to the Hindus. Darda and Mona lived there. They professed a light religion of Mithras, but were very tempted by witchcraft and sorcery: they cast spells, had some magic herbs, hypnosis, telepathy, incantations. They were full of all that, and they were of Caucasian type. And non-Chinese tribes fled to Eastern Tibet from South China, gradually ascending the great Brahmaputra River. In Tibet the Kyans met the Dards and the Monks.

A legend has survived about the origin of the Tibetans, who emerged from this ethnic contact, which anticipated Darwin. But unlike Darwin, humans are only half-monkeys; their ancestor-father was a monkey. The female mother was a rakshas, something like a leshog (rakshas are mountain forest demons). And it supposedly went like this. Devil woman rakshas saw a beautiful monkey king, who came to Tibet to escape the Buddhist faith. She fell in love with him, came to him and demanded that he marry her. The poor monkey king was a hermit, a disciple of Avalokita. He didn't want to be with any woman, he came here to save his soul, but instead a witch in love showed up and demanded. Well, he flatly refused. So, she sings him a song:

O monkey king! Hear me, I pray you.
Through the will of an evil fate, I'm a devil, but I'm in love.
And, burned by passion, now I strive for thee,
Thou wilt not lie with me,
I will merge with the demon.
We will kill ten thousand souls at a time,
We will devour the bodies, we will lick the blood,

And, breed children as cruel as we are,
They will enter Tibet, and in the realm of snowy darkness
These evil demons will spring up cities,
And the souls of all men they will devour.
Think of me and be merciful,
For I love thee, come to my bosom!

The poor hermit, frightened by this insistence, turned to Avalokita and prayed to him:
O preceptor of all the living, love and good light, I must keep my monastic vow, Alas, the
demoness has suddenly craved me, causes me pain, yearning and groaning,
And twists and turns and ruins my vow.

Source of kindness! Think, give advice.

Avalokita thought, consulted the goddesses Tonir and Tara, and said: "Become the
husband of the mountain witch." And the goddesses shouted, "That's very good, even
very good." And the monkey and the witch gave birth to children. The children were of
all sorts, some were clever, resembling the hermit, others predatory, resembling the
mother, but they all wanted to eat, and there was nothing to eat, because the father and
mother, busy with self-improvement, did not care for them, and they began to cry out,
"What shall we eat?"

Then the former hermit turned again to Avalokita and complained to him:
Master, I am in the mud, amidst a crowd of children, filled with poison the fruit that has
arisen from passions, Sinning out of kindness, I have been deceived here,
My hands are knit with passion, and suffering oppresses me.
Cruel fate, and torment of spiritual poison,
And painful mountain of wickedness always languish me. Source of goodness, thou
must teach, what must I do, that children may live.
Now they are always, like demons, hungry,
And when they die, they must go to hell.
Fountain of goodness, tell me, tell me quickly
And pour out the gift of mercy, pour it out, pour it out.

Avalokita helped him, gave him beans, wheat, barley, and all kinds of fruit, and said:
"Throw them in the ground, they will grow, and you will feed your children." And so, from
these children came the Tibetans.

The ancient legend quite accurately conveys a collision that is historically confirmed: the
presence of two ethnic substrata that consolidated under a passionate impulse to create
a single, monolithic and very vibrant, though multi-element, mosaic within the system
Tibetan ethnos. The initial elements of this ethnos were, on the one hand, Dardic and
Mono Indo-European tribes, and on the other hand, Mongoloid Kyans (Kyan is the
ancient pronunciation of Qian). They were all spiritually united by a single faith, the
Mithraism religion Bon, but could not achieve political unity because each tribe did not
want to know the supremacy of the other. But the Tibetans were fortunate enough to

find a compromise. During the great decline of China in the 5th century, when there was a terrible massacre in the Yellow River basin, one of the defeated chiefs fled from his victors, the Tabgach (an ethnic group that came from Siberia), to Tibet. His name was Fang-ni. The Tibetans received him and his detachment and chose him to be their tsenpo. A tsenpo is not a king, not a chairman, not a president; in general, the highest Tibetan position with great powers and without any possibility of exercising them. Thus, the neutral alien Fan-ni became the head of all Tibetans with great prerogatives, but without real power because he had to reckon with both the Bon priests and the tribal chiefs.

Nevertheless, a unified organization was established, and the Tibetans began to spread westward, conquering the Pamir lands, and eastward. They didn't invade Shanshun, that is Northern Tibet, because it was hard to live there: the humidity was too high, the monsoons from the Indian Ocean came down in torrential rains when they reached the ridges of Northern Tibet, and they couldn't go further across the Kunlun, but in Northern Tibet it was so humid that even the bale turd rots immediately, it never dries, and if trees fell down, they immediately rot, and there was nothing to make fire with, though forests were plenty and beasts were plenty. So, the Tibetans moved east and west. Each march had to be coordinated with all the tribal leaders and with the priests of the Bon religion; Tsengpo's hands were tied, and he sought real power and therefore turned his eyes to Buddhism. As I have said, Buddhist communities have always huddled at the foot of despotic thrones, because a despot who has no support among the people needs cosmopolitan and intelligent advisers and collaborators, unconnected with the people and indebted to them personally. The Buddhist community is always extraterritorial in its principles; the person who enters the community tears away all former ethnic, tribal, clan ties. This is why it is very convenient for a despot to use energetic Buddhists as his advisers or officials.

This experience was adopted by one of the tsenpos, Sronzangambo. He invited the Buddhists to him and told them that he would allow Buddhism to be preached in Tibet and thus hoped to gain opposition to the tribal chiefs and priests of the Bon faith. The collision is well known: the throne opposes the traditional aristocracy and the church. It has happened so many times in Europe. It ended badly for Sronzangambo, despite his exceptional energy. Sources tell of the construction of the magnificent Potala Palace; it appears in numerous paintings and still stands: it was built safely at the time. Around the palace lay torn eyes, severed fingers, hands, heads and feet of people who either did not want to accept the Buddhist faith or who disagreed with it. Then the tsenpo disappeared and Buddhism was persecuted and the king reappeared. The story is a dark one. I sat for several years on the Tibetan history of this period and came to the conclusion that it is very difficult to establish a chronology of this period, even with several versions - Tibetan proper, Chinese - and the fragmentary information that has survived in India (all translated into English and now available).

What is clear is that there were two parties in Tibet: the monarchist party, supported by the Buddhists, which wanted to overthrow the country to the detriment of the aristocracy and the traditionalist church; and the traditionalist party, the aristocrats, supporters of

Bon and opponents of Buddhism.

This was the story of one of the latter, Majan. He was in fact the head of the government under the young Tsengpo and was not afraid of anything, because he knew that the Buddhists could not kill him - Buddhists are not allowed to kill anyone. But the Buddhists got out of the situation. "All right," they said, "we won't kill him"; they lured the Bon ruler into the underground cave where the tombs of the kings were, and locked the door; no one killed him, he died there himself. And the Buddhist law was observed, and the coup d'état was accomplished. The young Tsenpo was declared the embodiment of Manchushri, the bodhisattva of wisdom; he waged fierce wars at the hands of his Bon subjects, but ruled them with the help of Buddhist advisors. This ended tragically when the Bon priests bewitched him when he betrayed his Tibetan wife in favor of his Hindu wife. The offended wife got hold of his undergarments, through those clothes he was "bewitched," and he died. Apparently, he was poisoned.

Clearly, the passionate tension there was terrible, the powers that be used foreign culture to unite Tibet. This led to a tragic denouement. The last monarch, Langdarma, returned to his ancestral faith and began to exterminate all Buddhist monks. Then one Buddhist monk decided to kill him - he sacrificed his soul, not his life, which is not sorry, but immortality, because the soul of a monk-killer should collapse, die and never get into nirvana again. But he sacrificed his soul for the sake of faith, shot Langdarma and ran away. And then there was total anarchy, Tibet fell apart, and it was a major power. Nepal and part of Bengal belonged to it.

Every tribe was fenced in with sentinels, every monastery and castle were fenced in with high walls, going out to get cattle or hunt somewhere became life-threatening, that is, in Tibet after this passionate outburst the combustion happened so fast that everything exploded. Buddhism lost Tibet completely, Tibetans went back to the old faith and witchcraft, which suited them very well: you can bewitch your enemies and put potions on them, put a spell on them - very good means of struggle. But in the 11th century a new preacher arrived there - Atisha, who began to preach a milder form of Buddhism (at that time Buddhism already had a lot of different forms). He had a talented pupil, the poet Mila - And these poems in the native Tibetan language reached the hearts of Tibetans. Gradually the Tibetans adopted Buddhism and even Bon divided into a Black Bon, hostile to Buddhism, and a White Bon that compromised with Buddhism. This went on until the 15th century when a brilliant new Tibetan boy, Tzonkhava, appeared and created the "Yellow Faith", the kind of Buddhism that the Mongols, Buryats and Kalmyks embraced. This belief was influenced by Nestorianism, which was brought to East Asia in the 6th century.

[The Xiongnu variant.](#)

East Asia is divided by the climatic barrier into two large regions. The first, the Middle Plain (Zhong-go) between the great rivers Huang He and Yangtze, is a warm, humid country irrigated by the Pacific monsoons. North of it are the dry steppes and deserts of

present-day Mongolia and Dzungaria, which are of little use for agriculture. In ancient times, the first unifier of the Central Plains, Qin Shi-Huangdi, ordered the construction of a wall that divided the two regions. Although the wall repeatedly broke down and crumbled, it was rebuilt; so ancient geographers found the best place for the border between the two geographic regions.

To the north of this boundary the Saks, Huns, Tabgachs, and the ancient Turks - Türkiyuts, Uigurs, and Mongols, appeared and disappeared one after another. To the south historians count three rounds of ethnogenesis: Archaic, ancient and medieval. Obviously, there were some ethnogenies unknown to us before the Archaic period, as in all of the previously listed variants.

The ancestors of the original inhabitants of the Huang He basin, which we will hereafter call the Chinese for the sake of simplicity, were always at war with one another and drove several tribes to the north. The fugitives who fled their homeland and took refuge beyond the expanse of the Gobi Desert were the ancestors of the Xiongnu. In what is now Mongolia, they mixed with local tribes that had already developed a rich culture. Thus, a new ethnic group was formed - the Hunnu.

In the 4th century B.C. the Xiongnu formed a powerful state - a tribal alliance of twenty-four clans, headed by the president for life - the Shanyu - and a hierarchy of tribal princes - "right" (western) and "left" (eastern). The Xiongnu were militant, courageous, and culturally sensitive. They seemed to have a great future ahead of them.

Not only the Xiongnu, but also their neighbors found themselves in the area of the shock, or explosion of ethnogenesis, this time stretching in latitude from Manchuria to Sogdiana. The eastern nomads, the ancestors of the Xian-bians (ancient Mongols), subjugated the Xiongnu, and the Sogdians (Yuezhi), advancing from the west, from Central Asia, to the Ordos, imposed tribute on the Xiongnu. To the south, the Central Plain was unified by the formidable Qin Shi-Huangdi king, who drove the Xiongnu from the Ordos in 214 B.C., depriving them of their grazing and hunting grounds on the slopes of the Yin Shan range and the banks of the Huang He. And the Xiongnu Shanyu Tuman was ready to make all concessions to his neighbors so long as they did not prevent him from getting rid of his eldest son Mode and passing the throne to his favorite younger son by a charming concubine.

Tuman and his companions were men of the old stock, steppe commoners. If all Huns were like that, we would not even hear their name. But a passionate generation, energetic, enterprising and patriotic, had already appeared among the young Xiongnu. One of these new people was King Mode himself. His father gave him as hostage to the Sogdians and then raided them to kill his son. But Mode stole a horse from his enemies and fled to his own land. Under the pressure of public opinion, Tuman was forced to give him a detachment of 10,000 families to command. Maudet (Mode) imposed strong discipline on his army and staged a coup in which Tuman, his beloved wife and youngest son were killed (209 BC).

When Maude was enthroned, he defeated his eastern neighbors, whom the Chinese called "Dong-hu", recaptured Ordos from the Chinese, pushed the Sogdians to the west, and subdued the Dinlins and Kipchaks of Sayan. Thus, was created the mighty Hunnu power, whose population reached 300,000 people.

In the meantime, a destructive civil war continued in China. If the unification of the Middle Plains by the victorious, semi-barbarian Qin kingdom took away from the population of the defeated kingdoms, and the oppression of the conquered by an unknown amount. The nationwide uprising against the Qin invaders completed the demographic decline. Qin warriors were burying prisoners alive. The same was done to them by the rebels until the peasant leader Liu Bang ended all rivals and proclaimed the beginning of the Han Empire in 202 BC.

China's population and military forces, even after losses in the civil war, outnumbered those of the Xiongnu. However, in 200 BC, Mode defeated Liu Ban, the founder of the Han dynasty, and forced him to conclude a "treaty of peace and kinship," that is, a peace without annexation, but with a contribution. This treaty consisted of the Chinese court marrying the barbarian prince to a princess and sending him annual gifts, i.e., disguised tribute.

But not only the crown princes, but all the Hun's warriors sought to give their wives silk robes, millet for cookies, white rice and other Chinese delicacies. The system of constant raids did not justify itself: it was heavy and risky. It was much easier to establish exchange trade, which benefited both the Huns and the Chinese population. But in this case the Han government lost, because the income from foreign trade did not go to the treasury. Therefore, the Han Empire banned direct exchange at the border.

In response, the Xiongnu shanyu, successors of Mode, responded with raids and demanded the sale of Chinese goods to them at dumping prices. After all, all the wealth of the Great Steppe would not be enough for an equivalent exchange at the Han customs, as the need to generate income to pay civil and military officials demanded higher prices.

The nomadic Tibetans of the Amdo region and the small Yuezhi of Tsaidam were in a similar position. Before the Civil War, the western frontier was guarded by the recent victors, the Qin of Western Shaanxi. This ultra-military ethnic group was made up of Shan aristocrats exiled to the frontier by the Wangs (kings) of Zhou and intermingled with the blue-eyed and red-haired Zhongs, the oldest inhabitants of the Far East. But defeats by the rebels took out most of the once invincible army and left the western frontier of the Han Empire unfortified.

The Great Wall of China also did little to protect the border, for walls without soldiers are no match for the enemy. Neither the manpower nor the produce of all of China would have been enough to place sufficient garrisons on all the towers and supply them with food, even while they simply guarded the wall. So, the wall built by Qin Shi-Huangdi quietly collapsed and the Han government turned to maneuvering war in the steppes,

raiding the Hun nomads, even more devastating than those endured by the Chinese peasants from the Huns and Tibetans.

Why so? After all, in the second to first centuries B.C., China was undergoing a rapid recovery of its economy, culture and population. By the turn of the modern era, the Chinese had grown to almost 60 million people. The Xiongnu still numbered some 300,000, and it seemed that the Xiongnu and Han empires were no match for their respective forces. So thought the Chinese rulers themselves and their advisers, but they were wrong. The comparative strength of the powers of antiquity is measured not only by the human population, but also by the phase of ethnogenesis, or the age of the ethnos.

In China there was an inertial phase, the predominance of the industrious, but by no means enterprising commoner, for the process of ethnogenesis in China began in the 9th century B.C. Therefore, the army there had to be composed of criminals, called "young rascals", and the frontier tribes, for whom China was the oppressor. Although China had excellent commanders, the combat efficiency of the army was low. The Xiongnu were in a phase of ethnic formation and passionate rise. The concepts of "army" and "people" coincided. Therefore from 202 B.C. to 57 B.C. the Huns, small in number but heroic, restrained the Han aggression. Only the dexterity of Chinese diplomats, who were able to raise the neighboring tribes against the Xiongnu and cause internecine war among the Xiongnu themselves, allowed the Han Empire to consider the Xiongnu subjugated and incorporated into the empire.

However, this subjugation was rather formal. A part of the Xiongnu tribes moved west to the Talas River valley and allied with the Parthians. They sent a detachment of Roman prisoners of war to support the Huns, and in 36 BC the Romans and the Chinese met. The Romans attacked in close formation, "tortoise", covered with shields. The Chinese put out a tight crossbow and shot the Romans, without losing a single soldier, then took the fortress and killed all the defenders. This episode is very instructive. If the Chinese of the first century BC were stronger than the Romans, but weaker than the Huns, against whom they used numerical superiority, then it is legitimate to conclude that the energy impulse of the young ethnos equals the number and organization of the old ethnoses, that is, who managed to create their civilization, no matter where it happened: in Rome, England, Arabia or on Easter Island. The pattern is common to all.

Indeed, as soon as China went from treating the Huns delicately to attempting to interfere in their internal affairs, which was encroached upon by the usurper Wang Man in 9 A.D., the Huns rebelled, broke away from China and helped the Chinese peasants, the "red-brows," to throw down and kill the usurper in 25 A.D. This gamble cost China 70% of its population, but by 157, the population had recovered to 56 million people. But they were no longer the same people.

At the end of the second century, another peasant uprising - the "yellow armbands" - destroyed the Han dynasty and the ancient Chinese civilization. The inertia phase of ethnogenesis was replaced by the obscurity phase. In the 3rd century, China's

population fell to 7-8 million people. They were no longer courageous, hardworking peasants, but tired and demoralized people, unable to defend themselves from the new tribes: Huns, Tanguts and Xianbi. The Han aggression to the west did not take place. And that is the merit of the Xiongnu to humanity.

Further, in the I-II centuries followed the defeat of the Xiongnu Empire, but not by the Chinese troops of the Han Empire, but by the steppe, forest and mountainous neighbors of the Xiongnu, who failed to establish friendly relations with them.

To the north of the Xiongnu empire, in the Minusinsk Basin, lay a Dinglin country. The Huns subdued it, and "Tashtyk" culture, in which the Mongoloid element apparently increased as a result of contact with the Huns, appeared in place of the "Tagar" culture. In 85, the Dinlins rebelled and participated in the defeat of the Huns along with the Xianbi and Chinese. They were defeated by Syanbi in 157.

Xianbi are ancient Mongols, born as an ethnic group together with the Huns, from one "push". But they lagged behind in development, and therefore when the Huns had the acmatic phase, the Xianbi were still in the ascendant phase. Therefore, they managed to defeat the Huns in 91, and in 155 - 181 years, a talented leader Tanshihai subjugated the territory of modern Mongolia, and defeated in 177 three Chinese armies that tried to invade the Great Steppe. After his death the syanbi state disintegrated. As can be seen, the Xianbi also had a passionary overheating.

In contrast to the Hunnu patriarchal clan system, Tanshihai created a true military democracy, that is, he turned the people into an army. This helped him win victories, but then ensured the rapid disintegration of the empire. After all, warriors only venerate the personality of the leader, while tradition is also needed to protect the social system. That is why the defeated and divided into three powers, the Huns outlived their victors. The Xiongnu were powerful in both Asia and Europe until the process of ethnogenesis brought them to a natural end.

[Tang \(Tabgachian\) variant.](#)

By the 3rd century A.D. the ancient Chinese round of ethnogenesis had ended and the natural disaster - a century-long drought - pushed the Huns out of the steppe to the banks of the Huang He. Too close contact with the Chinese did not do either of them any good. The population of the Northern China decreased by 80 percent due to the wars, famine and devastation. But in the sixth century, the axis of the passionate push passed through Northern China.

The period we are interested in coincided with the 6th century, when the inhabitants of the Middle Plains did not know the word "Chinese". Some of them were a mixture of the inhabitants of the Huang He valley and the newcomers, the Tabgachs. The other part, their bitterest enemies, were aborigines.

Today we call them Chinese, but it is a common philological error - the transfer of the name from one subject to another. The name "Chinese" referred to a small tribe in western Manchuria, and the ancient Russian geographers extended the name to the inhabitants of the Central Plain, and even to the inhabitants of the tropical jungles across the Yangtze River.

But in the 6th century, there were two names: "zhun-go-jen" (a man of the Middle State - middle man) and "tabgach". The former formed the Sui Empire (581-618), we agree to call them Chinese, and the pseudo-Tabgachs - Tang (618-907). These latter we will call "imperialists" because the actual creator of the Tang Empire, Tai Zong Li Shimin, like Alexander the Great, attempted to unite two super-ethnoses: the steppe and the Chinese. Of course, nothing came out of it, since the laws of nature are not subject to the arbitrariness of kings. Instead of the opposition between the Great Steppe and the Middle Plains, a third force emerged: the Tang Empire, equally close and equally alien to nomads and farmers. It was a young ethnic group, and its fate was remarkable.

Let's look at the course of events. By 577 the Türkiyut Khaganate expanded westward to the Crimea. It means that the Türkiyut forces were dispersed. And China (North) united: Yang Jian, a stern commander of the Bei-Zhou kingdom, conquered the Bei-Qi kingdom and, after that, subdued the Southern China: Hou-Liang and Chen in 587. In 589, China became stronger than the Kaganate, which suffered its first internecine war and by 604 splits into eastern and western Kaganates.

This split was not accidental either. In the Great Steppe, the rulers had to reckon with the sentiments of the warriors, and since all men were warriors, they had to reckon with the aspirations of the peoples. And as soon as the peoples in Mongolia and Kazakhstan in the VI-VII centuries were different, and their interests, life and culture were different, the split of the Kaganate was inevitable. In 604 the last all-Turkic Khan killed by Tibetans died, and two newly formed Khaganates were vassals of the Sui Empire. The young Sui Empire, which was in the phase of the rise, was stronger, richer and more populous than the Kaganate, which had already entered the inertial phase. It seemed that China was about to become the state of the world, but mankind was saved by Yang Jian's successor, Yang Di. He was a man who combined stupidity, arrogance, levity and cowardice. The luxury at his court was immense: feasts and orgies with thousands (yes!) of concubines, the building of pleasure pavilions with parks from Chang'an to Luoyang, the bribing of Turku khans and elders, the campaign to Turfan and the war with Korea - totally unsuccessful, because the emperor took the command, not knowing the military business, etc.

Taxes were raised and extorted so cruelly that the Chinese, who had become a young ethnos, revolted. The Turkut Khan, who refused to be a puppet in the hands of the tyrant, also rebelled, the frontier commanders, the Buddhist sectarians - worshippers of Maitreya, and the Southern Chinese, conquered by the despot's father. Yang Di took refuge in a mountain castle and feasted there with his concubines until he was strangled by one of the courtiers.

This example is given to show that the personal qualities of a ruler, while not able to disrupt the flow of history, can create swirls in that flow on which the lives and destinies of their contemporaries depend. The vast majority of Chinese, strong and weak-minded, aspired to national uplift and supported Sui's principles. But the crowned degenerate paralyzed their efforts, and the civil war of 614-619 was won by the frontier general Li Yuan, who trained his division in steppe warfare methods and repelled the Turkuts who tried to invade China.

The Li family belonged to the Chinese military nobility, but from the year 400 it was linked to the Huns, then to the Tabgachs, and finally came to power, founding the Tang dynasty. The dynasty was supported neither by the Chinese nor by the Turkics, but by the mixed population of the northern border of China and the southern margin of the Great Steppe. These people already spoke Chinese, but retained the stereotypical behavior of the Tabgachs. Neither the Chinese nor the nomads regarded them as their own. In fact, they were the third vertex of the triangle formed by the energy of the passionate push.

Li Yuan himself was just a savvy military leader, but his second son, Tai Zong Li Shi-min, turned out to be a wise politician and ruler, the true founder of the brilliant Tang Empire. When ambassadors from our Sayan Kyrgyz came to him, he said to them: "You and I are relatives, tribesmen, of the same people." In general, he showed an incredible love for all things "Western," and for China, the West is Mongolia, Central Asia and India. India supplied Buddhism. And at this time, in the 7th century, Buddhists in India itself were getting bad, so they were happy to move to China to become teachers there. In Mongolia lived the ancient Turks, an exceptionally warlike people, who, having been defeated by this Taiz-zun (and this, it must be said, was a very good man, noble), recognized him as their khan, and obeyed him personally, but not China. And the Sogdians, who were terribly pressed by the Arabs in the 7th century, rushed to China for help, they asked for garrisons, asked for field troops to save them from the Arab robbers. And along with their diplomats went to China, money and things, and along with things, cultural influence. The Tang dynasty was China's most Westernized dynasty.

On the advice of Li Shih-min, his father, who commanded the army, took Chang'an, declared amnesty, fed hungry peasants with grain from the state granaries, abolished cruel judicial laws and granted pensions to elderly officials. The new dynasty became popular.

As a great military leader, Li Shi-min managed to crush all rival frontier guards (from 618 to 628), defeated the Eastern Turkuts in 630, repulsed the Tibetans, defeated Kogure (Korea) in 645-647, and left his son a rich empire with the best army in the world and established cultural ties with India and Sogdiana. All that remained was to subdue the Western Khaganate... And this happened in 658. From this year the Tang Empire was the hegemon of East Asia for 90 years. The art and literature of the Tang era remain unsurpassed to this day.

It is noteworthy that thinkers of the seventh century noticed a change in the "color of time" associated with the Hun's history. In the ancient times, during the Han dynasty the Huns were strong and China was weak. Today China is strong and the northern barbarians are weak. A thousand Chinese soldiers could defeat several tens of thousands of them."

What did Li Shih-min mean by "strength"? Certainly not the number of his subjects or his equipment. He was referring to the level of energetic tension in the ethnic system that used to be called "fighting spirit. In the 3rd and 1st centuries B.C., the Huns were a young ethnos, i.e., they were in a phase of rising, while the Han was in a phase of declining inertia. In the 7th century the shock changed the situation diametrically: the descendants of the Xiongnu and Xianbi were in the inertial phase, in the ethnic old age, not yet decrepit, while Northern China was on the rise, as well as its peer - the Arab Caliphate.

Both went through that level of passionary tension at which culture and art flourish, and both were burned by the flames of passionary overheating. In China, this is what happened. Chinese nationalists, championing the Sui, hated the Tang supporters, not considering them to be Chinese. They said, "Why do we need these Western alien customs, why do we need young men to go to Buddhist monasteries and, doing nothing there, release their energy somewhere in the air, for the salvation of the soul? They should either be farmers, or officials, or soldiers, they should be useful to the state. We should kill all the Buddhist monks, forbid all Western influences and make people work for the good of their country.

But the Tang monarchs - the successors of Taizong - continued to be fascinated by Indian ballet with naked dancers (Chinese women dance dressed in robes); their warriors, who rode on steppe horses in wide pants, not, like the Chinese, jogging with barely a bow; patronized the Sogdians, who came with rich gifts and preached the teachings of Mani (a Gnostic doctrine) and translated their books into Chinese. The result was that the bulk of the Chinese population moved in violent opposition to the government. The Chinese patriots prevailed. The Chinese Empress Wu, meaning "parrot," instituted a compulsory examination for rank. This order remained in place until the Kuomintang. Now, in order to obtain an official position, one had to pass an examination in classical Chinese philology, write an essay, and answer orally. The exams were ghastly, largely through graft, but still the requirements were unbelievably high. And who accepted? The professors were all Chinese and only let their own people pass, and they were the only ones who could learn: the Chinese are terribly assiduous people.

Turks, Sogdians, Tibetans, who served the empire, or Koreans who served in the Tang dynasty, could hardly hold a brush and could barely sign their names. Of course, they lost their positions and all the advantages, but it was only in the civil administration, in the military they kept the power in their hands, because they had swords and could wield them better than the Chinese. Then there was a discord between the civil officials and the military. It would seem that the military had real power-they could fight-but the

Chinese began to write denunciations, and they were very clever. The most able generals, the most loyal princes of the House of Tang, the most outstanding soldiers, were denounced and executed; masses of spies were sent to the army to inform on them. The Chinese were used to it: a snitch is no big deal! But the Turks could not stand it: how could they? Is he my comrade in arms or a snitch? One or the other, and if they found out he was a snitch, they killed him. But then they would send another one: this way they would find out that there was a complete ethnic mismatch. Empress Wu ended up overthrowing and executing almost all the princes of the House of Tang, except her own son, who was driven into terrible exile. Then she was deposed, her son was summoned, and although he was quite traumatized, he began to rule the country quite well. But then his wife staged another coup. The Chinese acted boldly and passionately. She was finished off by the supporters of the House of Tang but, while she triumphed, the Turks rebelled, the Sogdians preferred submission to the Arabs and the Tibetans dashed to the western frontier.

In 682 Kutlug Elteres Khan restored the Turkic Kaganate, and until 745 the Turks repelled the Chinese raids on the Great Steppe. The struggle was unequal. The Chinese through diplomacy deprived the Turks of allies and subjected them to an extermination even more terrible than that of the Huns.

But in 751, the Chinese army was defeated on three fronts: the Arabs defeated the Chinese at Talas and forced them to leave Central Asia; the Kidans defeated a Chinese punitive corps in Manchuria; the Yunnan Forest tribes, who liberated themselves from Chinese rule in 738, totally destroyed a 60,000-strong occupying army at Lake Xier; and their allies, the Tibetans, drove the Chinese from Lake Kukunor.

The Tang aggression had gone down, just as the Han aggression had gone down 600 years earlier, and, most importantly, for the same reasons. But it is too early to draw conclusions. Let's continue the analysis.

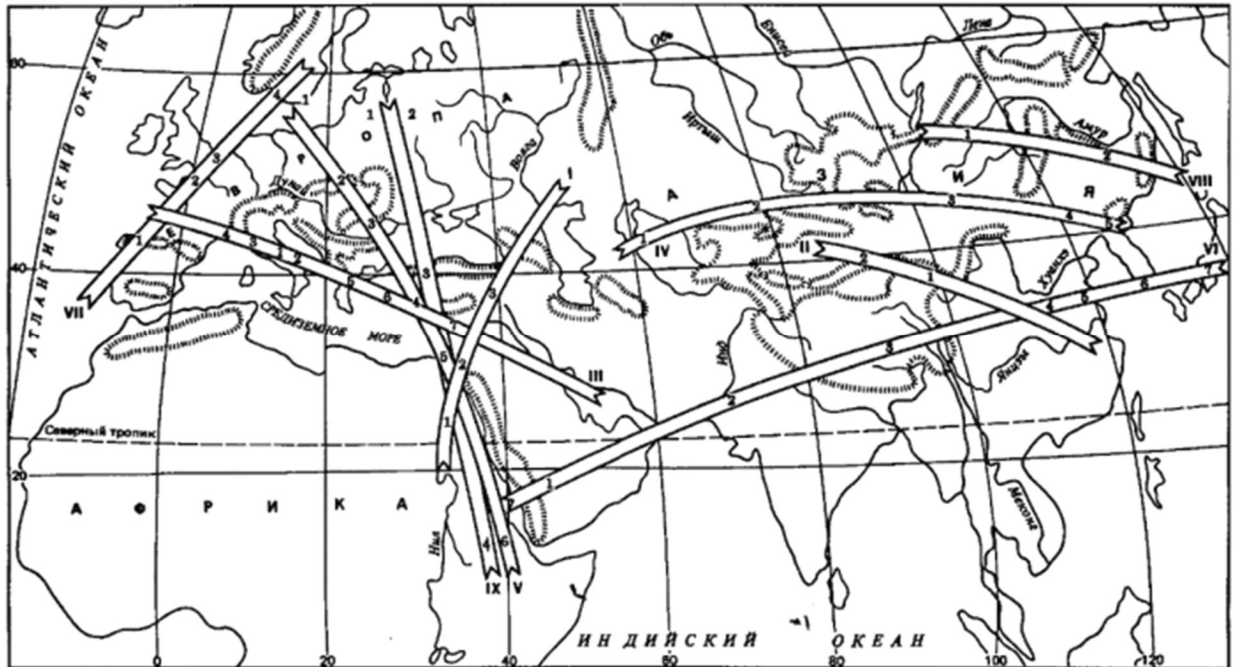
The real strength of the Tang Empire was the mercenary army that was recruited among foreigners, because for the Chinese courtiers the tolerance of the Tang dynasty was odious both in relation to the Buddhism and in terms of compromise with the steppe. It ended in disaster. In 756, one general, An Lushan, son of a Sogdian and a Turkic princess, led a rebellion at Yuyang by three regular corps, which formed the shock troops of the army.

Three corps, 150 thousand men, to the sound of drums swore that they would wither this meanness - snitching, it is better to die all, but will not put up with it. And began a terrible civil war that lasted only six years, but took 36 million lives in the grave. Before the war, China had a population of 53 million; after the war, 17 million remained. At the time, every professional soldier was a master of sport, if not a champion, in fencing and horse-riding, and against them had to be thrown the untrained peasantry, townsfolk and the imperial guard, which consisted of the sons of rich families, also untrained, but very posh. The poet Du Fu put it this way:

"They went forth in snowy winter
On a deed that was in vain,
And their blood became water in the lake,
And the lake of Chen-Tao became red.
In the distant sky there is a blue haze,
The field of battle has long since died away,
But forty thousand of China's warriors
"And the barbarians are gone from this place.
And the barbarians are gone,
and the bloody snow washed their arrows,
and they staggered from drunkenness and fornication.
And the barbarians sang barbarian songs,
And the grieving inhabitants of the capital,
Turn to the north and weep,
They are ready to pray, day and night,
For the government march to begin.

But the "government march" was able to start only by asking for help from their sworn enemies: the Uighurs and the Tibetans. When the regular units of the Uighur khan and the Tibetan Tsengpo came to the aid of their natural enemy - the Emperor of China, the troops of An Lushan began to suffer defeat, he himself died, his heir was hanged, and the revolt was put down. But to restore order, the Chinese had to exterminate their own regular army at the hands of their enemies.

The idea of the Tang Empire was lost. It became a banal Chinese kingdom, although it retained its "Westernist" sympathies: Buddhism and a mercenary army manned by nomads who, by old habit, were sympathetic to the Tang Empire.



The Axes of the Passionary Pushes Zones

I (Passionary push of the 18th century B.C.):

1) Egyptians-2; 2) Hyksos; 3) Hittites.

II (Passionary push of the eleventh century B.C.):

1) the Zhuussians; 2) (?) the Scythians.

III (VIII c. B.C. Passionary push):

1) Romans; 2) Samnites; 3) Equans; 4) (?) Gauls; 5) Hellenes; 6) Lydians; 7) Cilicians.

IV (3rd century B.C. Passionary push):

1) Sarmatians; 2) Kushans-Sogdians; 3) Huns; 4) Xianbi; 5) Puyo.

I (Passionary push of the 1st century AD):

1) Goths; 2) Slavs; 3) Dacians; 4) Christians; 5) Jews-2; 6) Aksumites.

II (the sixth-century A.D. passionary push):

1) Muslim Arabs; 2) Rajputs; 3) Bots; 4) Tabgachs; 5) Chinese-2; 6) Koreans; 7) Yamato (Japan).

III (VIII c. A.D. Passionary push):

1) Spaniards; 2) Franks (French); 3) Saxons (Germans); 4) Scandinavians.

IV (the eleventh-century A.D. passionate push):

1) Mongols; 2) Jurchens.

V (13th century AD passionate impulse):

1) Lithuanians; 2) Great Russians; 3) Ottoman Turks; 4) Ethiopians.

As you can see, it does not look like antiquity, or neighbors, or anything. Thus, we see how the individuality of these processes is determined by local conditions, local ethnography, local geography, etc.

Chapter Four And then in Europe... The Franks

Now let us look at how ethnogenesis began in Western Europe. First, in the V-VI centuries, there was complete chaos in Western Europe - the Roman Empire, which fell from its own weight, fell prey to the small clumps of Germans and Slavs who infiltrated it. The Germans went west, the Slavs went east, but that's not the point. What were the numbers of those tribes who invaded the Roman Empire? The Vandals, for example, were only 20,000 men, a division. They conquered all of North Africa. Well, they were finished off pretty quickly there - the population was not in favor of them, it was difficult for the Balts to take root on the border of the Sahara, and after pirating for about a hundred years, they were conquered and exterminated by the Byzantines. The Visigoths were four times as numerous – 80,000 - they took over half of France, all of Spain, except in the northwest corner where the Sveves were entrenched. They drove out the Vandals. Can you imagine: 80,000 people in an area that stretches from modern Poitiers and Orleans to Gibraltar. So, they were a tiny fraction of the local population there. They did, however, hold rather high positions. Kings were from their midst and nobles too. But one had to get married. Besides, if one has a wife and children, one must have servants, and these are all from the local population. A house with a wife, children, and servants is a single system. In general, the Visigoths, being absorbed into these systems, lost their strength of resistance and were very quickly defeated - first by the Franks in the north, then by the Arabs in the south - and as a result lost their independence. And in such miserable condition was the whole of Europe, which in the eighth century was the object of attack by all the neighbors who wished it.

The Germans, who had taken over the Roman Empire and settled there, were extremely uncomfortable, even though they were masters of the situation. Most of the Latin-speaking population (they were called Welski or Volohi) hated them, thought they were savages, boorish and drunkards, and treated them very badly. The victorious Germans - Franks, Burgundians, Goths - considered their Latin-speaking subjects as cowards, sycophants, intrigants and could not tolerate them either. In such a situation, naturally, there was no unity in Western Europe. And those tribes and peoples who had had the least time to make progress (and progress at this time was considered decay of society), that swept across this vast peninsula were the winners. And those that were more or less backward still retained some strength and fighting ability, basic honesty and loyalty to their leaders. Such were the Franks. They lived in the lower reaches of the Rhine, in the middle of nowhere, so when all the others had time to break down, the

Franks retained some fighting ability and strength. The Frankish leader Clovis first conquered the area between the Marne and the Loire, where Paris is today, then drove the Goths beyond the Pyrenees into Spain, and subdued the Alemannes in the Middle Rhine and the Burgundians whom he did not conquer definitively but made dependent on him.

But courage is hard to retain. It is easier to be corrupt and frivolous than to be loyal and brave and sacrifice your life for your country. And so, the Franks suffered a common fate. They fomented such decay that they caught up with the rest of the Germanic tribes. The descendants of Chlodwig had strife within each other, and as always happens with decay, the weakest part, the men, began to fall to pieces. But then the women also began to fall apart.

The end and the beginning of the beginning of the king's bed. They killed the children of their rivals. They poisoned the pretenders to the bed of the king and in general exterminated each other in every way. Fredegonde was killed, Brunnhilde was taken prisoner, blaming her for the deaths of four kings and forty-eight princes, a huge number of people, completely innocent of anything. And so, she was tortured for three days and then tied to a wild horse and let loose in a field.

So Western Europe posed no danger at this time. As I said, the Arabs with negligible forces, with no cavalry, were able to go from Gibraltar to the Loire from 711 to 732 with almost no resistance.

Even worse for Europe were the steppe nomads. In the 6th century, when the Great Turkic Kaganate was being created, a small handful of Turanians (Chion tribe) living between the Aral Sea and the Yaik River (now the Ural River) fled from the Turks. They could only flee to the west. The Turanians marched first over the Don, putting everybody into fear, because they declared themselves great conquerors from the east, and all the locals believed them; then, when the deception was exposed, it was too late. Then they fled beyond the Dnieper and crossed the Carpathian Mountains, fearing that the Turks would catch them there too, and captured the middle course of the Danube, the country of Pannonia.

They were a people known in the literature as Avars, but in Russian as Obras. There were very few of them: the detachment that came there first was about 20 thousand men, and another 10 thousand who caught up with them. Thus, if the men were 30 thousand, so the total population did not exceed 120-150 thousand people. This is a paltry population, the population of one medium-sized city. And yet with their raids they devastated Germany, almost all Lorraine, that is the eastern part of France, they invaded Italy and the Balkan Peninsula, and even the walls of Constantinople.

We are not interested in these conquerors. They had no particular strength, as we can see. The weakness of the resistance shown by the Europeans of that time is indicative. They could be dealt with as they pleased. But all this was going on until about the year 700, to be more exact, between 596 and 730. And then there were people who resisted.

They were the early Carolingians, Charles Martel, his son Pepin the Short, and Pepin's son Charlemagne. They gathered people they could rely on, and they called them by a word we know well: "comrade" ("comrade" in Latin is *comitus*, hence "committee"; in German the word translates as "count" and in French it is *comte*). These "comrades" made up the king's retinue.

But it is very difficult to rule a country that is completely incapable of either self-defense or self-government, a country that could hardly even pay taxes, because the peasants did so little to feed themselves and their families, and in general they did not want to work - they would be taken away anyway, it was pointless. To make the peasants work, we had to create some conditions for them.

And then these "comrades", i.e. earls, were assigned settlements, which they had to guard with their own means, for which they received an unprecedented thing in antiquity - a beneficiary, that is, a salary ("beneficiary" means "beneficence"). If he served, say, a certain district, he had the right to collect a tax from the inhabitants and to take it for himself so that he could use the money to feed himself, his family and his army and protect the inhabitants; he was interested in this. Sometimes he was given a sidewalk toll, sometimes the revenue from some town that was listed in the royal treasury. This is how the feudal lords came into being.

And here we have to be clear, because according to the sociological school, feudalism emerged much earlier. And this is correct. Feudalism and feudal lords of this or that country are not always the same concepts. Feudalism is a mode of production in which the working peasant is the master of the means of production, but pays a rent to his or her own people to its feudal owner. Such feudalism began in Rome, in the Roman possessions - Gaul, Spain, Britain - back in the III century, when it became clear that it was not profitable to keep slaves in prisons or special *ergasteria* (factories), but more profitable to turn them into colonists, that is, to settle them on land, let them do their work, but only pay them.

Feudalism as a formation appeared then and since then (since the 3rd century), and certainly since the 4th century it existed (here one can argue about the difference in the decades, but it does not matter for us). But the fact is that at the beginning of the period, the feudal lords which are known from literature - these lavish feudal lords with plumes, coats of arms, armor, big swords, gloves with which they slapped one another's faces and then poked one another with spears - these feudal lords did not yet exist, although feudal relations did exist. And knights, too, trace their lineage back to the "comrades" of Charlemagne. They naturally also made use of the economic system which preceded them. For what does a man in service want? To be paid for his service. Well, you pay him this way, fine, but if the king had given him money directly from the treasury, he wouldn't have agreed to that either, he wouldn't have cared.

In terms of ethnogenesis, where did the Carolingians recruit these people from? Were they remnant bogatyrs of the Great Migration era, or future knights and barons? It must be said that apparently in this watershed era there were both. But here they, just

like the Muhajirs under Mohammed, united around Charlemagne, and even created a cycle of poems and ballads about the Knights of the Round Table or peers of France. The Knights of the Round Table grouped themselves around the mythical King Arthur, while the peers of France grouped themselves around Charlemagne. The King was first among equals, he feasted with them, he marched with them, and treason was punished not by the King himself but by God, who helped the right one defeat the wrong one in a duel; thus, they lived as one strong and good band who headed the country.

Charlemagne got his nickname for the huge number of victories he won. But when you count all his victories, you come to the idea that the situation is more or less constant: the Germans beat the Germans. And then there are so many victories! But when they are not with the Germans, then immediately their victories are over. Charlemagne tried to reconquer part of Spain from the Arabs, and made a campaign across the Pyrenees, but on the way back his whole army was massacred by the Basques. After that, the Arabs occupied the territory again.

In a second campaign he captured Barcelona and the territory now called Catalonia - the Arabs did not deem it worthy of conquest. The Arabs took Barcelona sometime later, plundered it, and then left it again. This was many years after the campaign of Charlemagne had several more victories over the Avars, but they came down to the fact that Charlemagne's whole vast empire was at war with one small Avar and they managed to break up the fortified Avar camps west of the Danube. To the east the Franks no longer passed. Nevertheless, Charlemagne was crowned emperor in 800.

What Charlemagne did, broke very quickly, because in order to recruit the right number of "comrades", that is, earls, and to put the warlords, dukes, at their head, and to supply them with enough privates, that is, barons (baro in Saxon means "man"), all the passionate forces of Europe at the time had to be gathered, and it was small and extended only from Elba to the Pyrenees and from the Alps to about Nor-Manda. Britain was not part of it - the Celts were there. But they did not consider themselves part of the European world.

Counts were gathered from all the Germanic tribes and from all the Gallo-Roman survivors, and they invited as many outsiders as they could; if they had any good prisoners, they brought them along as well. The Arabs, for example, when taken prisoner, were invited to be baptized and counted as "comrades". Why? Because there are not enough people. But nothing came out of this mess, because ethnos is not just a socially organized unit. It cannot be socially organized. It must also have its own natural forms.

The French and the Germans

Charlemagne died in 814, and under his son Louis the Pious feuds began, which ended by 841 with the total breakup of the empire. On what principle was the empire divided? Territorially. The western part, which today forms the greater part of France, was

Romanized. They spoke a corrupted Latin, which we think of as the French language today. The eastern part was Germanic-speaking, spoken in different German dialects, one of which we now study in school. The Germans understood each other from the fifth to the tenth. The future French understood each other more easily. But above all, the two were two wings of the same empire and could not stand each other. The Germans said we were brave, heroic conquerors; we could not read or write, of course, but what was that to real men, much less beautiful women? Men should fight and women should give birth to as many children as possible and bring them up, because it would take a long time to fight and most of them would be slaughtered anyway. That was the meaning of their lives and they drank a lot and often.

But the Westerners preserved the remnants of their Roman culture and said: "What is there to talk about with these chillies, they are a wild people, of course they have courage, but we are not in bad shape either, and in general it is unpleasant even to breathe the same air with them. I'd rather go to my matron and talk to her about Sidonia Apollinaria or Lucian, and even if I don't know anything about it, my grandfather knew it all the same (as many of us now say: "I don't know French, but my grandmother knew it well", and they said about the same thing about Latin). And anyway, how can you live with the Germans?"

And in the middle, between the Rhone, the Rhine and the Alps, a third tribe, quite unlike any other, settled: the Burgundians. The Burgundians were the most cultured of all the Germanic tribes. They were very tall and had red beards, never cut their beards, wore their hair rather thick and drank a lot of alcohol; they were also very good-natured and learned; they were Germanic in their old Roman way. In addition, they were Aryan (one of the branches of the early Christian Church) and thus stood out among the others. They were then forced to convert to Catholicism, but they did so with great reluctance and stood out as something special.

Thus, three different breeds of people were formed. And they distinguished one another beautifully. If you come from China or Persia, all the Europeans looked alike to you, but as soon as you lived there, you would see that they were different. And because they were different, they wanted to be different, and the empire was one: from the Elbe to the Ebro River in Spain and half of Italy; the Byzantine Greeks took over the other half. In such a diverse country, governance had to be unified. But who would be in charge was unclear.

Charles had three sons, and they fought among themselves. First two, Louis the German and Charles the Bald, attacked his older brother, Lothair, who had the title of emperor, and defeated him at the Battle of Fontane. This happened in 841, which is the year Europe was born. I will explain why.

Lothar escaped, but what is strange and the chroniclers also note this: normally after a big battle the victors would kill the wounded warriors, but here they were saying "why are we fighting, we are still insiders, we have different principles, you defended Lothar who was for the unity of the Empire, which we don't want, but we are not strangers

anyway". And we carried water to our wounded enemies. The war, as you can see, suddenly took on characteristics that were uncharacteristic of the wars of the time. And it ended up that two years later in the city of Strasbourg Charles and Louis read an oath to each other, with Louis reading in French to the soldiers of Charles and Charles in German to the soldiers of Louis. The oath was that they would divide the country in two,

Germans separately, the French (the first time that word was uttered) would also be separately. Before that there were no French and Germans. There were Welski, and in the east there were all sorts of German tribes called Teutons. And here it has already been said that the Germans and the French are different Franks. The Franks were on both sides, for the Franks is the name of that Germanic tribe that led the whole empire, and that empire collapsed.

Vikings

Almost simultaneously with the French and the Germans, two other peoples were created: the Asturians - the future Spaniards, the progenitors of several Spanish ethnic groups - and the Vikings. The Vikings were young people who did not want to live at home, but wanted to engage in all kinds of hooliganism. And so, the homesteaders (hewdings), believing there was a great threat to their own well-being, drove unwanted brothers and children out of the house and threatened that they would kill them. And then these same guys created gangs, made fortified settlements called "vik" (hence, according to one hypothesis, the word "Viking"), and then, feeling that such a settlement, fortified by paling or earthen ramparts, was not worth taking by their own relatives, they boarded the boats and saved their lives by fleeing. They rode on all the northern seas. The Vikings acted like pirates: they would sail to an empty beach, land, pillage what they could and sail back. Their fury was unbelievable. But it must be said that this rage had nothing to do with their national character.

The Scandinavians are a quiet people and did not display much courage and fighting ability until the ninth century. But they wanted to win so much that they used biostimulants. Vodka was not available (they did not know how to make it), so they took mushrooms, dried them, then tore them apart, swallowed, and drank water. This biostimulant deprived people of fear, so without any fear they went on the attack with such fury that they were victorious.

I have one opponent whose mental capacity I have a special interest in. He wrote that feudalism was created and that is why they became so powerful, but what does that have to do with flyswatters? First of all, the Vikings didn't create feudalism and secondly, changing social systems from, say, slavery to feudalism, doesn't make people more capable of fighting. If you are a coward and a trash, you will remain one under any formation. That was not the point.

It did not occur to him, my opponent, that biostimulation is a very important

ethnographic trait. During my youth, the Basmachi used to attack the machine-gun, stoned on hash and rubbed opium on the faces of their horses: the horses went to the machine-gun, the Basmachi went to the machine-gun, two men out of a hundred would come and win.

So, they use biostimulants, and very often. But the question is, when is there a need to do it? That's when the incentive came up. And it created a reputation for the Vikings as being exceptionally fearless, efficient and very courageous warriors, which in fact they were not.

In addition to sailing the North Seas, they skirted Gibraltar, pillaged the coasts of Spain, sailed the Mediterranean, crushed the shores of France and Italy, and encountered the Arabs here. And the Arabs and their allies, especially the Berbers, are a people really brave, really courageous, they did not need any drugs, and they chased these Vikings across the Mediterranean Sea. The Vikings began to be hired to serve in Byzantium, because it is much better to serve the boss and get paid than to act at your own risk and fear in the presence of a strong enemy.

So, these mercenaries had a name you probably know: the Greeks called them varangs, and in Russian it would sound like varyag. That's what the word "Varang" is. It is not the name of any ethnic group or any linguistic group, but the name of a profession. (What I am saying now is not something I made up. It is reported in an exceptionally valuable, published at the beginning of our century, monograph by Academician V. G. Vasilievsky, who researched this question in depth).

Besides Spain, France, and Italy, the Vikings reached Britain, briefly captured Ireland, Greenland, and reached North America. According to the latest information Scandinavian runes have been found in Paraguay and Bolivia; in other words, they spread along the whole of the American coast. And almost nowhere have they left real traces: their descendants, their culture. Only archaeologists have found isolated objects and remains of buildings. The Vikings managed to establish themselves in very few places. In Northern England, Southern Scotland and on the southern shore of the Channel they were given the country they had devastated to settle, and their descendants still live there. This is Normandy. In Britain, they became commoners, although they kept their Norwegian language until the twentieth century, and only thanks to radio and television have now forgotten it. But in Normandy they became French, and much faster, because the French, who formed around the city of Paris, were exceptionally brave and desperate people.

Feudal Revolution.

Soon after Charlemagne's death, under his son, a social - feudal - revolution began alongside ethnic diversion. It saved Europe from two powerful opponents: the Scandinavian Vikings and the Arabs. The Arabs managed to take almost all of Spain and part of southern France. The Vikings plundered the entire coast, and the Arabs

from the banks of the Danube plundered the interior. European peasants, untrained in warfare, could not resist. And then the dukes, earls and barons, whose names we do not know, suddenly began to resist very intensely and courageously the attacks of both Saracens and Vikings and Aurors; they hated the Greeks, despised the Italians, who lived their last crumbs and who had no such temple, sailed to the British Isles, where also were remnants of the Great Migration of Nations - Angles and Saxons, already lost the ability to defend against the same Vikings and Normans. But in the center of Europe, these future feudal lords, for all the troubles of their character, proved to be very useful warriors, because they continued to co-opt into their midst people who were smart, brave, loyal, and able to resist. They were constantly renewing their ranks.

The deal ended when the Vikings came to the mouth of the Seine, plundered everything they could, marched on to the city of Paris and decided to sack it. Paris was not a very big city at the time, but it was quite conspicuous. The Parisians, of course, rushed to the churches to pray for the saints to save them from the fury of the Normans, but they happened to have a clever count - Ed. He said, "The saints will help us if we don't forget ourselves. So, he got a bunch of his boys together and started sending everyone up the walls to defend themselves, with wives and kids who were older carrying water and food and those who cried out: "I'm not going, I have myocarditis, here's a doctor's note," he immediately grabbed with the help of his boys and dragged to the wall: "You'll stand and with myocarditis, nothing!" The result was absolutely stunning, the Normans took to storming Paris in earnest - they couldn't take it!

Charles the Simpleton, King of the Carolingian Dynasty and descendant of Charlemagne, showed up with an army and stood and left, afraid to mingle with the Normans. And Ed shouted: "Don't you dare leave the walls, I'll give you, I'll show you!" And Paris stood firm. It made a big impression on everyone. And even though there was no telephone, no radio, no telegraph or mail, people got news by word of mouth just as we did. And everyone came to the conclusion: "That would be such a king for us. And they refused to submit to the legitimate dynasty and proclaimed Ed king of France. But history repeated itself 90 years later, in 888, when Hugo Capet, also Count of Paris, was proclaimed King of France, similarly for his energy and personal qualities. And the Carolingians were refused obedience. The latter was caught in the city of Lancet and imprisoned where he died.

What is this? This is another version of a revolt of passionaries, based on garrisonous and sub-passionary people, against an outdated system, a system that has lost its passionarity. And note this fact: the descendants of Louis the Pious, both French and German, were exceptionally mediocre. Why, then, did the French and Germans support such kings? They didn't support kings; they just put them up as a banner, as a slogan, as an ideogram, as a symbol, as a badge to fight for when defending their independence. In the end it did not matter what ritual words they uttered as they went into battle - "for Charles" or "for Louis", "for the damned! They went for themselves, for their sanctities and their descendants.

So, it was in the IX century. that Western Europe began to crystallize as we know it.

And it is characterized by something that no one else in the world knows - the national principle. Natio in Latin literally means "birth. Birth, language and territory are what is combined in this term. But this understanding was characteristic only of Western Europeans and no one else, because a person who lived in China, or Mongolia, or the Arab Caliphate was guided by entirely different principles of defining "our own" and "foreigners. Thus, "nazio" is equivalent to our term "ethnos" and not at all equivalent to our modern concept of "nation. So, there should be no confusion: nations of the modern type were created only under capitalism, while back then they were called that, but they were essentially ethnoses.

Two Indicators

And now let us summarize. We have considered several variants of the initial phase of ethnogenesis - the phase of the rise, we have touched different epochs and countries. So, let's ask ourselves: what do Byzantium before Constantine, Muslims at the time of the first Caliphs, Chinese in the Tang Dynasty, and Europeans in the early feudal era have in common? And the difference in behavioral patterns between them is enormous! What are they in common? Two things we have in common are the attitude of society toward man, and the attitude of the human community toward nature.

These are the two indicators that will be important to us.

How do we uncover ethnic relations? Only by examining modifications and changes in social relations. History describes social relations, history is our guiding thread, Ariadne's thread, which helps us get out of the labyrinth. That is why we need to know history.

What can we say for this formative phase of ethnogenesis? Society (whether Arabs, Mongols, ancient Jews, Byzantines, Franks) tells man one thing: "Be what you have to be! In this hierarchical system, if you're a king, be a king; if you're a minister, be a minister; if you're a knight, be a knight and stay there, do your job; if you're a servant, be a servant; if you're a peasant, be a peasant and pay taxes.

Don't go anywhere, because in this strong hierarchical system that makes up the consortium, each person has his place. If they start fighting each other for warm seats rather than pursuing one common goal, they will die. And if that happens, they die, and in those cases where they survive, the same imperative applies.

Okay. What if, say, the king is not fit for his purpose? Overthrow him; there's nothing to be messed with! And if a minister proves to be stupid and unsatisfactory? Cut off his head! And if a knight or a rider is cowardly and undisciplined? Take away his horse, his arms, and cast him out, so that his scent is not to be smelled! And if the peasant doesn't pay his tax? "Well, we'll force that," they said, "we can do that. In general, everyone had to be in his place. A collective with such a social imperative made a very coherent ethnic machine, which either broke down or developed further and entered another

phase, the acmatic one. We will not discuss it now, since it will be dealt with in a separate chapter. In the meantime, let us ask another important question: how is the era of the rise reflected in nature?

As I said, the Arabs and their era of ascent had no effect on the desert, because the Arab passionaries left the desert rather quickly and went about their military affairs. Europeans, too, were busy shaping their ethnoses into small but resistant social groups during the Ascendancy, and so they were not generally concerned with the humiliation of animals and forests. Nature rested. The rare population which was left after all the soldiers' uprisings, the ruin of the Roman provinces and Roman administration, the barbarian campaigns which were also very few, had a limited influence on nature and the forests grew in Europe. Dorst describes it very well in his book *Before Nature Dies*. So, 2/5 of France has been forested over the years, wild animals, migratory and native birds, rabbits have multiplied, of course, so the country, depopulated, emasculated by civilization, has turned back into an earthly paradise. And here it turned out that it made sense to defend it, because to live in it was good, and the enemies were everywhere.

What was happening in Byzantium at this time? In Byzantium, it was basically the same process - it was not about nature, and besides, in Syria, in Asia Minor, around Constantinople, there was such a stable, millennia-old anthropogenic landscape that it seemed silly to make any changes in it. Any progress could only do harm, not good.

"Stop!" - Professor V. V. Pokrzhyszewski, who deals with the problem of urbanization, would have to tell me. What about the construction of the city of Constantinople? After all, Rome caused colossal damage to the entire Mediterranean. Constantinople was half the size of Rome, but it was also big, between 900,000 and 1 million inhabitants. In principle, it would seem to be the same... But here's the paradox. This city did not cause any harm to nature, although it was surrounded by a long wall. The wall required a lot of stone and a lot of work. This city had great buildings like the cathedral of St. Sophia (a small copy of it we had in Leningrad, on the corner of Zhukovsky Street and Greek Avenue - the Greek Cathedral). There were beautiful palaces, baths, a hippodrome there, and people didn't live in an apartment crisis; they lived in small cottages surrounded by gardens. Constantinople was a garden city, and when I argued with V. V. Pokrzhyszewski that it's not urbanization that's bad for nature, but people of a certain kind, and I gave him Constantinople as an example, he said knowingly: "Well, it was a garden city, wasn't it?" And I said, "And who stops you in Moscow from planting trees and shrubs?"

Thus, a system was created in Byzantium that didn't violate the biocenoses left from antiquity, but only supplemented them by building a magnificent city, which generally lived on its own resources and imported from faraway lands. What did the people of Constantinople lack? - we ask as economists and geographers. They had plenty of fruit and grapes in their gardens, so they had their own wine. In addition, many had estates nearby, with goats - meat, milk and again vineyards. Bread was needed. But since Constantinople and other cities were well developed arts and crafts, items which are stored in the best museums in Europe, the Greeks took them for sale in Olbia,

Chersonese and Theodosia, and from the lower reaches of the Dnieper and the Don carried a huge amount of bread from the Sarmatians and fed their entire population. Bread was also brought from Egypt, because there was no dam there yet, and therefore the fertile Nile spilled and left fertilizer on the fields. The crops were fabulous, and the Egyptians had nowhere to put their bread, but they worked and worked by inertia, because they saw in it the meaning of life. Luxury goods were brought in from China. For example, there was no silk of their own, but they needed it very much, because there were lice, and silk underwear saves from lice. So, they bought silk. The Chinese were very reluctant to give it and change it, but even gave it away for free, as a tribute to their nomadic rivals. The Greeks gave them beautiful things: bowls, incrustations, swords, necklaces, bracelets for women. After all, women need beautiful things, they love them. Therefore, the steppe warriors gladly beat the Chinese, took silk from them and exchanged it with the Greeks for gifts for their wives, so that the Greeks received silk material in general at similar prices. The passionate shock in Byzantium also took a huge toll on human life and cultural monuments, but for nature it proved to be salutary.

Thus, the outburst of passionarity is a necessary condition for the beginning of ethnogenesis, but the characteristics of this process are different. They depend on the level of technology, which either develops or does not, if there are no metals and clay, as on the islands of Polynesia. The primary power structure is very important. It can be maintained or changed. Cultures are the most conservative and stable, so that new ethnic groups inherit the knowledge and skills of the old ones that are passing into oblivion. This often creates the illusion that progress is uninterrupted, but we must remember that it is also subject to the laws of dialectics, or, as they were called in antiquity, vicissitudes.

Chapter Five: The Akmatic Phase. The Social Imperative

In the previous chapter we described the rise of passionarity, but did not answer the question: why does this rise end? It would seem that if passionarity as a trait appeared and is transferred by the usual sexual way, by transmission of the corresponding trait to offspring, and passionarians, due to their increased propensity for activity, naturally leave large offspring, not always legal and often most diverse, then it would seem that the number of passions in this region should grow and accumulate, until they do great, progressive things.

However, nothing of the sort works out. After a certain point, a red line, the passionaries break the original imperative of behavior. They stop working for the common cause, and begin to fight for themselves. And at first, these, say, feudal lords, or some Byzantine merchants, or Arab conquerors motivate it this way: "We fulfill all obligations to our social form - whether the Caliphate, the Byzantine Empire, the French or English kingdoms. We do all that is required of us, and our strength remains." So, the imperative changes. It no longer sounds like, "Don't be what you're supposed to be, but be yourself!" This means that some vigilante, a spearman, a squire, no longer wants to be

just the squire or spearman of his count or duke, but also Romuald or some Anguerrand; he wants to have his name and glorify it! The artist begins to put his signature on the paintings, "I did it, not someone else." Yes, of course, it all goes to the common good, decorating the city with wonderful sculpture, but "respect me too!" The preacher not only retells the words of the Bible or Aristotle without footnotes, twisting as he sees fit, not claiming to be someone else's holy words, no, he says, "And I think so-and-so about it," and immediately his name becomes known. And since such people turn out to be in quite large numbers, they naturally begin to get in each other's way. They begin to push, crowd, push each other with their elbows in all directions and demand more space for themselves.

Therefore, the increased passionarity of the ethnic or, even more so, of the super-ethnic system brings a positive result, in other words, success, only if there is a socio-cultural dominant-symbol, for which it is worth to suffer and die. It is desirable to have only one dominant: if there are two or three of them, then they overlap and thus quench the differently directed passionate impulses, as it happens with algebraic addition of different vectors. But even without such interference, anarchy can arise due to the egoist actions of strongly passionate individuals. It is very difficult to subdue or intimidate them; sometimes it is easier just to kill them.

Subpassionaries

It is pertinent here to address the role of subpassionaries, who, in the first phase of ethnogeonazation, actually had no place in the system. At all times there are people who aspire to nothing, who only want to drink and eat, sleep somewhere on planks behind the fence, and make it their life's goal. In the first period of ethnogenesis nobody needs them because in a system that sets itself great goals, strives for an ideal, understanding it as a distant projection - what are such people for? No boss can rely on them. They can betray at any moment or simply not carry out orders. They are not valued and they are not cherished. This was the case in the violent, though constructive, time of the rise. And here, when several centers emerge in the same system, fighting among themselves for dominance, then each of the initiative passionaries becomes in need of his own special gang. And he finds an opportunity to use sub-passionaries as servants, concubines, mercenaries and, finally, wandering soldiers-landsknecht. They are recruited in the simplest way - they give the rogue a gold coin and say: "Sweetheart, take this, go and tell everyone that our Duke is a good Duke". And this is enough for this good duke to gather so many supporters that he can make a great bloody mess.

Of course, these are bad soldiers, but where to get good ones? All the passionarii were already either attached to someone, or had put themselves forward as candidates for a high place; the passionarii found use as professional warriors for princes, counts, emirs and sultans. Sub-passionaries, on the other hand, acted primarily as their armed servants. And the sub-passionaries were even more profitable, because they did not risk their lives very much, and after the battle they could maraud, run around, search in

the pockets of the dead, or rob the civilian population - they could do it, as they could be thieves, beggars, hired soldiers or vagabonds. In the acmative phase, such people are not valued enough to let them starve to death, if not hung "high and short" (the French medieval legal formulation). However, these operations siphon off from ethno-social systems the strength that could be used to solve pressing problems. The change in the collective's attitude toward sub-passionarians shows one example of how collective behavior in an ethnos changes, from phase to phase – in the modulation of the biosphere.

And in terms of geography, it is not the ways in which the peasants are exploited that are important to us, but precisely the nature of the behavior of the entire collective-ethnos.

Altered stereotype of behavior.

And here it is necessary to say a few words about ethics. Ethics deals with the attitude of being to the proper, so a special form of it is developed during every phase of ethnogenesis. Of course, there are social ethics and social morality - we all know that - but this is not what we are going to talk about now, but the influence of phases of ethnogenesis on ethical systems. In the phase of ascent, when the imperative: "Be what you have to be! - ethics consisted in the unconditional subordination of the individual to the principles of the system. A violation of the principles of the system was seen as a crime punishable without reserve. Doing well meant doing what was right; doing bad meant failing to do what was right.

In the Acmatic phase, when everyone said, "I want to be myself! I do what I'm supposed to do; I serve the state 40 days a year in the war, and on the other days I'm free to do whatever I want, I have my own fantasy!" - Here a different ethic emerged.

In order to realize his fantasies, some baron, for example, needed the strong support of his environment. This meant that he had to recruit people who were personally dependent on him. But he was no less dependent on them. If he employed footmen, Landsknecks, riflemen to protect his house, or spearmen to attack the enemy, then of course they all depended on him to do what he demanded of them because he paid them.

A system of mutual obligation and self-help, of collective responsibility in a circle, was established. Each person was responsible for his small group to which he belonged directly, and for the big group to which he belonged indirectly as a member of a small one; thus, he was responsible for himself, his baron, his duchy and his country. And likewise, the king, duke, count, or baron had a duty of care to his vassals. Of course, this was not always respected, but in such cases, it was allowed to break one's vassal oath. If the liege lord did not treat his vassal carefully enough, the vassal had the right to leave him. The duties were reciprocal.

There was only one legislation in which this ethic is recorded and survives: the Yassa of

Genghis Khan. It has survived, translated from Persian into Russian. About three-quarters of the laws there are aimed at punishing people who do not help a comrade. For example, if a Mongolian rides across the steppe and meets someone who is thirsty and does not let him drink - the death penalty; if he rides in formation and the comrade riding in front dropped his quiver of arrows, well it broke off, and the back did not pick up and give it back - the death penalty; in mild cases - exile to Siberia (Mongols also exiled to Siberia).

This ethic still exists to this day as a relic form. For example, no expedition in harsh conditions can work without such an ethic based on mutual assistance. I had to read in newspapers that some tourists crossed a river in Altai and one fell into the water, and the others did not pull him out, because everyone thought, "It was him who fell, not me, why should I go in, I am not obliged". So, this too is ethics, but of a completely different type. According to Yasa's ethics, a man was obliged to climb in and help out, and if he didn't, he would have been tried not in 24 hours, but in half an hour, and would have been executed for not helping a comrade. Not all laws have preserved this form of ethics, though it was present in a bandit gang, in some regiment of cavalry or infantry, in an expedition, as I have said, - everywhere and always where men are in danger. It is the only form of behavior that can save one's life.

The presence of such ethics played a special role in the acmatic phase. It largely conditioned the influx of fresh forces of the young generation of passionarians into the already existing consortia and sub-ethnoses.

In a situation where war was a daily occurrence, everyone who wanted to live not only for something, but also for the sake of something (and there were plenty of them), needed companions and wanted to be sure that they would not be betrayed. Therefore, it was necessary to make a choice. Of course, the social aspect had a certain importance in the choice of supporters. But it is unlikely to be decisive, because in the Acmatic phase, the heredity of titles and ranks was very conditional.

In Europe, for example, one had to perform a feat to enter the class of the feudal lords, to become a nobleman or even to have a title. The children of earls naturally became earls, but if a count had one earldom and five children, one person would inherit, whereas the others received nothing, so they were called viscounts, second-rate earls. But this did not suit them, because they had no material advantages. And besides, imagine a Passionarity from the people. Passionarity is a natural trait, genetically transmitted, and there are very pretty ladies in all walks of life. Passionarians who occupy a high position do not yawn and leave offspring everywhere. Passionarians come from all walks of life - townspeople, peasants, slaves, (even slaves). They are not satisfied with their social situation; they are looking for a way out.

In France, for example, this way out existed until the 17th century, before Richelieu, who decreed to count who were noblemen and who were not, because noblemen made themselves known to anyone who wanted to enter the royal service to make their career there. Nobody checked, because sometimes there was no need to, it was thought that if

a man wanted to, why should he not be recognized as a nobleman, what difference does it make? Yes, of course, the tax cannot be taken from him, but he serves. And then he is likely to be killed soon, because his service is mostly military, so then there is no need to make a mess. Any passionarian could declare himself a nobleman, and the number of "feudal lords" grew enormously. This caused a perfect Brownian motion, which is called "feudal fragmentation".

The very principle of feudalism - the economic principle - does not at all imply a huge number of outrages. They may or may not be; it has nothing to do with economic conditions. But where does the desire to smash your neighbor in the face, for example, and then kill him in a duel come from? That would be of no profit, it would be a great risk, because the neighbor could also kill you. But in eleventh- and fourteenth-century Europe, there were too many people who were willing to take that risk. The results by the twelfth century were as follows.

In Germany, the servicemen's armorers turned into burghers - robber knights. Freerich Barbarossa had to hang them.

In France, Brittany, Normandy, Anjou, Maine, Aquitaine, Toulouse, Languedoc and Flanders, not to mention Burgundy and Lorraine. And Provence did not even recognize the Catholic Church, as the Albigensians were greatly feared there (more about them below).

In England there was constant warfare with the Celts, and the Anglo-Saxon population fled beyond the borders of the island from the French kings (Plantagenets) and their feudal army.

In Italy, Venice was at war with Genoa, Florence with Pisa, Milan with Romagna and, worst of all, the popes with the empires.

Passionary overheating

In the face of growing feudal anarchy, clever rulers found a major dominant. They proposed to direct the energy of the system outward, to the Holy Land. The spontaneous crusades of 1095-1099 had their "prelude" in Spain from 1063-1064, where the knights of the Duchy of Aquitaine and the Count of Toulouse went, and later the Burgundian and Norman knights rushed there as well.

The slogan of the first colonial expansion was "Liberation of the Holy Sepulchre. Of course, the slogan could have been chosen better for its time. But the pope proclaimed that it was necessary to save Palestine, the Holy Land, from the hands of infidels. Everyone shouted, "This is what God wants!" - and off they went. But it was only a slogan. They went because they wanted to go. And they would have gone anywhere else, with any other slogan, because they had a lot of inner energy.

Proof of this was the Normans' conquest of Sicily in 1072 and their invasion of Orthodox Epirus in 1081 which ended in defeat in 1085. But most telling - and also with the Pope's blessing - was the conquest of England in 1066 by Duke Willhelm of Normandy. After all, the English kingdom, though Christian, was a relic of the Great Migration era and not part of the European super-ethnos. So, they conquered it.

The Crusades began, first, with the mass pogroms of Jews in the Prine regions. This had no effect on the later successes or failures of military action in Palestine. Then the same devastation was planned for Constantinople when the crusaders of the First Crusade arrived there. But Alexei Comnenus, who was in command there at the time, was a man of business. He surrounded the crusaders with mercenary Pechenegs units and deprived them of provisions. The crusaders raised their paws and said that they agreed to submit to the emperor, ready to take a lien vassal oath to him, but that he would feed them and not hurt them. The emperor sent all the crusaders to Asia Minor, saying: "You came to fight the Muslims, so fight the Turks there".

The first blow of the crusaders was such that they overpowered the Seljuk cavalry. And since the Muslims least expected such a blow, the crusader army managed to reach Jerusalem and even take it. On the way they captured Edessa in Mesopotamia. But of the 110,000 Europeans who crossed the Hellespont, about 20,000 made it to Jerusalem. Such were the losses!

Every event can be accomplished if the cost is not considered. For example, you could pay 50 rubles for a box of matches, when you have no matches and you really want a smoke. The first crusade was just as much of a waste. It only succeeded because the Muslims in Palestine never expected such an outrageous thing to happen. They did not prevent the Christian pilgrims from visiting the Holy Sepulchre and praying. On the contrary, they protected them; they respected them very much. They regarded Jesus and Mariam as prophets equal to Muhammad. Both the Injil Sherif (Holy Gospel) and the Koran Sherif (Holy Koran) were considered equal books. There was no persecution for the faith. There was no reason for such an invasion of Christians, except for the internal process of passional overheating that swept Western Europe in the eleventh and fourteenth centuries.

Feudal Europe for a hundred years (1093-1192) threw to Palestine its bravest knights, its best fleet, its most reliable allies - the Armenians - and even concluded alliances with the Ishmaelites; even Jerusalem, wrested from the Fatimids, was recaptured by Sal-ud-Din, a Kurd under whose leadership the Turks fought, whether bought at the market or arriving with their families and flocks. The Persian historian Rawandi wrote in an essay dedicated to the Sultan of Rum (Asia Minor), Ghiyas al-Din Qai Khusrau (1192-1196): "Praise be to Allah... in the lands of the Arabs, Persians, Byzantines, and Russians, the word belongs to the Turks, whose fear of sabers lives firmly in their hearts."

The results of the crusades were very disappointing. Edessa fell in 1144 and was recaptured by the Muslims in 1146. Crusader incursions into Egypt in 1163 and 1167 were repulsed. The Second and Third Crusades of 1147-1149 and 1189-1192 failed.

The finest knights of Europe fell to the Seljuk Turkmens. The cities of Palestine and Lebanon were put on the defensive. Crusader garrisons were only able to keep them because the Venetians and Genoese brought arms and provisions by sea.

It was the same in the Maghreb, in the west of the Arab world. At Alarcos in 1195, the Berber Almohads crushed the knightly army of Castile, where knights from all over Europe had flocked. This collision is described by L. Feuchtwanger in his novel *The Spanish Ballad*, where the Arab historian Musa (a fictitious character, but Ibn Khaldun's thoughts) gives a prediction: the Christian world is young and can afford the luxury of suffering individual defeats, and the Muslim world is old and only prolongs its existence.

The Arabs had already lost their youthful fervor by the end of the twelfth century. We should not think that an excess of passionarity guarantees military success. Let us remember that it leads to the disorganization that comes from the development of individualism. When everyone wants to be himself or herself, it is almost impossible to organize a significant mass of such people.

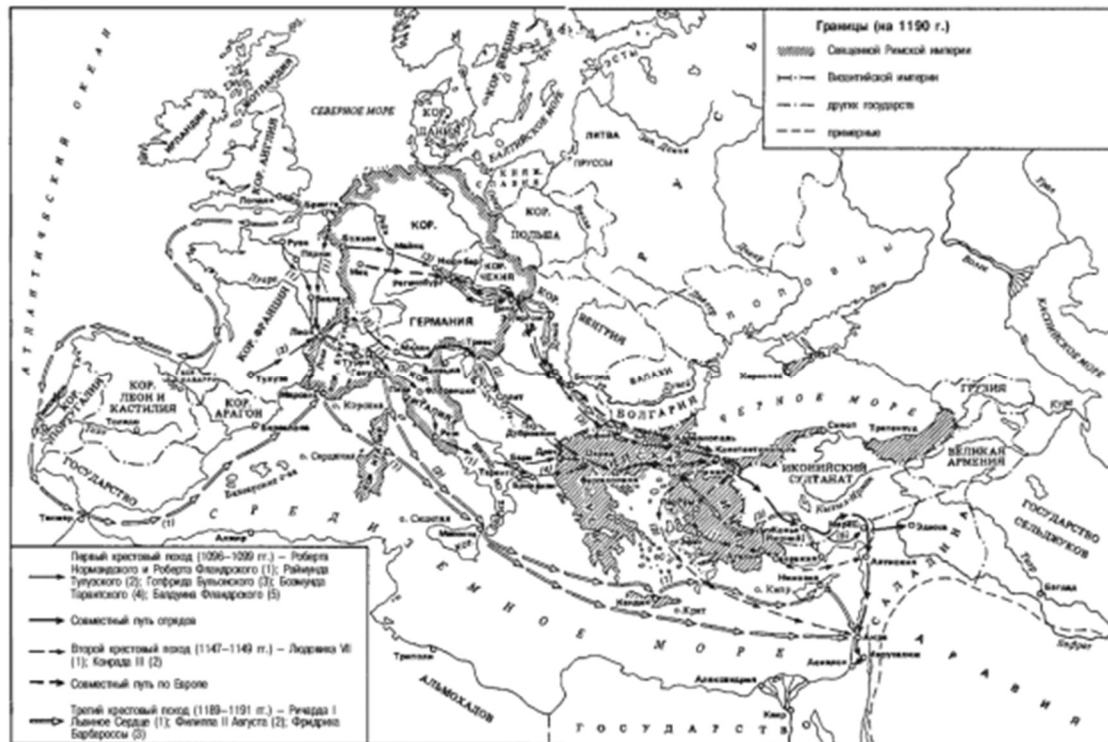
[Here is an example.](#)

When in 1204 the crusaders took and sacked Constantinople and then rushed on Bulgaria, in 1205 the Cumans attacked the camp of the Latins near Adrianople, faked flight, ambushed the emperor Balduin and took him prisoner, slaughtering many of the brave knights. The Bulgarian king imprisoned the Latin emperor in a tower in Tarnovo, where he died. The Latin attack on Orthodoxy was stopped just as much by the Turks as by their pressure on Islam, even though the Turks were neither Christians nor Muslims. But where the Turks were not present, in the Baltic basin, the Germans, the Danes and the Swedes were a complete success. The resistance of the Polabian Slavs was broken by the Germans, a fortress was built in the mouth of the Dvina River (1201); Estonia was conquered by the Danes, Finland - by the Swedes. Next in line were the Prussians, Lithuanians and Russians, but these "successes" came in the 13th century, when the balance of power changed.

Strange! The Cumans were in the homeostasis phase, and the feudal Western Europe was in the Acmatic phase. It seemed that Europeans should go from victory to victory, while the Kipchaks perished, in the best case - heroically, like Dakots, Seminoles and Comanches. But the opposite happened. Why?

The trouble in Europe was that this new dominance - the Crusades - overlapped with an old dominance - the dispute between popes and emperors, and it is impossible to say which side was worse. Pope John XII was a Satanist; so was Emperor Henry IV. The arbitrariness of the imperial officials was not inferior to the bribery and sacrilege of the prelates. The persecution of heretics was carried out equally by both. The Guelphs fought the Ghibellines, the Capetites against the Plantagenets, the Albigensians against the Catholics, and the cities against the feudal lords until the end of the 13th century. The constant warfare on the home front was detrimental to success on the fronts. An

excess of passivity was as harmful as a lack of it. And excess energy was so great that a contemporary of the Crusades, Usama ibn Munkiz, wrote in The Book of Exhortation: "The Franks, may Allah forsake them, have none of the virtues inherent in men, except courage. It is true that the same ibn-Munqyz believed that lions are no less brave, but they are beasts.



The Acmatic phase of the Western European super-ethnos. Crusades

Thus, the crusades have stalled because of the passionarial overheating of the ethno-social system, which makes a purposeful coordination of forces impracticable. My explanation of the causes of the crusades and their failure is original. And the approach to ethnic history as a natural phenomenon of the formation of the biosphere is original.

Catholic historians saw the Crusades as the result of religious enthusiasm, Protestant historians as the result of papal self-interest, Enlighteners as the result of the madness of uneducated people, and economists as the result of the crisis of the feudal economy of Western Europe.

All of these approaches to the subject, individually or even taken together, are obvious and valid, but insufficient to explain the phenomenon for one very simple reason. European historians see the Crusades as a universal phenomenon, and this is wrong. If we compare the known phases of ethnogenesis, we find that when the phase of the rise

of passionarity turns into an acmatic one, the urge to expand the area is as steady as boiling water at 100 degrees Celsius and normal pressure.

And what happened after that in Western Europe? When the surplus of passionaries (those free atoms which create a kind of Brownian motion) was removed and disappeared, what stood out were the passionaries who remained in place and who quickly and quietly began to consolidate their power. Then they needed slogans around which they could unite their adherents, and for this they needed ideologists who were themselves passionate and were willing to support any duke, palatine or king, if he gave them the opportunity to express their ideas. It was no longer a question of simply interpreting scripture, but of making their own points of view. These ideologues were called either scholastics, if they were teaching at a university and the authorities were not angry with them, or heresiarchs, founders of heresies, if they were kicked out of the university and the authorities were angry with them for some reason. Thus, the difference between them. It's the reason why each of these representatives of medieval thought expressed whatever he or she wanted, while still referring, of course, to the Bible, which is voluminous - one can always find a corresponding quotation.

It has to be said that in those days, quotations were not always given in scholastic or heretical works. They just said that the Bible said so-and-so, and then the preacher said what he wanted to say. The merit of university scholasticism is that it introduced the system of footnotes, which we still use today. If you are referring to the Bible, then give the chapter and verse numbers - everything in the Bible is numbered. Otherwise, the reference was disregarded.

As a result of the work of ideologues, the nature of the confrontation in Western Europe has changed enormously. Different agendas emerged: agendas that could be understood by those sub-passionarians who stuck to their leaders, by those passionarians who stuck to different kings or princes, or by those harmonicists who found it advantageous to support one movement or another. The programs were very diverse. Sometimes they were religious, sometimes social, sometimes dynastic, but all found their adherents, the passionaries, who sought the application of their excessive energy.

Thus, another crusade arose within France itself. In the eleventh and twelfth centuries, an anti-papal movement, not even Christian, emerged in France and Italy: the Albigensians, or Cathars. This ideological doctrine was dualistic, based on a rejection of life as such and religiously outside the bounds of Catholicism. It was on this ideological foundation that the first great confrontation in France took place. The Albigensians behaved so defiantly that a crusade was organized against them. Neither is crusading for nothing, but the Albigensians could not help but slaughter the papal legate, Ambassador Petro de Castelnau. He had been sent from Rome to Toulouse, failed to agree and was killed on his way back. Well, after the blood had flowed, all the knights of Northern France, who dreamed of finding some business, but did not go to Palestine because, first, travel was expensive, and second, they were no longer needed there, rushed to exterminate these very Albigensians.

The Albigensians were incredibly mixed in the south of France with the local Catholics. And because they believed that the whole created world was evil, and all means were allowed against evil, including lies, they could lie as if they were the most faithful Catholics, but in fact, they secretly observed their Albigoyan rites. And it was impossible to tell them apart. But this did not stop the war, for there was essentially a clash between Northern France and Southern France.

The head of Northern France, King Philip Augustus of Paris, did not officially participate in the crusade against the Albigensians, because he was excommunicated for his sins (and his sins were indeed boorish, repulsive); he himself could not wear the cross and go on the crusade, but he gave money for it.

His rival, Count Raymond of Toulouse, was just a count, but he had as much possessions as the French king and much more wealth, and he was a Catholic, not an Albigonian at all. Nevertheless, an excommunicated heretic supported the Crusaders and a Catholic supported heretics. As you can see, it was not a matter of slogans, but of trying to defeat each other.

Why, one might ask? Why did a religious point that could have been discussed in the office or not discussed at all - a matter of conscience, who cares who believes what - suddenly become the main point. Obviously, there was such a drive for action that it could have spilled out on any occasion, and it poured out - in the forms of a religious war. The North won. Toulouse was destroyed, Lyon occupied, all the castles of the Albigensians - most of whom were feudal lords - taken and destroyed. Culture, the rich Provençal culture, was trampled by the northern knights, who imposed rough manners among the Parisians (Paris was then a savage city compared to Toulouse, Marseilles, Lyons). Well, we won, all right. It would seem that we could calm down. But we want to fight, and if we want, we will find a reason.

The Hundred Years War and Ethnogenesis.

A new problem was put forward. The question of the right of succession to the throne. At the beginning of the fourteenth century, the direct dynasty of the Capetings in France ended. King Philip IV "the Beautiful" had all three sons dead and was left with one granddaughter, the eldest son's daughter, Jeanne. She was given in marriage to the King of Navarre, and she turned out to be the heir to the French throne. But the French peers said: "It is not good for lilies to spin", that is, it is not good to have a woman on the throne, and they chose the king's closest male relative - Philip VI Valois. Well, what do we, it would seem, care about that? But we do! The question of succession was the cause of the Hundred Years' War. Because these very dead three brothers had a sister, Isabella, whom the French king married off to the English king Edward II Plantagenet (Plantagenet is a French surname, originating in Western France, from Angers). Their son Edward III was, in potency, King of France and England at the same time. So, he declared, "And because I am heir to the French crown, give me that

crown!"

At this time, England already had a parliament that was very stingy about giving money for all sorts of royal activities. You can't go to war without money. But here, for some reason, Parliament appropriated large sums for a seemingly hopeless war. The fact is that England at the time had 3 million people and France had 22 million. France was much richer, and the French were no weaker than the English, their organization and culture were even better than in England, and yet the war still went on, and it lasted more than a hundred years, which is why it was called the Hundred Years War.

Let's look for the reasons for this war. Economic reasons? Well, let's say there were. The English wanted to sell their wool to the Flemish merchants and the Flemish merchants wanted to buy it duty free. Well, all right, that's all right, but why go to war with those who didn't sell any wool and had no income from it: some riflemen on the English-Welsh border? They didn't care about the income of the City merchants, and yet they went and formed just the most murderous force; not merchants, no, merchants traded, they didn't go to the front, but archers did. What for?

If the French Court, for example, benefited from hegemony over Flanders, the peasants of the Auvergne and the banks of the Loire, or the petty barons and clergy of all those places, did not care about Flanders at all. But they did fight, and how!

Let us examine the traditions which determined the character of this war. England was conquered in the 6th century by the Anglo-Saxons, before that it was called Britain. The Anglo-Saxons took over the eastern part of the island, with the Celts remaining in Wallis, now called Wales, and Cornwallis. Some of the Irish Celts moved to Scotland and took over the northern part of the English domain, the so-called Lothian. That is, there was a clash of two ethnic groups, two cultures and two religious' systems, because the Anglo-Saxons were pagans, while the Celts were Orthodox, who had adopted Christianity from Egypt. Then when the Anglo-Saxons adopted Christianity from Rome, that is, they became Catholics, in contrast to the Celtic Orthodox, the war still went on. And then there was the invasion of the Norwegian and Danish Vikings, who invaded England, tried to hold it, and terribly offended the Anglo-Saxons.

It all ended in 1066 when William the Conqueror conquered England, and he was of Norwegian descent, but his ancestors had lived in northern France for 100 years. He forgot his Norwegian and spoke French. He brought a great many French knights with him and placed them in the court and administration. For the ethnic aspect does not show itself in the form of a particular social order, or the creation of new social institutions, but in who gets along in a given order ... So here, William and his descendants of the Norman dynasty helped the French. And when the dynasty broke up in the twelfth century, the Frenchman Henri Plantagenet became king of England. He was a natural Frenchman, but he became King of England, and he dragged his French through everything, and so did his descendants. One can imagine how the English hated the French with a fierce hatred! A stranger - and yet the boss, and yet blasphemed, and yet behaves ugly, and nothing can be done! And when the same

Plantagenets told the English to go and beat the French, the English went with enthusiasm.

The English army was also strong because of another ethnic collision. I have already mentioned the Welsh Celts. They resisted the Anglo-Saxons fiercely, because the Anglo-Saxons, who came with the wave of the Great Migration, were exceptionally cruel to the Celts, and they hated them with a fierce hatred. And when the Anglo-Saxons were defeated by the French, the Celts said: "Well, these are better. However, whoever crushed the Anglo-Saxons, we would still support them. With the arrival of the French the war between the Celts and the Anglo-Saxons did not end, but somehow became weaker and by the end of the 13th century it came to a halt. Edward 1st entered Wales to subdue it.

This was a completely unfeasible venture because the English king's heavy knight cavalry was victorious in all open confrontations, but the Welsh had dug themselves bunker holes under the moss. There are many hills covered with moss and heather. They made secret crawls, sat in these holes all day long, and there was no way to find them. Then, when the English, weary from the day's search, pitched their tents and went to bed, the Welsh, who had slept through the day, would come out and shoot their long bows at the tents and kill the sleeping English. They tried to beat the Welsh, of course, but the Welsh ran away. And those who were caught had no mercy. It was a war that would go on for as long as it lasted. Eventually both sides got tired of it and a compromise was proposed. The Welsh told Edward: "We will accept a sovereign from you (by feudal law he had to give them a sovereign who would himself obey him), but he must be born in Wales, be of noble birth and know not a word of English or French. Thoth said: "All right," and told the clan chiefs to come to him. They came. He brought out his two-week-old son and said, "Here you go. He was born in Wales two weeks ago, he's of noble birth - my son; and he doesn't know a word of English or French." The Welsh agreed to take him in. This benefited both, because the Welsh retained their ethnic characteristics, even their language, to this day.

And the Welsh had an art that no one in Europe knew: they shot with long bows - compound, glued, very tight. They could shoot an arrow at a distance of 450 meters with great killing power. And they taught that to Anglo-Saxon archers, but the best archers in the English army were, of course, Welsh. They reached almost half the level of East Asian military technology, because from a Mongolian arrow it flew at 700 meters, and at 450, it would pierce through any armor. Well, all the same, somehow Europe was already reaching for Asia and catching up with it.

Besides, the Welsh got the opportunity to send their young men who wanted glory and booty to the very lucrative French war. And the English kings got infantry that included fine archers who shot three times faster than the French crossbowmen (the crossbow is a tight-firing mechanism). When war broke out, to everyone's surprise, the English were hugely successful, conquering parts of western France and even Brittany. As we can see, the occasion for the Hundred Years' War was purely fictitious, far-fetched. It would seem that the French could say: "Well, you are the grandson of our Iron King, sit on our

throne in Paris and rule. All the more so because Edward III's mother tongue was French. Nor was his wife English, she was Flemish. He could have governed both nations from Paris. No, he did not! The French and the English wanted to fight each other, and, as we see, they had reasons for doing so. Besides, having taken almost all of Southwestern France from the Plantagenets, the French kings failed to occupy the strip along the Bay of Biscay with the city of Bordeaux, which had long been the capital of the English kings, indeed their residence: they preferred to live in Bordeaux rather than in London.

In London, under the charter of the municipality of London, that is the city community, no nobleman had the right to spend the night in the city, not even the King who, when he came to his own capital, had to settle his affairs before sunset and then he went to a country palace, built especially for that purpose - he is a nobleman. The king had no right to spend the night in his own capital. Such were the customs. And Bordeaux is plural for "brothel." It was more fun to live there, and that's why English kings preferred to live in Bordeaux.

But they only managed to do so because that part of what is now France, along the Garonne and up to the Pyrenees, was not inhabited by the French but by Gasconians, Basques who didn't know a word of French and who hated the French. They treated them as the Celts did the Anglo-Saxons, and were therefore willing to help the English with pleasure. Not because they liked the English, they didn't care about the English, but with the help of the English they could hit the French, and they did. Similarly, Scotland was hanging on the tail of the English king. The Scottish Celts, as I said, took over Lothian, inhabited in part by Normans, in part even by North Saxons and Jutes. They formed a complex, composite ethnos that quarreled greatly with the English. They could not tolerate each other and believed that, generally speaking, it was only necessary to seize a good moment, for the English to seize Scotland and for the Scots to plunder northern England. The Scots did the latter frequently and very quickly, though they had no cavalry, but the infantry in skirts marched super-fast and plundered for nothing. Of course, the skirt did not enhance their fighting qualities, but at least it gave an incentive to get more cloth than they had. The only material they had for clothing was sheep's wool. The Scots are a pastoral people, not an agricultural people. And you can't raise many sheep on those heather hills, so their country was very poor and needed plunder as a trade.

As we can see, all the passionate peoples in this period, the period of passionarity overheating, were no longer champions of the positive ideals they had before, but opponents of their neighbors, and they acted with terrible energy, but no longer under the slogan "for what", but "against what". Ethnicity was paramount.

Indeed, how could French feudal lords unite with English feudal lords? No way! They were at war with each other. With the Spanish, perhaps? When the Black Prince tried to help Pedro the Cruel to take the throne of Castile, half of the Spanish feudal lords sided with the English Black Prince and the other half with the French Connetable du Gueclain and won. They all fought each other, even the Castilian feudals themselves.

Aragon is also a feudal country. Subordinate to the Aragonese kings, the Catalans competed with the French feudal lords for the right to plunder in the western part of the Middle Sea.

The Germanic kingdom had disintegrated by the 14th century, the Germans were only killing each other (as is usual with Germans victories over their own) and therefore posed no threat to their neighbors in the 13th and 14th centuries. Because of this the French kings were able to draw Burgundy away from them. At that time, it was still considered Germany.

As for the Provençal, although they submitted to the French king, when Louis the Holy was taken prisoner by the Muslims during the Crusade, they rang the bells in Marseilles, served solemn masses and sang "Te Deum laudamus" - "Thee, God, we praise" - for this French king had finally been taken prisoner.

As we can see, the vector has changed, the direction of activity has changed. Increased individualism in the countries of Western Europe led to the fact that everyone was able, using the Zionists who joined it, make up one gang or another and fight for themselves, including kings, English and French.

But here, of course, they may object to me: after all, the English are a nation, the French are a nation, at this time they had already formed, they fought against each other. The Gascons, the Bretons, the Provençals fought for their national rights, so did the Scots. But when that Hundred Years' War was over, when the English feudal lords were thrown into the sea and the English were at home, do you think they calmed down? No, they immediately started a new war for 30 years, the War of the Scarlet and White Rose. Some feudal lords hung a white rose on their shield - they were the Earls of York and Neville, others a scarlet rose - they were the Suffolks and Lancasters - and began to kill each other, attracting archers, spearmen, volunteers, hunters. And those went and killed each other so that England, by and large, was deserted. And the nature of this war was clear to the people of the time - in the last decisive battle, when the White Rose defeated the Scarlet Rose at Tukesbury, the future King of England Edward IV shouted to his warriors: "Spare the commoners, beat the nobles!" Why? Because all the passionate people had already managed to get coats of arms and declared themselves nobles, and he had to reduce the number of passionaries in his kingdom. Otherwise, he could not rule it, because every passionarius was already working for himself.

That was the state of affairs in Western Europe, and it lasted a long time. France was saved by Joan of Arc. That's what all the French think, and rightly so. But how did she save her? The fact is that the French were divided into two classes at the time. A united France, roughly within its present borders, contained two French ethnic groups, the North-Eastern and the South-Western. At first (during the first half of the Hundred Years' War), the southwestern French - the inhabitants of Aquitaine between the Loire and the Pyrenees - supported the Plantagenets, that is, the English, against the hated Parisians. And the inhabitants of Northeastern France supported Paris and

the national banner of Charles the Wise against the English and the traitorous Aquitanians. In the second period of the war, the opposite was true. Joan of Arc uttered two words, "Beautiful France," and won. But even in the first period of the war, France was victorious because the French king had a brilliant general, Bertrand du Gueclain, and he was neither a southern nor a northern Frenchman, but a Breton, a Celtic. He was a master of guerrilla warfare. Twice he was captured by the English, and twice he was released for a ransom equal to the king's. Money was collected and ransomed. He was a man of exceptional courage.

You will say he was a traitor to his people, a renegade who had gone to serve the French king, he might as well have served the English one. No, he was a Breton and he remained a Breton. When, after the score against the English, Bertrand du Goulain became Consétable of France, second only to the King, he was suddenly ordered to put down the rebellion of his countrymen, the Bretons. He refused. The king declared that if he refused to carry out the missions entrusted to him, he would be deprived of the title of connetable.

Du Gueclain threw the sword of the Connetable, a sign of his dignity, got on his horse and rode off to Spain. They ran after him to beg him to stay. After all, he was the national hero of France! But they didn't have time to bring him back, because on the way he clashed with some brigands and defeated them, but they killed him in the clash. The ethnic principle, as you see, was observed here too.

Brittany occupied an intermediate place in this catastrophe between England and France. There were pro-English and pro-French parties, though it would be much more accurate to say anti-English and anti-French, because both fought for their Brittany and for their Bretonians, not for the English or the French. The Blois were the opponents of the English, the Montfort were the opponents of the French, and although both were of French origin, their troops consisted of Bretonians, because the Bretonians were also a very passionate ethnic group at that time.

The ensuing decline of passionarity was inevitable, as the loss of passionarians in the bloodshed was not compensated by natural growth. The result of this period was summed up in the fifteenth century: France was united by Louis XI, who killed all the feudal chieftains, re-subdued Burgundy and created a unified kingdom in which, as they said after him, "One faith, one law, one king".

[Riot of the mind and heart.](#)

The situation in Byzantium was somewhat different. The Byzantine passionarity overheating was not accompanied by territorial divergence. The territorial disintegration was replaced by an ideological one. This happened in the following way. After Constantine's decree, Christianity became the official religion. The goal of the years-long struggle was achieved, the persecution was shifted from Christians to pagans. But passionarity continued to grow, passionarians wanted to act, and there was

nowhere else to act. So this trait began to manifest itself in a very ugly way. It began with Constantine. Constantine said that, of course, he allowed the church. He allows councils to meet, discussing everything, but as emperor he wants to be present at these councils to make sure there is no disorder on the part of the state. And he is a heathen, so he must not be allowed in. He was given the rank of deacon, the lowest rank in the hierarchy of the Church, so that the Emperor of the whole Roman Empire could be admitted to a Council on this basis.

Constantine was a practical man who said, "I don't care, all right. And the African Christians, the most fervent, said, "Not at all. Why should the Emperor care about the Church? We are on our own. In civil matters we obey him, and let him stay out of our way." This was shouted by the deacon of the Carthaginian church, Donatus, so his followers were called Donatists. Since the moderates were, as always, in the majority, Donatus' program failed and created the first schism in the Christian church.

The Donatists declared that the new, all too happy order did not suit them - there was no more martyrdom, so there was no way to be saved in the afterlife - so they formed groups or gangs that would go around the roads near Carthage, catch a traveler, surround him and say: "Kill us in the name of Christ". He would say, "No way! Are you crazy for me to kill people, get away from me?" - "Uh-uh!" they said to him. - This won't be enough. We'll make a cutlet out of you if you don't kill us in the name of Christ!" And there was nothing for him to do but to take a club from their hands and beat them on the vertex, and they obediently fell down and died, thinking they were going to heaven.

Less tragically ugly forms this increased passionarity under a certain confessional dominance took in Egypt. There they didn't demand to be killed, but said, "No, we will give up all the life that attracts us. We want everything. We want these delicious dates, we want this sweet wine, we want these lovely women, we want to enjoy poetry, and yet it is all sinful! That's it! Let us go into the desert!" They would go to Tiberias, to Upper Egypt, and sit there on a very lean diet - a piece of bread and a little water, to kill their flesh, to suppress their desires. They even buried half of themselves in the ground to avoid temptations, if there were any.

This is how monasticism and asceticism were born. Was it bad or good? I would say from our geographical point of view, from the point of view of nature preservation, it was very good because if those scary, rabid passionaries were allowed loose on nature or on people, they would do a lot of damage. It's scary to think about! And this real weakening of the passionarity of the whole system saved Byzantium from complete collapse, although it did not save it from incomplete collapse.

The passionary upsurge took away the Transcaucasia, which belonged to Byzantium, Syria and Mesopotamia, all of Africa and Sicily. It was impossible to hold these lands, only Asia Minor and the southern part of the Balkan Peninsula were held (the northern part of the Balkans was also lost - the Slavs captured it). The southern part of the Balkan Peninsula, a relatively small territory which naturally had fewer passionaries, could organize them into a system of defense.

Those who did not sit in Thebaid immediately developed a storm of activity which did not benefit them or the Church, or the Byzantine Empire, or anyone at all. For example, in Alexandria there was a presbyter, a priest named Arius, a very educated man, who said that in the Trinity there is God the Father and God the Son, so the father is earlier, the son later, the son less than the father. "Ahhhh!" they said to him. - What are you? Are you blaspheming the Lord our God? Father and Son are just names we give in our poor language, and they are equal." Well, it would seem that we argued and parted ways. No! A wild scramble, internecine warfare, arrests, denunciations, and whispers.

The first emperors were converted to Arianism and began to persecute the opponents of Arius. Then Emperor Theodosius found himself connected - by acquaintance, of course - with the opponents of Arius and supported the Orthodox, who defeated the Arians. But Arianism spread among the Goths, Vandals, Burgundians - the Germanic tribes in general, that is, the Germans and Romans found themselves of different faith, all because of an abstract dispute.

But when the Arians were done with, one would think one could calm down. It did not! There was an argument about whether Christ had one body or two: a divine and a human body, or just one divine body? There was no discussion about Christ having only one body, a human body. Paul of Samosata had such an idea, but it was not discussed. And then there was a dispute: The Virgin Mary, who is she - the Virgin Mary or the Holy Virgin? The majority of them were for the opinion that Christ had two bodies and that there was no need to make such a noise, but in 449 some Egyptian monks arrived to Ephesus wearing camel's hair frocks with big axes under their belts and ropes, running around Ephesus shouting: "If anyone admits that Our Lord has two bodies, we will cut him in two! This council was called the Ephesian Robbery.

The session of the council began, the monks stormed in, broke the scribes' fingers, had the metropolitan chased under the table and kicked, and the guards were dispersed. The nightmare was such that it was necessary to rebuild the entire Council and move it closer to the capital, to Chalcedon, to select representatives using special lists of deputies and to surround the building with troops. This council made a decision which is still the basis of the Christian church, but this decision caused the fall of Egypt and Syria, which went to the Arabs in the 7th century. All these are the costs of the passionate upsurge. There was no question of any "benefits".

But, on the other hand, in the Western Roman Empire, where there was no such upheaval, they became easy prey to the barbarians, I repeat, amazingly easy. The Eastern Empire, which included the Balkan Peninsula, Asia Minor, and Syria and Egypt, held on, kept most of its borders with little loss - Syria was lost, Egypt and Africa, but even there the Christian Church got all its rights under the Arab Caliphs. The caliphs had to tolerate the independence of this church, because it was monophysitic, that is, it recognized the one body in Christ and therefore did not depend on the enemy of the Arabs - Constantinople. That is, Byzantium was harmed by the excess of passionarity, but was also benefited.

Most importantly, we need to understand that in the history of ethnic groups, unlike in the history of the social state, harm and benefit have no meaning. These concepts do not appear at all, just as in physics the concepts of positive and negative charges do not mean that one is better and the other worse. Ethnogenesis is a natural phenomenon that we observe when we study history as a statistical process. And in all these religious disputes, if anyone won, it was the pagan philosophers whom the Christians, fighting among themselves, had left unattended in Athens. The philosophy of Plato and Aristotle was quietly taught there, while the passions of the Christians burned. And when Justinian put things in order (he kicked out the Nestorians, made a deal with the Monophysites because his own wife Theodora supported them), he got rid of the Greek philosophers too, finished off the ancient pagan wisdom, and closed the Athenian Academy. As you can see, the decline of passionarity stopping its rise for culture, played a very unfortunate role.

Let us look briefly at the outcome of the Acmatic phase in the Arab Caliphate from the Pamirs to the Pyrenees. There, hereditary feudalism did not exist; it was an official feudalism: the position one held was what one was considered as. The highest position anyone could attain, not belonging to the lineage of a pro-rok or caliph, was that of emir; that is, any Muslim could become emir, regardless of his origin.

Not only that, but the harems were all mixed up, and nobody knew their grandmothers and grandfathers - they had no idea who was who. But since they were born in Arab harems, they were considered Arabs and had all the rights. But moreover, every Persian, Turkmen, Armenian, Syrian, Berber, and Kurd who declared that he wanted to embrace the faith of Islam, was entitled to any position to which he might aspire, and naturally everyone aspired to become an emir.

The result was quite positive at first. The whole vast Muslim state, from Arabia to the Pamirs in the east and to the Loire in the west, was ruled by emirs appointed by the Caliph. And the emirs, of course, each tried to provide themselves with as much independence as possible, according to the imperative "Be yourself!" That is, everyone tried to be not just a commissioner of the Caliph, but also Abu Bekr, Abdarrahan, Sayyid, or anyone else. Therefore, the colossal country, conquered by the first caliphs in the first period of ethnogenesis, already in the second half of the VIII century began to quickly split into pieces, because emirs, not breaking the oath or respecting the caliph at all, simply did not give him money, which they collected from their area. They kept the money for themselves.

They had great respect for the Caliph. They obeyed him, but the money is such a necessary thing, why send him? And then they made them read the hutba, that is, prayers for the ruler in the mosque, not in the name of the Caliph, who sat in Baghdad, but in their own name, and they managed to pass their positions to their loved ones. The closest ones were children, and they had many children: since they held such positions, they had harems, so they could always choose a suitable child and make him happy. This is how the states of the Maghreb emerged, (in the West). In the Maghreb,

the Idrisids and Fatimids, the Umayyads in Spain; this is how the Tahirids, the Safarids, the Samanids, the Gurids, etc. emerged in the East. Syria and Egypt, seemingly so close to the capital, but also separated.

So, the passionarity of the Arabs first created and then exploded the socio-political system of the Caliphate. Instead of strengthening their state, the passionary overheating stimulated internal wars, in which the passionarians died just as they did in conquest campaigns. As a result, by the 10th century the Arabs in their homeland had become an oppressed ethnic group, and the true masters of the country were the Turkmens in the east and the Berbers and Tuaregs in the west.

Chapter Six Antisystems in Ethnogenesis;

The sphere of thought in ethnogenesis

Having familiarized ourselves with the first two phases of ethnogenesis, the rise and the overheating, we can draw a preliminary but important conclusion. In the ascent phase a stereotype of not only behavior, but also of world perception and world thinking, which is original for each case, is formed and crystallized in the Acmatic phase - what we call a "cultural type". Of course, here, too, we cannot do without Passionarity, because in order to develop a new, unlike anything else system of views and attitudes, huge expenditures of passionate energy are needed, perhaps no less than for the wars of liberation and conquest.

And if we have touched upon the question of mutual influence of culture (creation of human hands) and ethnogenesis (nature phenomenon), it makes sense to dwell upon this question in detail. I must say that culture is not a subject but an instrument of research for the ethnologist, but an extremely necessary instrument. After all, culture is just something that we can study; it is something that lies on the surface.

A very strong influence on culture is the moment of time, the moment of memory - genetic memory, traditional memory, the memory of old cultures. That is the presence in the new culture of rudiments, which were for the newly created cultural system substrates, initial elements. This thesis sounds rather vague when you formulate it in the abstract, but now we'll move on to concrete examples and we'll see that it's real.

The fact that we pay so much attention to the ages of the ethnos, that is, to the phases of ethnogenesis, allows us to investigate ancient cultures whose initial phases are not covered by the sources and are practically unknown to historians. But the Acmatic phases are usually well covered, and since we know that the Acmatic phase takes place about a hundred and fifty years after the beginning of the manifest ascent, we can conclude that the passive impulse occurred within 300 years, taking into account the incubation period before the Acmatic phase was recorded.

There are four known cultures in the ancient world dating back to the 6th and 5th

centuries B.C. The Achaemic phases of the ethnic groups that created these cultures have been well studied. The habitats of these ethnoses are located along the 30th parallel and cover Greece, Northern Persia, India, and Middle China. Apparently, there was a passionate push in this band somewhere around the turn of the ninth IX to eighth VIII centuries B.C. No one really knows what was going on in these countries at that time. There are speculations, fragments of information and legends. And as for the VI-V centuries B.C., we already know a lot. If we look at four different regions: Hellas with its Ionian regions; Iran with Media and the neighboring region of Bactria; Bengal, which is a little further south than Iran, but still admissible; and Central China, we find that at the same time, in the 6th and 5th centuries BC, there were four great, well-studied cultures here.

These are classical Greece, with its classical philosophy; the Achaemenid monarchy, with its new cultural achievement, Mazdaism, antagonistic to dualism; in India, the Buddha and his preaching; in China, within tolerance, the Confucius and Lao-tzu. All four regions have one thing in common: they all have philosophical systems which are so witty, so logical, so fascinating, that their influence still reaches us, in one way or another. All the authors are also well known. They receive enormous attention. They are studied, they are argued with. But how different they are from each other!

Hellas

When ancient Hellenes were interested in problems of the universe, existence and man's place in it, they paid attention first of all to nature. These were natural philosophers interested in how the world works. Thales of Miletus, the first of the Greek sages, believed that water is the source of all life and that "everything is full of demons", so the world is not a cosmic fabric but living beings that interact with one another. A witty system, fascinating: the Earth is a living organism, so are the rocks, the cliffs, the seas, the mountains, the valleys; everything is animated, but not like ours which we simply do not recognize. His younger contemporary, Anaximander, declared that everything was based on apeiron, an infinity; Anaxagoras, also their contemporary, suggested that everything was based on ether, a very thin gas.

Heraclitus went one step further. He suggested that there are no things at all - it is all a deception of the senses, a deception of vision, in fact there are only processes: "No one can enter twice into the same stream. And no one touches a mortal essence twice." This is perhaps close to our modern dialectical approach, although another thesis of Heraclitus, logically derived from the previous one, is perceived nowadays without sympathy: "War is the father and king of all living things; war has made some men gods, others mortal, and slaves. Indeed, if the world is a living process, it is natural that the clash and intersection of the currents of life should be revealed as a struggle, a war. So, from his, Heraclitus', point of view, this conclusion is logical.

Pythagoras who lived in the west, in Crotona in southern Italy, developed a different concept of the universe. Pythagoras assumed that number, an abstraction, was the

basis of the world. However different these teachings are, what is important is that for all the Greeks, the desire to know what is the world around us? It never occurred to them that one could be interested in something else.

Iran and Turan

Unlike the Greeks, the Persians were little interested in natural philosophy, they were interested in other things - where are friends and where are enemies, what is good and what is evil, is enmity eternal? Here Zerdusht (I pronounce it in New Persian; Old Persian would be Zarathushtra), a native of the city of Balkh (this is in the very east of Iran), declared that it is not a matter of figuring out what the world consists of--that everyone sees for himself: there are rivers, mountains, forests, deserts, cattle, brave soldiers; the matter is the difference between day and night--light and darkness. He encapsulated this in a remarkable philosophical concept that became the basis for many kinds of dualism.

According to ancient Aryan beliefs, held by Persians, Hindus, Hellenes, Scandinavians, Slavs and all the ancient Aryans, there were three divine generations, three epochs of cosmic evolution.

The first generation was Uranus, that is, the Cosmos, a stable space filled with things. In the age of Uranus, everything was in perfect order; no one was moving anywhere, for there was no time, there was no movement.

Movement came to replace this age in the "age of Saturn," or Chronos, that is, when time appeared. Saturn, as we know, mutilated his father Uranus, imprisoned him, and began to rampage, changing everything. The world became a whirling kaleidoscope in which nothing lasts long; then monstrous mutable forms began to appear - giants. The Greeks considered giants something utterly repulsive, and so did the Hindus, but Zerdusht decided that those whom the Hindus called "asuras" and the Greeks called "giants" or "titans" were the Ameshaspenta, the best helpers of the Bright Deity. And there he stopped.

It was a revolution in worldview. After all, the Greeks, for example, also believed in giants, but they worshipped a third element personified as Zeus, that is, a god (Zeus and Deus are the same thing; the "z" in "e" goes). Zeus' power was in electricity - lightning. Zeus defeated Saturn, imprisoned him in some cave, and brought order. He established the power of the Olympian gods, who have been at war with the giants ever since, as the giants keep attacking them.

The exact same mythologem exists in India, where Dev is also respected (Dev, Deus are the same thing). The gods are at war with the asuras, and the asuras strive to defeat the gods, but are defeated all the time, but, defeated, they immediately reorganize and attack the gods again, and so on, endlessly. It is important to note here that both Hellenes and ancient Hindus stood on the side of the gods, and Zerdusht

proposed to side with the giants and, consequently, to consider the gods as devils, although in Persian they are called the same: "Dev" - in Old Persian and "Div" - in New Persian. Thus, the god became the devil; the Div, as everyone knows it now, is simply a devil.

So, in the fifth century B.C., Zerdusht managed to defeat his opponents. He persuaded Xerxes to issue an "anti-devil inscription" and forbid the veneration of devils in his state. An exception was made only for two former gods: for the beautiful Anahita (the Persians really liked her, so they allowed to worship her - she was the goddess of love and fertility) and for Mitra.

About Mitra it is necessary to tell especially. Mithra was considered the brother of Uranus (Varuna in Indian, that is, the Cosmos). Mithra is also a cosmic deity. The sun is only the eye of Mithra, but Mithra had a narrow purpose. Since war in ancient times was a constant occupation, occasionally interrupted by periods of peace, peace was sealed by an oath. In times of war, deception and disinformation of all kinds by the enemy was considered permissible - that was what war was all about,

Do not be a sucker - but the oath had to be safeguarded, and since peace had been made, then, excuse me, no one could be deceived or killed. And since oaths were occasionally broken even in those days, Mitra was given a narrow specialization - to guard oaths and punish oath-breakers, that is, he fought against traitors. And this case was very relevant for those times, and for later times too, so the cult of Mitra survived even after the reforms of Zerdusht. It was very important to have the guarantee of a peaceful existence, confirmed by the treaty, and to know that the treaty would be respected. Mitra required no special worship; he was "for the faithful and the infidels. He guarded any oaths, punished any oath-breakers. Zerdusht also based his new worldview on dualism, the struggle between light and darkness, between the light Ormuzd and the dark Ahriman. But Ormuzd was only the god of the Persians, who were admitted to the mysteries of the worship of fire, the sun, and all kinds of light; all others, including almost all of our Asians and Parthians, were considered Ahrimanic. And while the Iranians' sacred animal was the dog, the Turanians worshipped snakes. And Mithra was "for everyone." Although Mithraism was also a strictly dualistic system and only in this sense similar to Zoroastrianism.

Tibet

The Mithraic system spread throughout Tibet, Mongolia, Eastern Siberia, and all of Central Asia. The enemy of Mithra (his other name was God White Light) was the demon Long Arms - the Persian texts have not preserved the name of this demon, it is a Tibetan name. The demon Long Arms, the leader of a whole horde of demons, is a deception. Deception is something unnatural that does not and should not exist in the world. Animals do not deceive each other. They boldly kill, they hunt each other, they eat each other, but they do not betray or deceive anyone. They do not abuse trust.

Deception is something that comes through a person, that is the evil that Mitra fights against.

Thus, we see a second system of dualism spreading outside of Iran. In Iran, Zoroastrianism prevailed; outside Iran, a religion that worshipped the White Light God, which survived in Tibet until the twentieth century under the name of the Bon religion. The last Bon people fled Tibet in 1949, first to India, then to Norway, and now even settled in Switzerland. It seemed hot for them in India: they were used to where the mountains are. Since they were intellectuals, it was hard for them to work as movers, they began to publish and sell their Bon ancient books to Tibetologists. They existed on this, albeit sparingly. And the Western Tibetologists bought these books and exchanged them for our Soviet editions. This is how the concept of Bon became known in Soviet literature.

As we can see the agenda and the questioning in the Iranian-Turanian and Hellenic worlds were diametrically opposed. They were interested in different things.

India

Let us now return to India and see what the Hindus were interested in at the time. It turns out that the Hindus cared very little about how the world worked and who their friends and enemies (light versus darkness) were. They were resigned to the fact that some enemies would come and kill them anyway; they no longer knew how to resist. So, they were only interested in how to save their souls and provide them with a decent incarnation after their inevitable near-death experience. They believed in the re-souling of souls; they believed that the soul of a good man after death would incarnate in a human body, and that if he was a sinner, his soul would incarnate in the body of a crocodile, which was certainly less pleasant, or in the body of an asur, or a dev - that was better, and if in the body of an air (birit) demon or an underground demon, that was quite bad. So, the question is what measures to take to ensure that you are reborn in a human body? Does it make sense?

At this time there were yogis, brahmins, ascetic hermits, and a brilliant boy, the son of a princely (kshatriya) Shakya family, was very interested in all this. His name was Siddarta, or Shidarta. He bypassed all the sage teachers, was not satisfied with their teachings and created his own. His teachings were extremely simple in the beginning and became incredibly complex after two thousand years.

His teaching was that human beings have urges that cause suffering in their discontent, and that suffering leads to death, to new incarnations and new sufferings. Therefore, in order to avoid suffering you must not wish for anything; then you will avoid both suffering and death. He rolled up his legs and sat down under a palm tree and started to wish for nothing. But it turned out to be devilishly difficult. They say that he finally succeeded, and then he began to teach others how to do it, and performed twelve miracles, because the demon Mara (not the demon of the Long Arms, but the demon

Mara, Maya, that is illusion) sent all kinds of monsters on him, like a mad elephant, a whore, an immediate entry into nirvana with a denial of propovedi, etc. But he coped with this and became a "Buddha", i.e. perfect!

It was much more difficult for him to cope with his closest disciples. One of them, Devadatta, having assimilated the teachings, decided to do more. He introduced, along with renunciation of desires, strict asceticism. The Buddha himself believed that man should not suffer in any way for salvation, that is, he should have enough to eat, and he had a bowl where he would put rice or vegetables dressed with lean butter. He ate one such bowl a day; if with lean butter, and a good one at that, it was really enough. The Buddha forbade touching gold, silver and women, for these are temptations that inflame desire.

And Devadatta said: "No, we can also hunger," and that was a temptation; it was no longer worthwhile. Though you can endure hunger, why? It entails suffering! Asceticism is absolutely contrary to the idea of the Buddha. And so, the community of Buddha was split during his lifetime, but many still listened to what he had to say. The ladies of nobility invited him in out of curiosity. "All right, don't touch," they said, "but at least tell us something too. They gave him contributions to the congregation. He didn't touch anything himself, but his disciples would take it and use it for good.

Buddha taught many, so he left quite a large memory, but not a single written text - it was not published during his lifetime. All this ended sadly for him, because although he had constructed his system in an entirely logical and seemingly unmistakable way and had apparently not fallen into any temptations, nevertheless, fate had prepared for him a temptation from which he could not resist: compassion. While he was sitting under a palm tree and enjoying the respect of all Bengal, a neighboring tribe attacked the Shakya principality and slaughtered all his relatives. He was informed of this. And the octogenarian, the most respected man in India, went with his stick through the garden where he had played as a child, through the palace where he had been brought up, and everywhere lay his relatives, his servants, his friends, destroyed. Everything was drenched in blood. He passed by all this, but he could not remain indifferent and entered nirvana.

What is nirvana? Nirvana is a concept that is impossible in the West because of the logical law of the excluded third. We have three laws of logic: the law of identity, the law of contradiction and the law of the excluded third, the basic law. According to the latter law, there is nothing that can be both "a" and not "a" - e.g., any given thing either exists or does not exist, no third is given. So, nirvana excludes this law. Nirvana means both existence and non-existence. The Hindus have their own logic. But according to the Buddhist teaching Buddha did not die, he just changed his place of being, his modus vivendi, from samsara, the eternally moving world, he went to nirvana and he is living there now. That means he knows nothing, sees nothing, he hears nothing, wants nothing. He is in eternal rest.

He is not happy and he is not unhappy, because happiness and unhappiness are

relative concepts, and there is nothing relative about nirvana. In general, it is the same whether he is there or not, only his teaching and his memory are preserved. Then his teaching was reconstructed from memory, three centuries later. This was transmitted by word of mouth, finally written down and this is the first text called "Tripitaka", three baskets of text, that is three baskets of memoirs.

I have read the memoirs that were written about my late mother, and I can appreciate how the memoirists lie. I think Buddha is no exception. They lied about him too, but nevertheless the three baskets of memoirs are the primary source, dating back to the third century B.C. The Buddha himself died in the fifth century BC, which is about two hundred and fifty years before these memoirs were published. It is a fact that Buddhism spread widely in India. As we can see, there the very formulation of questions, goals, objectives-all were quite different from both the Persian and Hellenic lines of cultural development.

To say that the Buddha was a religious man or an anti-religious man is not possible, although he certainly acknowledged that there are devas - gods. Everyone understands this, but he did not recommend praying to them, because they are beings, though not eternal, but long-lived and quite powerful. And why should they pray?

One day an old woman asked him, "Master, I am accustomed to pray to Indra, can I achieve salvation in this way?" He said, "Yes, grandmother, pray to Indra, by that way you will also come to salvation." So, he didn't really care. And when he was asked how the world works, he would answer with a question to the question, "What color is the hair of a child of an unborn woman?" He was told, "Teacher, don't ask nonsense; if she has not given birth, then there is no child, no hair, and no color. - "So," he says, "and there is no world, so why are you asking nonsense? What you think is a deception of the senses." - "And what is there?" What he was answering here I cannot tell you, nor does anyone know, but it was subsequently discovered, according to the writings of later Buddhists, that there is a stream of dharma.

Dharma is a word with 47 meanings, but in this case, you have to prefer one of them, one of the nuances. Dharma is a quantum of regularity. It is not a material atom. It is not a planetary idea, no. There are causal relations in the world that are quantized. In what way? I cannot explain, I report that it is so in the doctrine. The quantum of a pattern is called a dharma.

Also "dharma" means "law." And so, the dharmas collide, sometimes form skandas, and the skandas, in combination of several skandas, form the human soul, and this soul can either reach nirvana or not, because if it has sinned much, it falls apart into its constituent parts and loses its individuality. The soul's individuality is the combination of the skands. If there is no combination then there is no soul. The soul of a man who has sinned crumbles, like Per Gunt who has been told his soul will be melted down because he had behaved very meanly.

So, it's important to achieve perfection and perfection can only be achieved through

human existence, because the devas can't achieve perfection - they're good as they are, they live long lives and that's why they don't evolve. Perfection is impossible for the asuras who are too busy preparing for war with the gods and after another defeat they prepare again, so there's no time for them to improve.

Animals? They are unintelligent and do not know that it is necessary to strive for perfection. The Preta or Birithes, demons living on the brink of hell are hungry all the time and are portrayed as having a big head and a small mouth the diameter of a pin, a thin neck, a huge belly, tiny legs and arms. This demon cannot, of course, feed its belly through such a small mouth, so it starves, and if it sucks on something nourishing, the blood of its victims for example, it gushes out in fire, and is therefore very discontented. But even this is nothing, and in the dungeons of hell there are tamu. About those nothing can be said, except that they are very bad, even worse than birits, and if they suffer so, what way could those improve?

Only a human being can improve. The meaning of life is to perfect oneself through a series of rebirths, to become a saint and finally enter nirvana - a very difficult goal to achieve. But if a Hellenist, or a Persian, or you and I were offered to go to nirvana so that there we would want nothing, do nothing, be unable to do anything, help anyone, and not even hear a request for help at all... so we probably wouldn't wish for such a majestic end. And the Hindus liked it for some reason. But the Chinese didn't.

China

The Chinese created two doctrines quite unlike the three I have listed. China in the eighth and seventh centuries BC was divided into a large number of states, it is impossible to say exactly which ones, because in each century or even decade will be a different division. All the time they were at war, ruthlessly destroying each other, seeking to seize the lands and wealth of their neighbors. And they did not try to subdue the people, no, they killed them and repopulated the liberated lands with their descendants. This outrage went on from the 8th to the 3rd century B.C., and even the expression was "kill the town", i.e. to kill everyone, including children, and then repopulate the country with their children.

Chinese women bore children every year. So, each woman gave birth to 15-20 children. There were not many diseases either, and the intensive reproduction unwittingly stimulated the mass extermination of the neighbors.

But it was still difficult to live in such a nightmare, and therefore the ideas to get out of such a permanent total fratricidal war were discussed. And in the seventh and sixth centuries BC, two ideologues emerged. One was Kun Tzu, who came to be called Confucius (Fu - an expression of respect for him). The other was his younger contemporary Lao Tzu, who had been a librarian to a prince and then left for the desert.

Confucius said that a lot of bad things are done around here. But that's because people

are uneducated, they need to be educated. You have to educate, you have to teach people to have a sense of duty, and then they will behave decently. Confucius introduced three categories of duty: the highest duty, toward one's relatives; the second duty, lower in rank, toward the community; the third, even lower, toward the state, that is, the interests of relatives should be placed above the interests of both the community and the state.

For example, it is said that an old man was stealing either sheep or donkeys, and his son denounced him. So, Confucius condemned him for it, he said: "Of course, it is not good that the old man was stealing from his neighbors, from his community, but the son should have persuaded the old man to return the stolen goods and stop doing it altogether, but you cannot denounce your father." And if the community suffered from some prince or van, then the interests of the community had to be guided first.

His main task was to teach the Wangs how to behave, how to observe ceremonials and customs, how to rule the state and how to repel foreigners, who were very numerous, and who also did not give life to Chinese. How this was perceived by the Wangs (the middle between king and prince) is understandable. Every man, especially a superior, cannot stand to be taught, and so Confucius had to run from one prince to another all the time. But he ran with his disciples, left his writings everywhere, scattering them around China in great numbers, and created a school. Confucianism existed until the mid-20th century, when Mao forbade it.

But Lao Tzu took a very different path; he believed that all human attitudes were rubbish, that it was necessary to imitate nature. One must go to a mountain (and there were many mountains there, all of them forested, and the climate warm - no snow falls south of the Qin-ling range at all) and live there, imitating the animals and free birds, to study the laws of the universe. One should try to understand how the weather changes and how to make it rain when necessary (magic); one should understand how the future shifts the past, that is, learn to guess; one should study the human body to be able to cure it; one should observe how plants grow and study animals, that is, Lao-tzu fervently recommended to study natural sciences. And he imagined the world as a "Tao." The Tao is that which exists and that which does not exist. Frankly speaking, for a long time, no matter how much I read all the literature, I could not understand what Tao was. But when I started communicating with the Chinese, I understood something (they explained it to me, and I felt it in my gut). Tao is a universe with a diameter of infinity, which shrinks to a point, then expands again. And all beings and all people through a series of rebirths, according to the Taoist system, exist, and then disappear, and then, with a new expansion, arise again. This pulsating Universe is the Tao. I can't explain it any clearer.

And Confucius is very clear. When someone asked him if there was a god or immortality he said, "That doesn't matter, that's not important, that's not what you should be thinking about, that's not what you should be doing. "And how is the world and nature arranged?" - "Also unimportant, it is important to know how to behave in a given life.

The Third Parameter – Energy

So, four centers of cultural creativity in the band of one passionate impulse gave not only different solutions but also different statements of questions. I cannot explain this solely by the influence of the landscape and natural needs. It would probably have done the Chinese no harm to provide a rigorous proof of Pythagoras' theorem, even though they already knew how to make right angles on the ground and built quadrangular buildings. Whether they did it the same way as Pythagoras or another way was not really important, the main thing was that they could do it. They had no use for mathematical generalizations, just as Heraclitus had no use for the doctrine of fire and eternal rebirth.

The Greeks, on the other hand, were completely indifferent to the problems of ethics. They would have found it impertinent if someone had suddenly taken it upon themselves to teach them how to behave toward their parents, their city, and their great state. They would have said, "We know this ourselves, we have enough laws, please go away, citizen, don't interfere with our thinking about the universe.

What makes this difference? The thing is that the process of creating an ethnos or super-ethnos is influenced by space and time, and not in a mystical sense, but in a very real sense. Space is environment: landscape and ethnic environment. The landscape environment influences the forms of economy and the way of life of a given ethnos; it determines its possibilities and prospects. The ethnic environment - ties with neighbors, friendly or hostile - has a very strong influence on the nature of the created culture. The only thing we know about time is that it is irreversible. Time is the phase of ethnogenesis and the ethnic environment, determining the options of ethnic contacts with it. Moreover, the level of scientific and technological progress peculiar to a given epoch also has its influence within the factor of time, allowing the borrowing of already existing technical achievements while creating a new cultural tradition.

But besides time and space there is a third component - energy. In the energy aspect, ethnogenesis is the source of culture. Why is that? I'll explain. Ethnogenesis is driven by passionarity. It is this energy - passionarity - that is wasted in the process of ethnogenesis. It is spent in the creation of cultural values and political activity: managing the state and writing books, sculpting and territorial expansion, synthesizing new ideological concepts and building cities. All such labor requires efforts beyond those necessary to ensure humanity's normal existence in balance with nature, and thus without the passionarity of its bearers, who invest their surplus energy in the cultural and political development of their system, no culture and no politics would exist. There would be no brave warriors, no knowledge-hungry scholars, no religious fanatics, no courageous travelers. And no ethnos would have evolved beyond the homeostasis in which hard-working commoners lived in complete contentment with themselves and their surroundings. Fortunately, this is not the case, and we can hope that for our lifetime there will be enough of both the joys and troubles of ethnogenesis and culture.

However, all energy has two poles, and passionate energy (biochemical energy) is no

exception. Bipolarity affects ethnogenesis by the fact that behavioral dominance can be directed toward complicating systems, i.e., creating them, or simplifying them.

This bipolarity is clearly visible not so much in zoology as in the history of mankind and its culture. This is because we know the history of culture in much more detail than we know the history of the origin and disappearance of species. In addition, in history we can apply absolute chronology, while in zoology chronology is relative, that is, the zoologist knows what was earlier, what was later, but cannot say exactly how much.

To determine the dominant direction, one needs a very sensitive device, and such is the history of worldviews and philosophical teachings, whose positive value we have already mentioned. But along with them there are life-negative systems, which we have the right to call negative. It would seem that such suicidal ideas cannot have an impact on healthy collectives, large populations and well-coordinated ethnoses. However, they can and they do. This occurs when the collision of ethnoses with different complementarity forcibly binds them into one chimerical unity, which is always unstable.

It is in the areas where ethnicities clash, where behavioral stereotypes are unacceptable to both sides, that everyday life loses its daily obligatory purposefulness and people begin to rush around in search of the meaning of life, which they never find. This is where philosophical concepts that deny the goodness of human life and death, that is, dialectical development, come in. The antipode of materialist dialectics is the anti-system, that is, a simplifying system. The limit of simplification is the vacuum. We will now turn to examples that illustrate this point.

Example:

In the Mediterranean world at the beginning of our era, when thought was liberated from the superstitions that crumbled like husks when the Hellenic, Judaic and Persian worldviews came into contact, people expressed themselves in no uncertain terms. In the 3rd and 4th centuries A.D.. These concepts crystallized into the following systems: Gnosticism, Talmudic Judaism, Christianity, and Zoroastrianism. All of them deserve a special description, which we will leave for later, in order not to divert our attention from the main point: the principle of bipolarity. This principle has survived, already formulated in the twentieth century by two poets who held two opposing positions regarding the biosphere. Since what we need here is not the history of the problem, but a grasp of the principle of classification, let us restrict ourselves to two illustrative examples.

The first position is world-negation.

Lodeinikov listened.

There was a vague rustle of a thousand deaths over the garden.

Nature turned to hell,

Was doing its own thing Without a care in the world.

The beetle ate the grass, the bird pecked the beetle,

The ferret drank the brains from the bird's head,

And the faces of the creatures of the night, skewed in fear.

Of the creatures of the night looked out of the grass.

So, this is the harmony of nature!

So, there they are, the voices of the night!
On the abysses of anguish our waters shine,
On the abysses of sorrow, the forests rise.
Nature's eternal crush
that has united death and being...
But thought was powerless to Unite her two mysteries.

H. Zabolotsky

In these beautiful poems, like the focus of a telescope lens, the views of the Gnostics, Manicheans, Albigensians, Carmats, Mahayanists - in short, all who regarded matter as evil and the world as a place for suffering.

The second position is world-affirmation.
Since the creation of the world a hundred times
Dying ashes have changed:
This rock roared once,
This ivy soared in the clouds.
Killing and resurrecting,
To swell the universal soul –
This is the earth's holy will,
Incomprehensible to itself.

H. Gumilev

There is only one similarity between these two positions: irrationality of the relationship between a person (human or animal) and the biosphere. All the rest is diametrically opposite, like in the Middle Ages and, apparently, before our era.

The first position strives to replace discrete systems (biocenosis) with rigid ones ("And I dream of the iron shaft of the turbine") that, according to the logic of development, will turn living matter into cosmic matter; cosmic matter will decompose to molecules during thermal reaction, molecules will decay to atoms, real particles will be separated from atoms that will turn into virtual ones upon annihilation. The limit of such development is vacuum. And vice versa, as systems become more complex, where life and death go hand in hand, diversity emerges, which is immediately transferred to the psychological realm, creating art, poetry, science. But, of course, "all sorrows, joys and deliriums" have to be repaid by "the irreparable destruction of the latter."

So, ethnic history has three parameters:

1. The correlation of each ethnos with its hosting and feeding landscape, and the loss of this correlation is irreparable: both the landscape and the culture of the ethnos are simplified, or rather, distorted.
2. The outbreak and subsequent loss of passionarity; ethnogenesis as an entropic process.
3. Separation from the ethnos of individual persons and consortia (sects), changing the

stereotype of behavior and attitude to the natural environment to the opposite. The ideal changes its sign.

Only in this, the last parameter, a decisive role is played by the free will of man, which provides him with the right to choose, but also subject to moral and legal evaluation: if someone is willing to become a criminal and a villain, condemnation of him is appropriate.

These three formulas encapsulate all the theory that ethnology needs to explain why the history of peoples and states does not follow a straightforward path of progress, but in zigzags and frequent breaks to nowhere. And why, against a backdrop so tragic, ethnoses exist and enjoy life.

Invisible Threads. The Origins of Gnosticism

No one lives alone, even if he really wants to. Invisible threads connect countries whose inhabitants have never seen each other. And no matter what you call these ties: cultural, economic, political, military... They disrupt the flow of ethnogenesis, create the zigzags of history, produce chimeras and give rise to the ghosts of systems, that is to say, anti-systems. So, let's pay attention to them, so that our understanding of the central theme of the study is neither one-sided nor incomplete.

The ideological influences of another ethnicity on unprepared neophytes act like viral infections, drugs, and mass alcoholism. What is seen as a reversible and insignificant deviation from the norm in one's homeland destroys entire ethnic groups unprepared to resist the alluring and intoxicating ideas of others. Gnosticism as a logic of life-rejection was one of these.

There are times when it is easy for people to live, but very distasteful. Such was the decline of the Roman Empire, but with the birth of Byzantium there was purpose and interest in life. As has already been said, the Byzantine super-ethnos was hatched from the egg of the Christian community, the social frame of which was the church organization. But in this egg lurked a second germ, so-called Gnosticism. The word "Gnosticism" defines the currents of Christian thought that were not accepted by the church, which triumphed a few centuries later. This phenomenon has its own prehistory.

Alexander the Great, after conquering Persia and its provinces (Asia Minor, Syria, and Egypt), decided that he would create a single grand ethnos out of Hellenes and Orientals. To this end he even married off several hundred of his Macedonian officers to the orphaned daughters of Persian nobles who had died in the war. Of course, no new ethnos emerged: an ethnos - a phenomenon of nature - cannot be created by decree. As a social system, his empire split; as an ethnic conglomerate, it became a chimera. The newcomers and natives lived in the same cities, engaged in the same trades and commerce, entertained themselves in the same taverns, but were stubbornly alien to one another.

Thus, in Alexandria, the capital of Egypt, ruled by the descendants of one of the Macedonian commanders, the Ptolemies, 50% of the population was Greek, 40% were Jews, and 10% were all others, including the Egyptians.

This was the first time the Greco-Roman world was exposed to the text of the Bible. Ptolemy, King of Egypt, saw that his philosophers could not challenge the Jewish rabbis. The philosophers came to Ptolemy and said "We can't argue with them because we don't know what they are arguing; we refute one of their arguments and they say "that's not what you're arguing" and present another. We have to know exactly what it says, then we'll argue. He said, "All right, I'll do it for you.

One night in Alexandria, 72 rabbis were arrested. The king came out to them when they were brought in and said a short speech: "Now each of you will be given a copy of the Bible, enough parchment and writing utensils, and you will be placed in solitary cells. Please translate into Greek. My philologists will check, and if there are discrepancies, I will not judge who is right and who is wrong, but I will hang you all, recruit new ones, and get the translation. But he did not have to put anyone else in jail; he got the transfer. The rabbis were let go home, and so the Septuagint Bible, the Bible of Seventy Interpreters, the Greek translation, came into being.

How did the Greeks read it, and clutched their heads: how did the Book of Genesis create the world? God created the whole world, creatures and animals, then the man Adam; and then Eve out of his rib, and forbade them to eat apples from the tree of knowledge of good and evil. And the serpent seduced Eve, and Eve seduced Adam.

They ate apples from the forbidden tree and found out where good and evil were, and thus incurred the wrath of God, who deprived them of paradise. The Greeks reacted in this way: "The most important thing for us is knowledge, and the Hebrew god forbade it to us; here is the serpent - good, this one helped us," and they began to honor the serpent and condemn the very one who created the world, whom they called the "craftsman" - Demiurge. This, the Greeks decided, was a bad, evil demon and the serpent was good. The representatives of this current of theological thought were called Ophites, from the Greek word for "office" - "serpent".

According to this logico-ethical system, divine light and his wisdom are at the base of the world, and the evil and talentless demon Yaldavaoth, whom the Jews call Yahweh, created Adam and Eve. But he wanted them to remain ignorant, not understanding the difference between Good and Evil. It was only with the help of the generous serpent, the messenger of Divine Wisdom, that people threw off the yoke of ignorance of the essence of the divine beginning.

Yaldavaoth avenges their deliverance and wrestles with the serpent, the symbol of knowledge and freedom. He sends a flood (a symbol of base emotions), but Wisdom, having "showered the light" on Noah and his kind, saves them. Yaldavaoth then manages to subdue a group of people by making a treaty with Abraham and giving his

descendants the law through Moses. He calls himself One God, but he lies; he is really just a minor fire demon through whom some of the Hebrew prophets spoke. Others spoke on behalf of other demons who were not so evil. Yaldavaoth wanted to destroy Christ, but was only able to arrange the execution of the man Jesus, who then rose again and was united with the divine Christ.

The Worshippers of "Wholeness."

In the second century, more refined and highly sophisticated systems were advanced by the Antiochian Sathornilus, Basilides of Alexandria, and his compatriot Valentinus, who moved to Rome. The Gnostics of Alexandria saw God as the supreme being enclosed in himself and the source of all being. From him, like the rays of the sun, the minor divine beings, the aeons, emerged. The more distant the aeons were from their source, the weaker they became. All of them together were called "Pleroma," or "fullness" of all things. Along with the Pleroma there is a coarse lifeless matter that has no actual existence, but only the appearance of it. It is called "emptiness". The world arose from the juxtaposition and mingling of these two elements, Pleroma and matter. The faintest of the Aeons has fallen into matter and animates it, thus creating the visible world. The opposition between the divine and material caused evil in humans and demons.

Aeon, because of whom the world arose, the Gnostics called Demiurge, that is, the craftsman, and equated it with God of the Old Testament. They believed that he made the world shoddily, that he would be glad to free the spirit from the bonds of matter, but that he could not do it. There was also the hypothesis that he spitefully resisted the help that the higher Aeons could give him.

The supreme Deity constantly cares for the victims of the Demiurge - the human souls. It seeks to maintain in them the thought of their high origin and to strengthen them in their struggle with matter. For this purpose, it has from time to time communicated to those who are able, the prophets and philosophers, new spiritual elements, and has finally sent to earth the first Aeon in a primordial body. This Aeon united in baptism with the man Jesus, and showed the people the way back to Pleroma. Angered by this, the Demiurge, or in other opinions, Satan, drove Jesus to crucifixion. The heavenly Christ left the man Jesus on the cross and returned to the Supreme Being. Salvation of the soul is liberation from matter through struggle with it. (The Gnostics)

There was also the Antiochian school, where Saturnil, also a very venerable man, taught. He said: No, "both matter and spirit are primordial", they have always been, it's just that matter has taken a part of the spirit and holds it; of course, one must break free, matter is bad and spirit is good, but matter, generally speaking, also exists along with spirit". Out of this Sathornil school came the teachings of the Persian prophet Mani.

Worshippers of the "Light." Manichaeism

In Iran the situation was somewhat different. The bellicose Parthians from the Kopet Dagh joined forces with the steppe Sakis and drove the Macedonians out of Iran. Their kings bravely defended their land against the Macedonians and the Romans, but they too submitted to the charms of Hellenic culture. In their capital, Ctesiphon, Euripides' tragedies were staged, Plato's philosophical dialogues were played, and Aristotle was translated into Persian. And accordingly, in this chimerical entity, the Parthian state, Gnosticism flourished.

In 224 A.D. the prince of the house of Sassan, Artashir Papagan, expelled the Parthians from the "Holy Land of Iran" and restored the teachings of Zarathushtra. But only Persians were allowed to participate in the Zoroastrian cult, while the population of Mesopotamia accepted either Christianity or Gnosticism. In Mesopotamia, on the borderline of the two worlds - Hellenic and Persian - a very talented painter, calligrapher and writer named Mani was born. In search of wisdom, he even traveled to India and, upon his return, preached a new teaching, which later played a huge role in the development of culture, history and even ethnogenesis.

Gnostics became dreamers, God-seekers, almost visionaries, striving, like the ancient philosophers, to invent a coherent and consistent concept of the universe, including good and evil. Gnosticism was not a knowledge of the world, but a poetry of notions, in which the aversion to reality took a central place. The Gnostic systems were absolutely fascinating, beautiful, logical, unexpected. But they had nothing to do with scientific thought, they did not explain anything and did not think it necessary to explain anything, with one exception: the teachings of Manichaeus and his followers. The Manicheans explained to the people what evil was.

Mani preached this idea: before, light and darkness were separated and the darkness was continuous, but not the same - there were clouds of condensed darkness and rarefied darkness, and they moved in disorder, in this Brownian motion, and one day by chance they came to the border of light and tried to invade it.

Against them came the "first man", the first man, by whom we must mean Ormuzd, who began to fight and prevent the clouds of darkness from entering the abode of light. The clouds attacked the first man, clothed him with themselves, tore his light body into pieces, and the particles of light tormented this body; this is the world - a mixture of darkness and light. We must get these particles to be liberated, for which Christ came first, and then he, Mani the Comforter, and here he teaches what must be done.

Yes, indeed, one must behave very ascetically, not eat or kill animals with warm blood (frogs and snakes are allowed), eat vegetable food, abstain from all kinds of carnal entertainment, because if one marries, it naturally heals your body and it keeps your soul stronger. But orgies were allowed, so that it was not known who was with whom, because it disturbed the body and helped the soul to free itself. It's a logical system. Suicide doesn't help, because there is a transmigration of souls from body to body, and if you kill yourself you have to start all over again. That's why you have to achieve the true death - to lose the taste for life.

Mani died tragically, executed at the instigation of the Zoroastrian priesthood, but his teaching has spread throughout the Ecumenical lands, from China to Toulouse, and has met with considerable hostility because it reflects such antagonism to living nature, to the family, and to the creative history of ethnic groups as the products of evil. Even the Marcionites could not be compared with the Manichaeans.

Marcion and the Marcionites

Most of the Gnostics did not seek to spread their doctrine, for they considered it too difficult for the perception of ignorant people, and their concepts went out with them. But in the middle of the second century the Christian thinker Marcion, drawing on the Apostle Paul's speech in Athens on "the unknown God," developed the Gnostic concept to such an extent that it became accessible to the broad masses of Christians.

Marcion came from Asia Minor. He was very learned. He was first a merchant, then engaged in philology and wrote a great treatise on the Old and New Testament in which he proved very expertly that God of the Old Testament and God of the New Testament are different gods and that, consequently, a Christian cannot worship the Old Testament. Since the worship of the God of the Old Testament had become commonplace, most of the Church did not accept it, but the Church was divided into two parts, the Marcionites and the Marcionites' opponents. In the second century the Marcionites won, but in the third century the dualists were defeated by the supporters of monism.

Marcion was declared a follower of Satan, and his teachings were not recognized. The Church relegated him, and his book was cautiously silenced, the worst thing that could happen to a scholar. It was simply considered unseemly to speak on the subject. (Only one German scholar, Dollinger, who compiled Marcion's arguments from various texts proving that God of the New Testament and God of the Old Testament are different gods, opposing one another as good and evil, has recovered Marcion's system of proof.) Yet the teachings of Marcion did not disappear. Through hundreds of transmissions, it survived in his homeland of Asia Minor, and in the ninth century it's transformed, but still recognizable, it became the confession of the Pavlicians (after the Apostle Paul), who fought against Byzantine Orthodoxy, even allying with the Muslims.

The Pauline Christians cannot be considered Christians. Notwithstanding their acceptance of the Gospel, the Pavlicians denounced the cross as a symbol of damnation, because Christ was crucified on it, they rejected icons and rites, denied the sacraments of Baptism and Communion, and considered all material things to be evil. Consistently, they fought actively against church and state, their fellow believers and their subjects, and made it their business to sell captive young men and women to the Arabs. At the same time, there were many racially-minded priests and monks, as well as professional military men. Even their spiritual leaders could not keep these sectarians from committing atrocities. Life took its toll, even if the slogan of the struggle

was denial of life. And one should not blame Marcion, the philologist who showed the fundamental difference between the Old Testament and the New Testament, for these murders. The ideological basis of the anti-system could have been based on another concept, as we shall now show.

Pavlikianism was defeated by military force in 872, after which the captured Pavlikians were not executed, but placed on the border with Bulgaria to serve as border guards. Thus, the mixed Manichean-Markionite doctrine penetrated into the Balkan Slavs and gave birth to Bogomilism, a version of dualism very different from the Manichean prototype, which became entrenched in Macedonia in the same years.

Instead of the eternal opposition between light and darkness, the Bogomilians taught that the head of the angels created by God, Satania, rose up out of pride and was cast into the waters, for as yet there was no dry land. Satanil created the dry land and men, but could not animate them, for which he turned to God, promising to become obedient. God blew a soul into men, and then Satanil blew him off and made Cain. God responded by burping Jesus, a disembodied spirit, to guide the angels, also incorporeal. Jesus went into one ear of Mary, came out through the other, and took on human form while remaining ghostly. The angels of Sataniael twisted him, took from him the suffix "il", in which lurked a power, of course, mystical, and drove him into hell. Now he is not Satanil, but Satan. And Jesus, returned to the womb of the Father, having left the material world created by Satanil. The conclusion of the concept was simple: beat the Byzantines!

As can be seen from the description, there were more differences of opinion among the Manicheans, Markeonites, Bohemians, and Provençal Cathars than among the Catholics and Orthodox. The dualists, however, had a single organization of 16 churches closely connected to each other. Their similarity was stronger than their differences, even though denial was the basis of it. Denial was their strength, but it was also their weakness; denial helped them win, but it did not let them really win.

Cathars

Western Europe, somewhat later than the Near East, experienced all the consequences of the mechanical mixing of ethnic groups. A genuine chimera was formed in the Languedoc, taking over Toulouse to the west and Northern Italy to the east. The trouble was that the Great Caravan Road, which started in China and traversed the vast untamed steppes, reached as far as Lyons, rich in foodstuffs, then majestic Toulouse, and ended in Muslim Spain, in Cordoba. And international trade has always been about a diversity of people and ideas that do not mesh with one another. But in the body of such a chimera, life-negating systems often proliferate like parasites; we have already seen examples of this.

The dualistic teaching of the Cathars came to Languedoc from the Balkan Peninsula, where the familiar Peacchians, Theomachists and Manicheans mixed together. The

Cathars were called Albigensians by the French, for one of their centers was the city of Albi.

The common belief that the fervent religiosity of the Middle Ages gave rise to Catholic fanaticism, which ignited the fires of the first Inquisition, is quite mistaken. By the end of the eleventh century, the spiritual and secular societies of Europe were in a state of complete moral decline. Many priests were illiterate; prelates were appointed through kinship; theological thought was crushed by literal interpretations of the Bible that matched the ignorant theologians; and spiritual life was shackled by the cloistered monks who insisted on replacing free thinking with good morals. In that era, all vigorous natures were either mystics or debauchees. And there were more passionate people in France than were needed for daily life. So, they tried to ship them off to Palestine to free the Tomb of the Lord from Muslims, hoping they would not come back.

But not everyone went to the East. Many sought clues to existence without leaving their hometowns, because Eastern wisdom flowed to the West. It answered the most painful question in theology: God, who created the world, is good, so where did evil and Satan come from?

The Catholicized legend of the rebellion of an angel possessed by pride did not satisfy inquiring minds. God is omniscient and omnipotent! So, he must have foreseen this rebellion and crushed it. If he did not, he is to blame for the consequences, and consequently the source of the evil. Logical, but absurd. So, something is wrong. The Manicheans of the East had this to say: "Evil is eternal". It is matter enlivened by the spirit, but enveloping it within itself. The evil of the world is the torment of the spirit in the tenets of matter. Consequently, all material things are the source of evil. And if so, then the evil is anything, including temples and icons, crosses and bodies of people. And all this is subject to destruction.

In what did the Cathars (Albigensians) and all the Gnostics-Manichaeans see their task? They believed that it is necessary to escape from this terrible world. To do this, it is not enough to die, because the death of the body leads to a new incarnation of the soul - to a new suffering. You have to get out of the chain of reincarnations, and to do that you don't have to kill the body - you have to kill the soul. How? By killing all one's desires.

Asceticism, total asceticism! Eating only Lenten foods, but they had good olive oil, so it was quite tasty. Fish could be eaten, frogs could be eaten, the French ate frogs. Then, of course, no family, no marriage. It is necessary to exhaust the flesh to such an extent that the soul no longer wants to stay in this world, then at the moment of death it will soar to the Light God. But the flesh can be exhausted in two ways - either by asceticism or by violent debauchery. In debauchery it is also exhausted, and so from time to time the Albigensians organized night orgies, necessarily in the dark, so that no one would know who was with whom in debauchery. This was a prerequisite, because if one fell in love with someone, it was already an attachment, an attachment to what? - To the world of the flesh: she loves him, or he beats her, that's it! They cannot become perfect and

withdraw from the world. But if it is just to exhaust the flesh in a brothel, that's fine.

According to the teachings of the Albigensians, any act of exhaustion of the flesh leading to an aversion to life is useful in itself, but without marriage and child-rearing, because children, a beloved wife, and a good husband are all parts of this world, and therefore the temptation of the devil, which must be avoided. Morality was naturally abolished. For if matter is evil, then any extermination is good, be it murder, lying, betrayal... all is irrelevant. In relation to the objects of the material world, everything was permitted.

But here the medieval Christian immediately asked the question: what about Christ, who was also human? He healed the sick, approved of fun so much that he turned water into wine at Cana of Galilee, protected women, that is, was not against living material life?

There were two answers to this: explicitly for converts and implicitly for initiates. It was explicitly explained that "Christ had a heavenly, ethereal body when he entered into Mary. He came out of her as alien to matter as he had been before.... He had no need of anything earthly, and if he apparently ate and drank, he did so for men, so as not to be suspected by Satan, who was seeking an opportunity to destroy the Deliverer." But for the "faithful" (as members of the congregation were called).

Another explanation was offered: "Christ was a demon creation; he came into the world to deceive the people and prevent their salvation. The real one didn't come, but lived in a special world, the 'Heavenly Jerusalem'.

That's enough detail. There can be no doubt that Manichaean Albigoyism is not heresy, but simply anti-Christianity; and that it is further from Christianity than Islam or even theistic Buddhism. However, if we turn from theology to cultural history, the conclusion is different. God and the devil were preserved in the Manichean conception, but swapped places. That is why the new confession was such a tremendous success in the twelfth century. The concept itself was exotic, but the details were familiar, and the replacement of the plus by the minus was easy for the perception of the God-seekers. Consequently, any protest, any rejection of reality, very unattractive indeed, could find expression in the change of the sign. Moreover, any Manichean teaching broke up into a multitude of directions, worldviews, outlooks and degrees of concentration, aided equally by the passionarity of the converts, which allowed them not to fear the fire, and the justification of lies, with which they not only saved themselves, but also dealt irresistible, devastating blows to their opponents.

Of course, not everyone in Western Europe understood the complex dogma of Manichaeism, and many did not aspire to do so. It was enough for them to realize that Satan was not their enemy, but their lord and helper in the crimes they were trying to commit. It was a doctrine practiced secretly by Henry IV, an enemy of Pope Gregory VII. The simple-minded Richard the Lionhearted declared openly that all members of the Plantagenet house came from the devil and would return to the devil. With this declaration he justified all the crimes and treachery he had committed; at least he

thought so himself.

And yet this doctrine, which abolished conscience, was professed in the twelfth century not only by kings, but also by priests, weavers, knights, peasants, paupers, learned lawyers and illiterate wandering monks, most of whom were unaware of the meaning of their mindsets. These latter easily passed from one camp to another, because they were not required to formally renounce the tenets of their faith.

The main part of this mindset, the Cathar community, had a strict discipline, a three-degree hierarchy, and did not compromise in any way. The preaching of the "perfect" in France and even in Italy so electrified the masses that at times even the pope was afraid to leave the fortified castle, lest in the city streets he be insulted by an agitated mob, among whom were also knights, especially since the feudal lords refused to subdue it.

There may be a misconception that Catholics were better, more honest, kinder, more noble than Cathars (Albigensians). It is just as wrong as the other way around. People are still themselves, no matter what ethical doctrines are preached to them. And why is the concept that absolution can be bought with money donated for a crusade better than a call to fight the material world?

Catholic teaching was just as logical, only with a different dominant theme: Catholics asserted that the world must be preserved and that life as such must not be suppressed. And in the name of this, they killed a great deal. A paradox, you would think? No, not a paradox. For life to be sustained, according to the dialectic of nature, death is as necessary as life, because after death comes restoration.

And the Albigensians, in denying and destroying life, did a very tricky thing: they refused to kill all living beings with warm blood (so it was very easy to find out who was an Albigoy and who was not an Albigoy: they killed a hen, and if he refused, they dragged him to the fire). You will say that the Albigensians are better than the Catholics. They are so humane that they would not kill a chicken. But if chickens were not slaughtered and eaten, they would not be bred at all, and chickens would disappear as a species.

Only through the alternation of life and death are biospheric processes maintained; the Albigensians understood this, they strove for complete and final death, without rebirth. And imagine if all people had followed the teachings of the Albigensians: life would have ceased in one generation! This is why, wherever the followers of the anti-system took power, they rejected the anti-systemic principles. Without officially rejecting them, they turned the country that they seized into a mere feudal state.

[Zindikis \(Ismailis\)](#)

Very close to the two already described super-ethnoses, on the other side of the Mediterranean Sea, was the third super-ethnos, also known by its confessional

features, the Muslim. It emerged at the beginning of the seventh century and, therefore, was younger than the Byzantine and older than the Romano-Germanic. But its life was so strenuous that it aged it prematurely.

The tremendous victories of the Arabs in the east and west extended the borders of the Caliphate to the Pamirs and the Pyrenees. Many tribes and peoples were incorporated into the Caliphate and converted to Islam. Thus, a Muslim super-ethnos was created. The negative antisystem here had original forms, but it had the same destructive function. Whereas the Provençal Cathars and the Bulgarian Bogomils were imported, the Arabs, who conquered Syria and Iran, received as their subjects the Mazdakites of Azerbaijan, the fire-worshippers of Khorasan, the Buddhists of Central Asia, the Manicheans of Mesopotamia, and the Gnostics of Syria.

All these teachings, very different from one another, had the same hatred for the Muslim opponents and for the faith of Islam. Repeated uprisings broke out, ruthlessly suppressed by the Caliphs, until a new consortium, a religious organization, set out to fight against religion. It absorbed many ancient traditions and created a new one, original and indestructible, for it shook the Muslim world.

Muslim law, the Sharia, allowed Christians and Jews to practice their religions in peace for an extra tax. Idolaters were subject to conversion to Islam, which was also tolerable. But Zindiks (from the Persian word zend, "sense," which is the equivalent of the Greek gnosis, "knowledge"), the representatives of nihilistic teachings, faced a painful death. Hence, the Zindians were Gnostics, but in the Arab era this name was given a new connotation: "sorcerers".

An entire Inquisition was instituted against them, the head of which bore the title "executioner of the Zindiks". Naturally, under such conditions, free thought was buried in the underground, and emerged from it transformed beyond recognition in the second half of the ninth century. His name was Abdullah ibn Maymun, a Persian from Media, an eye doctor by profession, who died in 874 (875).

The dogma and principles of the new doctrine can only be described, but not formulated, for its basic principle was falsehood. The proponents of the new doctrine even called themselves differently in different places: the most famous names in Persia were Ishmaelites, in Arabia - Karmati. Their goal was the same: to destroy Islam at all costs, as the Cathars tried to destroy Christianity.

The visible side of the doctrine was simple: the outrages of this world will be remedied by the Mahdi, that is, the savior of humanity and the restorer of justice. This sermon almost always resonated with the masses of the people, especially in hard times. And the ninth century was very cruel. The rebellions and defections of the Emirs, the tribal uprisings in the periphery and the slave-tribes in the heart, the chaos of the hired troops and the arbitrariness of the administration, the defeats in the wars with Byzantium, and the increasing fanaticism of the mullahs, all this befell the peasants and the urban poor, including educated but impoverished Persians and Syrians. The fuel was piled high; one

had to be able to put a torch to it.

Free propaganda of all ideas was not feasible in the Caliphate. So, the emissaries of the doctrine pretended to be Muslims. They interpreted the Koran's texts, arousing doubts in their interlocutors and hinting that they knew something, but that the true law had been forgotten and that was the reason for all the disasters, but that if it were restored... But then he, as if he had realized it, became silent, which of course aroused everyone's curiosity. The interlocutor, extremely interested in the preacher, again referring to the Koran, takes from him an oath of silence, and then, as a test of the proselyte's goodwill, a sum of money, according to the means, for the common cause.

Then comes the training of the convert. The world in which we live is a bad one, because here all kinds of Qadis, Emirs, Mullahs and Caliphs and their army oppress and abuse the poor people, who, however, have a way out: if they achieve perfection through participation in their community, they will go to the anti-world, where the opposite is true - there they themselves will oppress the Qadis, Emirs, etc. This seemingly uncomplicated system has found many adherents. While the world we live in here was considered bad by so many, the anti-world was naturally seen as good.

The Karmati, or as they were called in the East, the Ishmaelites, had to lie to everyone: with a Shiite he would be a Shiite, with a Sunni a Sunni, with a Jew a Jew, with a Christian a Christian, with a pagan a pagan, but only had to remember that they were secretly subordinated to their pir, the elder. All Muslims are enemies against whom lies, treachery, murder and violence are permitted. And one who has entered the "path," even in the first degree, there is no return except death.

The community that professed and preached this terrible doctrine, which was undeniably mystical and at the same time anti-religious, very quickly gained a firm foothold in various areas of the disintegrating Caliphate.

They had no clergy, but the hierarchy was very strict. Each community had its own leaders, to whom they obeyed absolutely unquestioningly. They went to death, absolutely unshaken, because for the martyrdom they were guaranteed a place in the anti-world, where there is eternal bliss. And to make them believe that the anti-world really existed, that it was not a hoax, they were given to smoke hashish-the most ordinary drug-and they saw it! Their visions were so colorful that they were worth dying for.

And as soon as the blue star Zuhra (planet Venus) appeared in the sky against the fading sunset, the Ismailis would penetrate and kill to kill, themselves invisible. Night, the symbol of mystery, was their element. They made deals in secret, they befriended the Templars in secret, joined their brotherhood in secret and kept the motives of their deeds a secret when they were tortured to death.

The greatest success was achieved by the Bahraini Carman community, which ravaged Mecca in 929. They massacred the pilgrims and stole the Black Stone of Kaaba, which

was not returned until 951; and by their devastating raids they destroyed Syria and Iraq and even Multan in India, where they massacred the population and destroyed a magnificent work of art, the Temple of Aditya.

Equally important was the conversion to Ishmaelism of some of the Berbers of Atlas. These warlike tribes used the preaching of pseudo-Islam to deal with the Arab conquerors. The leader of the rebels, Ubeidullah, was crowned caliph in 907, establishing the Fatimid dynasty, the descendants of the Prophet's daughter and Ali. His descendants succeeded in conquering Egypt.

"The Elder of the Mountain."

The Ismailis also tried to establish themselves in Iran and Central Asia, but ran into opposition from the Turks, first Mahmud Ghaznavi and then the Seljuk sultans. Despite their defeats, the Ismailis held out in Iran and Syria at the end of the twelfth century. The ambitious Hasan Sabbah, an official of the Seljuk Sultan Melik Shah's chancellery, who was expelled for his intrigues, became an Ismaili imam. In 1090 he succeeded in capturing the mountain stronghold of Alamut in Deilem and was called the "elder of the mountain", and later the Ishmaelites acquired a dozen fortresses in the mountains of Lebanon and Antilwan.

But the fortresses were not the main support of these fanatics. Most of the subjects of the "elder of the mountain" lived in towns and villages, posing as Muslims or Christians. The 12th-century poet Usama ibn-Munqiz in his "Book of Edification" relates that, during the siege of his castle, his mother led her daughter onto a balcony above a precipice in order to push her into an abyss, in order to prevent her capture by the Ismailis. Attempts to destroy this order were always unsuccessful, for every wazir or emir inconvenient to the Ismaelites was held up by the irresistible dagger of an apparent assassin who sacrificed his life at the behest of his elder.

Hassan Sabbah felt no shortage of sincere followers. So, in 1092 the wazir Nizam al-Mulk was killed by the dagger of a fidayeen. So, in Ispahan, a false-blind beggar, asking to be led home, lured Muslims into an ambush, where the gullible goody-goody was killed. But these were trifles. Hassan found a way to break not the social system, but the ethnic system. He directed his assassins at the most talented and energetic emirs, whose place was naturally taken by less capable, if not talentless, dullards and narcissists. And these latter, occupying the lowest positions, promoted the Ismaili cause, for they knew that the dagger of the fidayeen would open for them the way to the top of power. Such purposeful genocide for 50 years turned the Seljuk Sultanate into a haphazard cluster of small but predatory principalities devouring each other like spiders in a jar.

The presence of a powerful Ismaili anti-system turned the struggle between Christianity and Islam into a three-way war. The Ishmaelites were everyone's enemy but, like everyone else, they needed friends and sought them everywhere they could, even

among Christians. The Byzantine Orthodox were no match for the Ismaelites; the Greeks had been so badly burned by their acquiescence to the Pavlikians who started a rebellion in the ninth century that they preferred to deal with the Seljuks in the twelfth century, from whom prisoners could be bought or exchanged with ease.

The Crusaders, on the other hand, lost their original religious impulse in half a century and succumbed to the allure of the luxury and luxury of the East. From a grandiose clash between the "Christian" and "Muslim" worlds, the war became a series of feudal skirmishes common to every country of its time. The Ismailis kept their castles in order to take advantage of the turmoil and sold the services of their fidayeen to feudal lords who wanted to get rid of one or the other of their rivals. The murders generated income for the sect.

Negative Worldview

And now let us stop the caravan of our attention in order to reflect on the descriptions already made. As it was easy to see, the three great super-ethnic systems were accompanied by anti-systems, or rather one anti-system, just as the shadows of different people differ from each other not in their inner filling, which shadows do not have at all, but only in their contours.

As we have shown, the Provençal Cathars, the Bulgarian Bohomils, the Asian Pavlicians, the Arabian Carmats, the Berber and Iranian Ismailis, while having many ethnographic and dogmatic differences, had one thing in common: aversion to reality, that is, metaphysical nihilism. This characteristic has been so striking to all scholars that they are tempted to see it as a manifestation of the class struggle, which certainly took place during the heyday of feudalism. But this alluring oversimplification meets with insurmountable difficulties when it comes to the facts.

What was the behavior of the heretics themselves? Of course, they killed the feudal lords, but they were just as ruthless in massacring the peasants, seizing their possessions and selling their wives and children into slavery. The social composition of the Manichean and Ishmaelite communities was extremely variegated. They included racial priests, poor artisans and rich merchants, peasants and vagabonds - adventurers, and finally, professional warriors, i.e., feudal lords, without whom a long and successful war was impossible in those days. The army had to have people who knew how to build soldiers in battle order, strengthen the castle, and organize a siege. In the 10th-13th centuries, only feudal lords could do it.

When Ishmaelites managed to win and conquer the country, for example Egypt, they did not change the social system at all. The Ismaili chiefs simply took the place of the Sunni emirs and also collected taxes from the fellahs and duties from merchants. They became feudal lords and carried out religious persecution no worse than the Sunnis. In 1210. The "elders of the mountain" in Alamut burned "heretical" (in their opinion) books. The Fatimid Caliph Hakim ordered Christians to wear crosses on their clothes and Jews

to wear bells; Muslims were allowed to trade in the bazaar only at night and dogs found in the streets were ordered to be killed.

Even the Carmats of Bahrain, who established a republic seemingly free of feudal institutions, combined social equality of their community members with state slavery. As orientalist E. A. Belyaev noted in his book Muslim Sectarianism, "The tense struggle waged by the Karmati against the Caliphate and Sunni Islam took on the character and form of a sectarian movement from the very beginning. The Carmaks, being impatient fanatics, directed their weapons not only against the Sunni Caliphate and its rulers, but also against all those who did not accept their teachings and were not part of their organization ... The attacks of Karmati armed units on urban and rural civilians were accompanied by killings, looting and violence ... Survivors were taken prisoner, enslaved, and sold in their busy markets along with other booty.

Naturally, this stereotype of behavior alienated large segments of peasants, townspeople and even Bedouins, who were always ready to plunder under any sign, but thought it unnecessary to kill women and children.

What kind of "class struggle" is that?

But could it be that all this is the slander of the enemies of "free thought" against the freethinkers who condemned the rulers for their arbitrariness and the clergy for their ignorance? Suppose so, but why then did these "slanderers" not object to criticism of their orders? The negative side of heretical teachings was not disputed, and the positive side was spoken of unanimously by the French and the Persians, the Greeks and the Chinese, and clearly without collusion.

But let us hear the other side, the famous poet and ideologist of Ismailism, Nasir-i-Khosrow.

The thinker believed that "if it is obligatory for us to kill snakes according to the consent of people,

Then it is obligatory for us to kill infidels according to the order of God Almighty, and the infidel is more serpent than serpent..."

The supreme goal of his faith is for men to comprehend intimate knowledge and attain "angelic likeness".

The means of achievement is the establishment of the Fatimid power, which he thinks of as follows:

When we learn that the descendants of Fatma have occupied Mecca;

We shall feel fever in our bodies and joy in our hearts.

The armies of God dressed in white shall arrive;

God's vengeance on the black horde, I hope, is at hand.

Let the sun of the prophet's clan wave his saber,

So, that Abbas's ruthless descendants may die out,

So, that the earth may become white and red like a blasphemy,

And the true faith's praise reaches Baghdad.

The abode of the prophet is his golden words,
And only the heir has the right to the kingdom.
And if in the west the sun has risen don't fear
From the darkness of the dungeons lift your head up.

Translation by L. N. Gumilev

The poem is unambiguous. It is a call for religious war without any social program. Consequently, the Ishmaelite movement was not a class movement, nor were the Cathars, Bogomils, and Peacchians a class movement. The latter three movements differed from Ismailism only in that they did not achieve the political successes after which their degeneration into feudal states would have been inevitable.

The Limitations of Denial

How should we view the above from the perspective of geography? It would seem to be a phantasmagoria, but what does geography have to do with it? Very much so! The worldview of the Albians, the Manicheans, the Peacchians in Byzantium, the Ishmaelites, and others is a system of negative ecology. Far from loving the world, the Manicheans did not want to keep it; on the contrary, they wanted to destroy all living things and all that is beautiful. Instead of loving the world and people, they cultivated disgust and hatred. All life and the biosphere should have been destroyed wherever this system prevailed. But fortunately, the Manicheans had limited options: they could not win the victory to the end, they could not realize their whole idea in principle.

Indeed, if the Manicheans had achieved total victory, they would have had to give up the destruction of flesh and matter in order to maintain it; that is, to transgress the very principle for which they sought victory. By committing this betrayal of themselves, they would have had to establish a system of relationship with their neighbors and with the landscapes in which they lived, the same feudal order that was natural to the technological and cultural level of the time. Consequently, they would have ceased to be themselves and would have become their own opposite. But this was ruled out by the irreversibility of evolution. By taking the position of cursing life and accepting as canon a hatred of the world, one cannot exclude one's own body.

So, the Manicheans first destroyed their own bodies and left no offspring, so that was the end of it. The complete destruction of the biosphere did not take place in those places where the Manicheans were victorious. Nevertheless, this negative attitude towards everything living was the slogan for a powerful heretical movement that swept through the Balkans, most of Asia Minor, Northern Italy, Southern France, and led to incalculable victims.

Chapter Seven Passional Fractures - - Mechanism of the Fracture

The Acmatic phase of ethnogenesis is short-lived. Passionarity, like fire, both warms and burns. It overheats in the Acmatic phase give way to temporary recessions, when governments manage to restore some order. But the next outburst of passionarity breaks the established norms, and the region once again becomes an arena of competition between passionate and desperate individuals, able to find supporters among sub-passionarians - roving soldiers, horse-dealers, free gunners, Landsknecks who value their lives less than their will, their booty.

When such people are transported out of the country, to Palestine, Mexico, or Siberia, the passionate level decreases, the people feel better, and the government can coordinate the country's resources and use them to defeat its neighbors. On the surface, this decline in passionate tension seems to be progress, as the successes are followed by a genuine decline in the energy level. This rather superficial observation is confirmed in the subsequent development of culture. With low passionarity and sufficient ability, people are self-discovering themselves in areas unrelated to risk: the arts, science, teaching and technical inventions. In the previous phase, they would have fought for their ideals with swords, but now they lecture on the classics and do experiments on gravitation theory, like Newton and Galileo. And others burn women declared witches, like Sprenger and Institoris, and scientists, like Calvin. And then it gets worse.

The decline in the passionarity of ethnic systems is slow. In a declining system there are still for a long time passionate individuals who disturb their fellow tribesmen with unfulfilled aspirations. They get in the way and get rid of them. Gradually the level of the "golden mediocrity" of Augustus, the strong power of the bazilevs of the Macedonian dynasty, and the orderliness of the great Cardinal Richelieu are approaching. But the process of this "pacification" was long and painful.

The first half of this phase was called the "Renaissance" in Europe, although it was in fact a degeneration; the second half was called the "Reformation", which was not only a restructuring of outmoded attitudes, but also the cause of terrible bloodshed and a halt in the development of the sciences and arts for many decades. But passion is cooled by the blood of martyrs and victims. On the sites of the fires again grows a sprout of first grasses, then bushes and finally oaks. This change of phases of ethnogenesis is so significant that special attention should be paid to it, if only because the stereotype of behavior, norms of morality and ideals, i.e. distant projections, for which people should live, are changing. Thus, for example, in the former "Christian world" the "religion of progress" prevailed and the super-ethnos turned into a "civilization".

We have already seen how the ethnic system reacts sensitively to changes in the level of passionarial tension by the example of the transition from the ascetic to the Acmatic phase. The transition from the Acmatic phase to the Fracture is no exception.

After the Acmatic phase, the character of the ethnogenic process changes dramatically. This phenomenon was noted even before my time, although it was not explained because passionarity was unknown to the author of this observation, Arnold Toynbee.

He noted that from time to time there comes what he called a "breakdown" (Russian for "breakdown") in what he saw as a social development, after which the development continues, but in a displaced form. The sign of the vector changes, and sometimes the system falls apart into two or three systems or more, where differences increase, and inherited similarities do not disappear, but recede into the background.

In Romano-Germanic Europe, the phase of rupture fell in the 14th century. It started small: in 1307, French King Philip IV arrested the Templars on spurious charges, and executed them in 1314. In 1309, the papal throne was transferred to Avignon, under the control of the French crown. The dignity of the Church and chivalry was violated, and the idea of a papal monarchy gave way to the political calculations of selfish kings. But this was still just a harbinger of the storm.

The real breakdown was the "Great Schism" (1370-1415) - the division of the church into three camps, led by three popes who cursed each other. Finally, in 1410, Balthasar Cossa, a former pirate, a greedy, dissolute, cruel man without a shred of conscience or sincere faith, was elevated to the papacy. He was deposed by the Council of Constance (1415), from which he fled to Austria, and died in Italy (1421) as a cardinal (we omit the details of this detective biography). It is characteristic of the era that society's attitude toward the pre-stupor was humane, but toward sincere scholars, fighters for the faith, was ruthless.

Thus, the Western Christian church in the 14th and 15th centuries was ravaged by popes and cardinals who turned it into a source of revenue, and defended by professors such as Wycliffe at Oxford, Jerson at the Sorbonne, and Jan Hus in Prague. The majority of Europe's population became either indifferent to religion or took part in "Black Masses," sacrilegious orgiastic mysteries: they preferred Satan to Christ. What is the mechanism of the subversion described here?

The medieval Catholic Church (as a subsystem of the super-ethnos) required a lot of passionate energy with a strictly defined dominance in order to function properly. Excess energy was thrown out of Europe in the "crusades," which gave the super-ethnos the necessary stability.

A decrease in the level of passionarity led to the replacement of the leading blocks of the subsystem by either harmonious individuals (skurfers) or sub-passionarians, who penetrated to high positions thanks to nepotism (kinship). There was not enough energy to maintain the system, and it began to malfunction. Selling indulgences was more profitable and easier than war for the Holy Sepulchre, the study of theology, missionaryism and asceticism. Egoistic ethics had dictated a new stereotype of behavior, and this, in turn, had led to a simplification of the system, with the passionaries being pushed to the fringes of the social arena.

Simplification of the system always leads to the release of free energy. Since the ways beyond the borders of super-ethnos were barred, unsuccessful warriors and travelers had to turn to intellectual activity, creativity, and reformation (this period of the 16th

century is usually called the "High Renaissance"). But since the joys of creativity are not available to everyone, and passionarity is a population phenomenon, wherever there were "weaknesses", people showed themselves by taking up arms. The first example was the Slavs. The tradition that St. Methodius brought to Bohemia did not die; it revived in the early 15th century.

The Passionary Breakdown in Bohemia

In Europe, the passionary upheaval began in the Czech Republic, on the fringe of the Christian world. Why in the Czech Republic? Bohemia was on the sidelines and took no active part in the war between the Guelphs and the Ghibellines. They supported the popes, but did not quarrel with the emperors, trying to be away from all these German quarrels and squabbles, because Czechs, after all, are Slavs, and German affairs were not as close to them as the Germans themselves. The Poles were even farther away from that, they watched the Germans slaughtering each other rather passively. So, they kept the initial charge of passionarity, it had not yet been squandered, and its level here was relatively low from the very beginning. While in Germany during the Hohenstaufen period, passionarity was very strong, the Czechs remained silent, fought small wars with the Hungarians, with the Austrians, and then unsuccessfully: Rudolf of Habsburg defeated the Czech king Przemysl II, and crushed his entire cavalry. This did not matter to the Czechs, as the king was a foreigner and a staunch Westerner, i.e. by education, upbringing, and culture he was a real German, even though he bore a Slavic name. The Czechs then chose Duke Charles of Luxembourg as their king. It is difficult to say whether he was German or French. He was not interested in it himself, because Luxembourg was a marginal region, the frontier between the French and the Germans, and one could ignore such a question there. Charles was offered the throne of Bohemia, he agreed, took good care of his Czech subjects, and built them a sumptuous university, one of the best in Europe. That's where it all came from.

The fact is that in medieval universities the life of students and professors was along the lines of internal self-organization. They lived as one group, one corporation, and were organized into nations (landed estates). Voting in the Academic Council was by nation, students wore badges and cockades also by nation, they drank according to their nation and fought according to their nation. And the division by nation was established by the Academic Council. And in Prague, there were four nations: the Bavarians, Saxons, Poles and Czechs, that is, two purely German nations - the Upper German and Lower German, and the Poles were Germans of the Livonian Order, but not Poles, because the Polish nobility at that time poisoned hares, drank vodka and honey and did not really strive to study at the universities. Thus, three nations were German, and one Czech, i.e. Czech was in the minority.

Charles was very concerned about his Czechs, and tried to create the conditions for them to feel at ease at his own university, so the rector was still a Czech. Even when the king died and was succeeded by the drunkard Wenceslas, this policy continued even then, and the rector was the theology professor Jan Hus, a Czech who taught very

well in Czech and translated Latin texts into Czech. He said: "We are Czechs, we are in our own country, what do Germans have to do with it? And half of Prague's population was German. In Kutenberg (Kutna Hora), a rich mine close to Prague - there were German miners, and in the big cities of the Bohemian kingdom Germans sat there. The Czechs made up the petty nobility and the peasantry, while the burghers and the large nobility were divided into the Czech nobility and the German nobility. And so it was with the university that the squabble between the Czechs and the Germans began. Added to this was another point: Hus, a very pious and sincere man, decided that it was time to finally correct the outrages that were going on in the church. For example, if a catholic priest had committed a criminal offence, he must be tried on general grounds, not excused under the guise of a clerical court, where everything is bought for a fee; Hus also condemned the indulgences, because he thought that sins could not be paid for; he condemned a whole series of such abuses. This affair ended tragically when a council was convened in Constance. It was convened to dismiss Pope John XXIII. This pope was a real robber, who had managed to get on the papal throne. The matter came to light, and it was decided to depose him after all.

Jan Hus was summoned there as well, to try them both at the same time - the first for criminal offences and for cheating, the second for heresy. The result was this. Pope John, when he saw that a happy ending was not possible, fled from Constance with the money and spent the rest of his life peacefully in Italy, while Hus - who had been given a Letter of Protection before the Council - was sentenced to death by a majority of one vote - and that one vote was that of the Holy Roman Emperor Sigismund, brother of Wenceslaus of Bohemia (1415).

The phase of the breaking of the behavioral stereotype, called the Renaissance, is characterized by the text of the Emperor Sigismund's Letter of Protection to Master Jan Hus and its subsequent violation by the Emperor himself. Both the magister and the emperor were men of the phase of the breakdown, but with different dominants. Therefore, the motivations for their actions are worthy of attention.

Sigismund, hearing the final result, turned pale and trembled as if he had to pronounce a verdict on himself: he knew that Huss's freedom and life depended on him. A sepulchral silence fell in the shadow of the temple as the last speech was delivered and Sigismund was asked: "Your Majesty the Emperor! What will be your final decision: for or against the teaching of Hus? Do you recognize him as a heretic who deserves death...?"

The questioner answered in an agitated voice: "I continue to maintain that Hus is a heretic and rightly deserves death by burning, if he does not renounce..."

Then Hus courageously asked: "Your imperial majesty, can you already do this in humiliation of your crown and German honor? Do you already destroy your charter of protection, signed and sealed by you, and take this crime and treachery upon your head? It is not my life that is at stake, but your honest name..."

"I did promise you, heretic, safe passage, but only this way, and this you have received.

I did not promise you a return journey... Your claim is without merit. You have been condemned by the majority of the Council," was Sigismund's reply.

Everyone was so fired up that they broke tables and threw pieces of them around. In the midst of this commotion, the king withdrew. Hus could have left, too, if he had wanted to. He, however, returned to his prison. When no one was in the temple, Hus's adversaries beheld him. They ordered the alarm to be sounded and the city gates to be guarded so that he could not flee the city. When they entered the prison, however, they found Hus kneeling and praying earnestly. The guards did not even lock the prison doors and admired the nobility of Huss's soul.

If it had been a quiet time, all the Czechs sympathetic to Hus would have scratched their heads and said, "Look what the Germans are doing to our people," and gone off to drink beer. But it was a tumultuous time, and an uprising broke out in Bohemia: "How? Our professor! Who burned him?" - "The Germans." - "Beat the Germans!" And after all, if it hadn't happened to Hus, something else would have happened that would have caused the massacre. The Czechs could not see the Germans. They were sick of the Germans, at the university, in the squares, in their shopping life, on the hunt, whenever they met them. Yet it took four years to recover from the execution of Hus, so the uprising in Prague was certainly not just the result of outrage at the innocent death of a professor who had been tricked and tortured. It was an explosion of accumulated passionarity, its realization at a moment of collision with the already wasted and diminished passionarity of the Germans.

The students rose up and demanded that all three German nations together have the same number of votes as the Czechs, because the university is Czech. In doing so, the Czech students smacked the German students. There were fights outside the university as well. Supporters of the Germans and of Emperor Sigismund were walking down the street, they were attacked and beaten to death. A crowd of Czechs broke into the town hall and all the Catholic deputies - German officials - were thrown out of the window - a sure death, high up there. After that, the inhabitants of Prague said to the Germans: "We do not know you, we do not recognize the Pope, the Pope is the Antichrist, but our faith is the true Christ. And we know the true rites: there, with the Russians and Greeks, they give communion both to the laity and priests from the chalice, and you give the laymen a wafer, and from the chalice only the priests can drink. This is not good." The Germans, the emperor and the pope declared, of course, that it was all horrible heresy and the Czechs should be punished... "Ah," said the Czechs, "punish!" And so, it went...

From 1419 to 1438 there was a war that consisted of endless raids. Bohemia alone fought against the entire German Empire and even clashed with Poland, although the Poles tried to maintain neutrality. The Czechs had a cup on their banner from which they wanted to receive communion in the form of bread and wine, and the Catholics had a Latin cross on their banner, both attributes of the Christian religion. As a matter of fact, in neighboring Poland, there were the Orthodox, who used the communion cup, and there were the Catholic Poles, who had their Latin cross, so long and elongated, but both of them lived splendidly in peace, so obviously religious slogans were not the

reason for this incredibly cruel war, which killed over half the Czech population and a little less in the neighboring German countries, accordingly. The important thing is that Czechs beat back all the crusades which were directed against Prague, they themselves invaded Bavaria, Brandenburg, Saxony, and reached the Baltic Sea: using a new tactic of riding on carts, which they apparently borrowed from the Mongols through the Hungarian Polovtsians. The way of defending from carts, the way of building a camp from carts is purely nomadic. Jan Žižka had fought in the Polish army, so he knew oriental customs superbly; he introduced this new tactic, against which the knightly heavy cavalry was powerless.

The result was that little Bohemia, supported neither by Moravia, which remained Catholic, nor by Hungary, nor by Poland, which had chosen Catholicism, held out against all Germany, that is, against almost all united Europe. Only the French and the English did not take part in the Hussite crusades; the French were betraying their savior Joan of Arc at this time, and the English were burning her, so they had no time. But one little Bohemia held out against all, so the passionate level among the Czechs was much higher than that of the Germans at this time.

But the Czechs immediately divided, as all strong passionaries do, and beat each other. In 1420 there were three million Czechs. After the Battle of White Mountain (1618) only 800 thousand Czechs remained. Why? The Hussites were divided into three parties: the extreme Taborites, who did not want to recognize either church or priesthood at all; the "orphans", or supporters of Jan Žižka (after his death they called themselves "orphans"), who recognized the church, but categorically denied any clergy and compromises with the Germans; the Utraquists (chasniki), who fought for the Orthodoxy as it was in the East - in Byzantium and Russia.

The Utrakvists were ready for any compromise, just to find some way to exist without the Germans. This was the population of Prague. And there were other, smaller parties, like the Adamites, who ran around naked like Adam, robbed travelers and recognized nothing at all. They were intercepted and burned or hanged by Jan Žižka, the leader of the Hussites. They all plundered terribly. In 1434 three parties fought each other, the battle of Lipany, in which the Czechs defeated and killed them. This reduced the passionate forces in Bohemia, and subdued the terrible atrocities that were going on in this poor little country. It is shocking to read, for example, about how the German miners of Kutenberg threw captured Czech Hussites into mines and watched them die there with shattered legs and arms. And when Žižka captured them and they were on their knees begging for mercy, they were given no mercy. Žižka did not like to spare the Germans. This unjustified cruelty, which reached the point of mutual extermination, is ethnically very revealing.

Remember the Battle of Fontenoy in 1745 (We have already talked about that when we looked at the Ascent Phase.) There, the Germans and the French carried water to their wounded enemies after the battle stating that they were from different parties, but belonged to the same people. This is exactly the kind of behavior that points to super-ethnic cohesion. It is not for nothing that we said that the year 841 is the year of the

birth of the "Christian world," for nothing of the kind had ever happened before in the wars in Europe. The fact is that within any super-ethnos, of course, wars take place, blood is shed, atrocities are committed, but, due to the war itself, they never turn into mutual extermination - people remember that although they fight not with their street neighbors, but also not with total strangers, not with "savages".

All this is true, but the Germans and Czechs also belonged to the same "Christian world" in the 15th century! What is the reason for this change in behavior? Of course, we can say that the super-ethnos is one, but the Czechs are Slavs and the Germans are Germans. Well, all right. And what about the Poles, who aren't Slavs? Slavs, and it didn't prevent them from seeing in Ukrainians and Belarusians (also Slavs) not even people, but simply "cattle", i.e. to perceive them equally with the cattle. And also, not by accident - the super-ethnoses were different, and in the contact at the level of super-ethnos, the differences are so great that the alien seems to be unnatural.

It appears that the Germans and Czechs in the 15th century for some reason lost the feeling of a super-ethnic unity, began to feel as alien as the Germans and the Russians, and began to treat each other accordingly, especially during the war, which was immediately noticeable. Indeed, the Hussite wars were the first outbreak that showed that a new process, divergence, was beginning in the super-ethnos. It was not without reason that Hus said: "I am a goose ("goose"), and a swan will come after me. And this swan came a hundred years later. His name was Martin Luther, and he also preached only some improvements in the norms of religion, more precisely - the cult.

[The Passionary Breakdown in Germany](#)

In 1517. Martin Luther nailed his ninety-five theses to the church door in Wittenberg, on which he considered himself in disagreement with the Catholic Church. If in our day, in the 20th century, someone had nailed the thesis to a door somewhere in London: "I do not agree with the English constitution and parliamentary resolution," he would have been told, "Well, go home". And that would have been the end of it. But that was the Middle Ages - the "scary" era. Everyone said, "How is it that this monk doesn't agree with what we, the whole Christian world, believe"?

Let's break down what his arguments are, have a debate, he has the right to hear objections. And we did. And who did you think would preside over this debate? Emperor Charles V Habsburg, who "never set the sun": he was Emperor of Germany, ruler of the Netherlands - that was his hereditary domain, he also had the Kingdom of Spain, the Spanish dominions in America, the Philippines, the Kingdom of Naples, Milan in Lombardy. He was the chairman of this discourse. Next to him sat the papal legate, a theologian, who had to argue with the insolent monk. On the right side of the religious and secular authorities were all the magnates of the German Empire and ambassadors from neighboring Catholic states; on the left were the clerics.

They brought Luther in and said: "Argue! Defend your theses." He mingled. Charles

looked at him and said: "I thought he was a man... and he's a cunt. Well, all right, tomorrow bring him to renunciation and let him go. What's there to talk to him about?" But Luther had changed his mind overnight, and when they brought him in the next day to recant, he said: "I'm standing here and I can't do otherwise." And he went to make some very strong arguments. He convinced half of the assembly. They decided to arrest him - it happened. The Duke of Saxony managed to save him, gave him horsemen and an escort, took him to one of his castles and hid him there. Luther's ideas went all over Europe, while he himself sat quietly translating the Bible to occupy his spare time, which he now had plenty of. From here went the split of the super-ethnic field:

"The Edict of Worms" of 1521.

Clearly, it was obviously not about what Luther was saying. The vast majority of Europeans were illiterate, and those who were literate also did not have much time to read and study all these principles, to weigh the arguments, to compare what was right: following Tradition or Scripture. To do this, one had to know Scripture well, and it is thick, and it is also in Latin - it is difficult to read. How should one understand transubstantiation at Mass? Or predestination? Which doctrine of salvation is more correct? Lord, there's no time! And yet, all of Europe was divided into Protestants and Catholics, because each person, without knowing what they were for, knew exactly who they were against. And besides, without exception, from Northern Norway to Southern Spain, everyone was dissatisfied with the system of Catholic medieval thought that had been adjusted to the boom period, and that worked very well during the Acmatic phase.

[Reformation as an indicator of fracture.](#)

A new behavioral imperative - the reactive imperative of the fracture phase - has clearly surfaced. Its wording is simple: "We are tired of the greats! Let us live!" And now they needed something else, because the old system did not fit the accumulated level of knowledge, the wasted level of valor and courage, the established economic relations, the borrowings and mores of everyday life, nothing at all.

Reforms were essentially necessary for both sides, and all could be peacefully negotiated. But the trick is that nobody wanted to negotiate. The essentially equal reformers were not only the unhappy Jan Hus, and his happy follower Luther, not only the terrible Calvin, who converted to his Calvinist faith all of Geneva and half of Southern France, not only the dreamer Zwingli, not only the scoundrel and swindler John of Leiden, who, after proclaiming the "kingdom of Zion," drenched with blood the city of Münster that believed him, but also such Catholic figures as Savonarola, the true believing Dominican friar, who said: "Stop painting prostitutes in churches in the guise of saints; artists are mischievous, but how should we pray? "

Savonarola ended his days at the stake, taking into oblivion many works of original art because he had decided to fight against pornography that was inappropriate in churches. So was Ignatius Loyola, a Spanish officer wounded in the leg, who decided to

fight the Reformation with the same means the Reformation had used against the Catholic Church, that is to say, to educate sacrificial people and to teach them Catholicism. Teach! The Dominican order is a learned order. The Dominicans taught themselves, they sat and crammed Latin, Augustine, Scripture - complicated things; cards were forbidden to them, all entertainment was forbidden, so they, poor people, invented dice - dominoes, no one bothered to forbid it, and played in their spare time.

The Franciscans were a poor order. They did not learn anything, they girt their faithful cassock with a rope, went around and preached to the masses the teachings of the Catholic Church - as they came up. But the preaching of neither could compete with ordinary secular schooling, so Ignatius Loyola, founder of the Jesuit order, made it his mission to teach children Catholicism, so they would not fall for Protestantism, would not protest. At first, he could not enthuse anyone, they listened to him, but stepped back and went about their business. Within two decades he had six sincere and loyal supporters. Only six people agreed to join the order he founded, and he died, leaving an order of six brothers. But already his successor, the Portuguese Francis Xavier, was able to expand the work of his teacher widely, so that the order included many monks who devoted themselves to school education. They began to teach children, and in fact in a number of countries, notably Spain, partly in France and in Italy, they succeeded in halting the development of Protestantism.

and there they found a use for themselves.

And in Spain there were the quiet, quiet people, the least anxious to argue with their superiors, and so they accepted the new confession that the Catholic Church offered under the guise of restoring the old one.

I will not elaborate further on the subjects of Germany and Spain. I will only say that the dispute begun by Luther ended with the Peace of Westphalia in 1648, when Germany lost 75% of its population in thirty years of continuous warfare. Before the war began, Germany had 16 million people; at the end of the war, 4 million.

It is understood that here people died not so much in battles. In battles armed people take care of themselves, they do not go out of their way and do not let the enemy close to them; in any war. The unfortunate civilian population perished, which was plundered in every way by soldiers of all armies, because at that time the war was feeding more war. Such were the events of this terrible era. Every country in Europe participated in its own way.

[The Passionary Fault in England](#)

A little later than in other countries, the tide began to turn in England. The explanation for this lag is simple: the British Isles lay outside the band through which the ninth-century thrust passed. First the Norwegian and Danish Vikings came to the island, took over the Anglo-Saxon kingdoms, kept them in their power for a long time, and, of course, dispersed their gene pool through the population. Then England was invaded by the Normans, who were French Norwegians. These repeated the same operation. And finally, when the Norman dynasty came to an end, a relative of the late Queen Mathilde, Henri Plantagenet (we mentioned him), was brought from Poitiers in the twelfth century. This Frenchman brought along a host of his countrymen because he loved France and his French possessions more than the England he inherited. But who refuses when given the crown! Then, naturally, there was a new introduction of passionarity into the mass of the English population.

As a result, England was a country with a level of passionarity no less than its neighbors - Northern Germany or France, but it happened later than in France and Germany - in the late 16th - early 17th centuries. Therefore, England, where were the terrible Hundred Years War, which took a lot of lives and the Thirty Years War of the Scarlet and White Rose, a hundred years later recovered, and there was again a huge number of passionaries.

Passionarity, which in England was first the property of the feudal lords and was brought to the country by the Norman knights, the Angevin barons, the Vikings, quite naturally as a result of accidental connections went to the yeomen - free peasants (there were no non-free in the XV century, they were bred), to the clan members in Scotland, to the townspeople. And in the sixteenth century, England was as swollen with passionarity as it had been a hundred years before. Then came the English

corsairs under Queen Elizabeth.

I must say that this passionate moment largely determines the politics of England itself as a power against the backdrop of the European concert of political powers.

The strongest country of the 16th century was Spain, which had vast territories in America, sent annual caravans across the Atlantic with gold in gallions, so the Spanish kings were the richest people in terms of gold. The English had no gold and nowhere to get it: the gold-bearing places which the Spaniards had taken possession of were already occupied, and the places where the English could settle were unpromising in terms of fast riches. Consequently, the most profitable and easiest thing to do was to plunder the Spaniards.

And the English did so with real passion, enthusiasm and not without success. Corsairs like Walter Raleigh, Francis Drake, Frobisher, and Gawkins ravaged Spanish coastal towns, annihilating the local population, and seizing caravans of gold. They even managed to circle Cape Horn and enter the Pacific Ocean, where the Spaniards would not have expected an attack, and to plunder Spanish cities.

This in turn influenced public opinion in England because these lucky men who returned with lots of gold made friends and through them, they turned the mood of English society (in this case not so much the ethnos, but society) against Spain, because it was profitable to plunder the Spaniards. Of course, there had to be some ideological basis for this. The basis was simple: Spaniards are Catholic, therefore we will convert to Protestantism. And Protestantism triumphed in England, although before that Queen Mary, nicknamed Bloody, Elizabeth's sister, was a zealous supporter of Spain. Mary was not supported, and the Catholics were isolated. Conversely, Elizabeth, who executed as many people as her sister, supported, was called "The Virgin Queen." Oh, it was a good queen, for she was taking part in pirate enterprises, contributing and earning her profits. That's how England began to get rich.

But from England, too, these campaigns were taking a large number of people away, and since piracy was carried on by people close to the royal court, and they were quickly dying, naturally the party supporting the king was weakening. On the contrary, the parliamentary party strengthened. And parliament sought to limit the king's power, which in the Middle Ages, when kings were at war in France and needed money, succeeded quite effectively.

Under the English constitution, parliament determines the amount of taxes. Without parliament, not a single farthing could be collected from any Englishman. And parliament began to refuse subsidies to the king. This led to conflict and the king started a revolution against parliament, that is, against the constitution, against the basic law of his country.

His name was Charles I. He wanted to be a sovereign like the kings of Europe. And who supported him? Free wealthy yeoman peasants, poor knights, and some Anglo-Catholics. Who opposed him? The rich of the City, a great number of the poor who were

hired to serve for money, and the Protestants, up to and including the extreme sectarians.

The fate of the English Revolution is known to all - the king lost, was defeated, fled to Scotland, where he was from. The Scots sold him for money, because the Scots are very stingy people, love money, and the king was beheaded in 1649. But the victory was not won by the masses or by the capital of the wealthy men of the City; it was the enthusiasm of a small group of sectarian fanatics, the Independents, who rejected all church, Catholic and Protestant. This group was led by the poor landowner Oliver Cromwell.

His assessment is very interesting. He said: "We cannot defeat the king because knights fight for him, who fight for honor, and all the trash we hire for money fights for us. Those who fight for honor will beat those who fight for money, because mercenaries want to make money and stay alive. That is their real aim, not to win. There is no winning with them. So, he picked Protestant fanatics, Independents who hated the Church so much they would sacrifice their lives to defeat it.

These men were called "iron-headed" or "round-headed" because they had their hair cut in a circle, while the king's supporters wore their hair long. And they defeated knights and "swarmers" and won decisive battles, such as Naseby. They did not surrender, they did not concede, they did not spare anyone, and their slogan was simple: "Believe in God and keep your powder dry!" When victory was won, it was Cromwell, against the wishes of most of Parliament, who insisted that the King be beheaded for high treason. And after this he was declared Lord Protector of the English Republic (England was then a republic), a de facto dictator with powers that not even the despotic king he had deposed, because Cromwell had the real power - his iron-clad men.

It would seem that after the war the army should be disbanded - let them go home and mind their own business - but these ironclads categorically refused to disperse for two reasons, and both of them were extremely weighty. "First," they said, "as soon as we disperse, the peasants will crush us one by one and spare not one. Indeed, they had done so much in England that this prediction was like the truth. And secondly, they asked the reasonable question, "What are we going to do?

We know how to pray and kill, but we know nothing else. And so, Cromwell kept them, and because of this he reigned quietly (I should say ruled, but he did reign). But this bunch of fanatical passionaries was still very alien to the wider English ethnos, to all its factions. When Cromwell died, his son Richard, a very cheerful man, a good-natured drunkard who hated his father's fanatics and was friends with the surviving royalists; they roamed London, writing poetry, drinking wine and generally enjoying themselves as the golden youth knows how to do. Richard held the office of Lord Protector for a time, but then he said: "I'm fed up with it all, I'd rather drink than sit in this parliament of yours, in chanceries." And he resigned the post himself. This is the behavior of a man not at all passionate, but, from our point of view, very nice.

General Lambert, a supporter of the Ironborn and their leader, who had been overthrown by General Monk, who commanded a corps in Scotland, seized power. Monk wanted to hold on and did so in the simplest way possible: he invited the heir to the throne, Charles II Stuart, to return. The king returned, people strewn his way with flowers and everyone said, "Thank God it's over."

But where did English passionarity go? If it remained, it must have continued to shake the country; if it disappeared, why, indeed? After all, it did not disappear during the Hundred Years' War, it did not disappear during the War of the Scarlet and White Rose. Obviously, it could not have disappeared during the Revolutionary Wars either, although there were terrible losses on both sides, but, as we know, they are compensated for, although not entirely. And this is where colonization played a decisive role. The new order of the Stuarts, and after they were kicked out, of the Hanoverian dynasty, was designed to establish an order in England in which people too rebellious, with too pronounced an individuality, were generally not needed at all, so they were encouraged to go wherever they wanted, and America was there.

In the early seventeenth century, even before the Revolution, a group of persecuted Puritans in England sailed there on the Mayflower and founded the colony of New England. After that, all the losers began to move to America and establish colonies there. Catholics founded the colony of Maryland, named for Mary the Bloody; Elizabethan supporters founded Virginia (virgo means "virgin," virgin queen); Stuart supporters founded the Carolinas; Hanoverian supporters founded Georgia (the king was named George); Baptists founded Massachusetts; Quakers founded Pennsylvania; all groups who found themselves persecuted in England went there.

And it seemed that if in England they fought and fought each other for slogans, they should continue to fight in America. Nothing of the sort - it just took off. They went to war with the Indians, the French and the Spaniards, but not among themselves. In the second generation they didn't care who was Quaker, who was Catholic, who was Royalist, who was Republican - it didn't matter. But the war with the Indians interested them all enormously. The brightest example was the quiet Massachusetts Baptists, who offered to pay for the shooting of the Indians. They paid a premium for the scalp they brought in, like a wolf's tail. Humane, humane... True, it ended badly for them, because when the colonies began to secede from England, the British mobilized the Indians, and the Indians were happy to shoot almost all the Massachusetts Baptists. But nevertheless, the practice of scalp prizes was introduced and used until the nineteenth century.

Thus, there was a tremendous outflow to America of the passionate part of the English ethnos. These people were then called "dissidents" in English, meaning "heretics. They were evicted to America, and there they organized the 13 colonies that would become the United States of America.

To finish with the American problem, the colonists didn't want to separate from England, which sent them away, which persecuted them, which tied their teachers to a pillar, and

threw mud on the mob; where they were sent to the galleys, or to the prisons, or to the stocks. Nevertheless, they did not want to separate from England at all. They only demanded equal rights with the English, that is, representation in Parliament, and agreed to pay all the taxes which the English pay. And why should they not pay - they had plenty of money.

But the English, because of their traditionalism, said: "No, we have a certain number of counties that send a certain number of deputies to parliament, and there is no need to change that. Once you've gone, that's where you live. "Yes," say the colonists, "but according to your English laws an Englishman can only pay taxes that his representative votes for, and we have no representative; so you can't charge us any taxes.

We don't have a representative, so you can't tax us." The English say, "Yes, but we protect you from the French, from the Spanish, from the Indians.

The colonists reply: "So what! You have a duty to protect us, we are your country, and we can only pay what our deputies vote for, give us a seat in Parliament!"

The English thought and thought and thought and said, "All right, don't pay, only we'll impose a small tax on the maintenance of the navy-one pence of duty per pound of tea." And the tea, which should have cost two pence a pound, became three. This phrase, "Tea costs three pence a pound," became the password for the rebels on the day of the famous "Boston Tea Party." The fact that tea became three pence a pound meant, "Beat the English!"

Thus, in order to preserve their ethnic patterns of behavior, the American colonists had to secede politically, and the British had to accept the loss of their richest colony simply because they could not transcend their customs, their habits, their traditions. For no member of an ethnos can think how to act differently from what he has been accustomed to since childhood.

Passionary Fracture in Italy

Apart from England, there was another country in Europe that also received an injection of passionarity. This was Italy, a country beautiful in climate, in landscapes, in the gifts of nature and utterly defenseless. So, it was invaded by the Byzantine Greeks, who were very passive, and by the Arabs and Berbers, who were also quite energetic. They held the southern part of Italy in their hands for a long time. Then the Germanic emperors Otto I, Otto II, Otto III, Otto IV, followed the weakened Lombards, then the successive kings of the Franconian dynasty who wanted to become emperors: Henry II, Conrad, Henry III, Henry IV, Henry V; then the German king: Friedrich Barbarossa, his son Henry VI, then Friedrich II, Manfred, Conradin. In general, these were all hot passionate Germans from places that had been affected by the passionate push; their cohorts in beautiful Italy were dispersing their gene pool through the population.

No time was wasted by the desperate French, who tried with all their might to knock the Germans out. From Normandy came the Normans, who combined the Norwegian passionarity with the French. They conquered in the 11th century, first Sicily, kicking out the Muslims, then Southern Italy, kicking out the Greeks, creating a Norman or rather Norman kingdom in Sicily and Naples - it was then called simply "Kingdom of Sicily and Naples". Charles of Anjou defeated Manfred and Conradin, seized the territory and the French held out for a long time until they were driven out by the Spanish in 1282, during the so-called "Sicilian parties".

It was like this: a Frenchman, under the pretext of searching for weapons, got under the skirts of a Sicilian woman, she screamed, the Sicilians killed the Frenchman - they are jealous people - and after that shouted: "Beat the Frenchman! - and killed all the French, and then they got wildly frightened, "What's in it for us?" - and invited the King of Aragon, who came with a fleet and defended Sicily against the repression of the French. But the Aragonese did not yawn about women either. In short, Italy had a powerful imported passionate gene pool.

It manifested itself in the eleventh, twelfth and thirteenth centuries, that is, during the darkest Middle Ages. At this time Italians demonstrated absolutely dizzying tendencies. The inhabitants of what were then very small and weak cities - Venice, Genoa, Pisa, Livorno, Florence - suddenly threw themselves into desperate financial operations, trading on the Mediterranean Sea and serving the kings of Europe, thanks to which they developed both jurisprudence and the science of diplomacy. As a result, these cities quickly became extremely wealthy centers with all kinds of possessions and people. Passionate Italians traveled to faraway lands like Marco Polo to China. Many of them made their way to France, England, Sweden, becoming ministers and advisers to kings there. These passionaries were experienced tricksters! When they returned, they enriched their own cities. It was not without reason that Dante wrote in one of the songs of *Inferno*: "Be proud, Fiorenza, of your share of the majestic. Thou art above the earth and the sea, thou shalt wing it. And Hell itself is filled with your glory." He went on to describe those crooks and scoundrels whom Florence had given away to the world and who had enriched Florence through their activities.

In the fourteenth and fifteenth centuries the scope of their activities began to wane. In Italy there was a clear expression of a passionate decline. The wealthy lords sat in their palazzos, watched the behavior of their wives and daughters, married them off, and behaved rather passively toward neighboring cities. The activity that had destroyed and burned Italy during the Guelphic and Ghibelline wars was replaced by petty intrigue; war became the work of the condottieri, mercenary soldiers who sold their sword and were very protective of their lives. They most often fought like this, to preserve their lives even at the cost of not winning, because they paid not for the victory, but for the time they spent in military service. In this they resembled very much the English lumpen who served Cromwell.

There was a battle in Italy at this time in which not a single man died, only one was

captured by the other side because he fell off his horse drunk. He was picked up. And this was in the very epoch when France was being burned by the Hundred Years' War, when Spain was surviving the last remnants of the Muslims, in Germany "fist law" ruled, that is, passionarity was boiling there.

In Italy, passionarity began to cool down, and as it cooled down, left magnificent crystals which we call Early Renaissance art or humanism. But how many humanists were there? The famous historian Auguste Minier calculated that during the hundred years of the Quattrocento, that is, during the fifteenth century, there were fifteen humanists and about the same number of good artists in Italy, and the country's population was over ten million. That is, these humanists in no way reflected the ethnic processes of Italy; they were their "waste" residue.

In the 16th century the situation changed somewhat: there were few humanists and they concentrated on preparing for publication (printing had already been introduced) of the manuscripts they had collected in Byzantium, which had been devastated by the Turks. Having learned Greek, they translated these manuscripts into Latin and began to publish them in such sumptuous editions, with such good philological analysis and at a level that is inaccessible to any publisher in the world today; these were the Alds and Elsevier publishers. The Aldes published large volumes, mainly of the Holy Fathers, Christian readings. The Elseviers published small, elegant books for general reading. There were fewer artists, though they got better. Such names as Leonardo da Vinci, Michelangelo, Raphael belong to this time; Benvenuto Cellini is a man of the same time.

He was an incredibly passionate figure: a very talented writer, an excellent sculptor, a desperate brawler; he was constantly being arrested for some murders committed at night in the street. But when German troops came to plunder Rome and were led by the Constable of Bourbon, a renegade who had passed from the French king to the German emperor, Benvenuto Cellini took part in defending Rome. He personally pointed the cannon that killed the Connetable of Bourbon, of which he was very proud. And afterwards, when he was in France, he spoke about it everywhere with great pleasure, because in France the murder of a renegade, a traitor, was valued very highly. But there were fewer and fewer men like Cellini. French troops invaded Italy and occupied Italian cities almost without resistance. From 1494 to 1559, the French, who often took Florence and all of Italy, including Naples, met with resistance, not from Italians, but from Spaniards or Germans, who drove them out and in turn conquered the land.

Now, let's generalize and try to make a broader picture.

What was the outcome of the Reformation and the Counter-Reformation? The whole conflict, as we know, ended in compromise, not victory for one side or the other.

[The Passionary Breakdown in France](#)

The most telling example is France, where Henry IV of France was put on the throne, a

very energetic, cheerful, passionate man, and at the same time extremely practical. Henry knew that the Huguenots, the party to which he belonged, could not ensure his triumph in France because most of France was Catholic. With the extreme Catholics, members of the League who supported Guise, he could not of course come to an agreement - they would not compromise, but the vast majority of the population said: "We are of course Catholic, but we are politicians, politics is more important to us, and if the king changes his religion, we will support him. He replied, "Paris is worth a mass," and became a Catholic. All of a sudden everything was quiet and peaceful. Henry was supported by the vast majority of France.

That was the end of the tragedy, but at the expense of what energy was it? After all, after the incredible massacre in the 16th century, it suddenly turned out that Huguenots and Catholics can get along very peacefully with each other, and there are still Protestants in France, but no one is even interested in who is Protestant or who is Catholic.

By the way, the Catholic faith did not prevent France from fighting on the side of Protestant Sweden against the Habsburgs: the Spanish and the Austrians in the Thirty Years' War. As we can see, the slogans that were inscribed on the banners did not reflect the essence of the matter; they were rather indicators that determined this or that direction of ethnogenetic processes.

The Role of Confessions in the French Fracture Phase

To grasp this very essence of the matter, we need to understand what was the principle behind the division? In history school, we were taught simply that Catholics were feudal lords and Huguenots were the bourgeoisie, and the bourgeoisie fought the feudal lords. But when I was preparing for my state exam and I read some literature on this subject, I suddenly saw, when I was still a student, that these Huguenots were bourgeois! At their head are the Queen of Navarre and the King of Navarre, Admiral Coligny, the Prince of Conde, Marshal Bassompierre - all Huguenots! Gascon barons like d'Artagnan, was already a Catholic, but his grandfathers were Huguenots; Breton clan chiefs, what a bourgeoisie! The Highlanders of the Cevennes (Southern France) are the wildest peasants - they are all Huguenots. But there was of course the bourgeoisie as well. La Rochelle and Nantes at the mouth of the Loire, wonderful market towns, were Huguenot. But on the other hand, the largest bourgeois center in France, Paris was Catholic, Angers was Catholic, Lille was Catholic, Rouen was Catholic. The Dukes of Guise are Catholic, the peasants of the center of France are overwhelmingly Catholic.

That is, the principle of class is not upheld in any way.

Look at neighboring countries of the Reformation, such as the Netherlands. The Calvinists and Geuze are the impoverished nobility there. But the Catholics in the big cities of southern Flanders (modern Belgium) are the bourgeoisie. Italian merchants, for example, remained Catholic; Spanish merchants, too. The nobility: South French were Huguenots, North French were Catholics. In Sweden and Denmark, kings and the

whole mass of the population converted to Protestantism with terrific ease. Even the Livonian Order, which was composed of monk brothers, converted to the Protestant faith; these monk knights declared that they were now all feudal lords, barons; they submitted to Poland partly, Sweden partly - in short, they renounced Catholicism with terrific ease. And next to them, Bavaria, also a feudal country, defended Catholicism with wild fury. But try to put all this on the ethnic map and see at once the principle by which this war was built, fueled by a passionate tension that had already begun to subside.

Take France itself. The north-west is populated by Celts; the Celts hate Paris, and in Paris are Catholics, hence the Huguenots in Vendée. The southwest is populated by Gasconians; Gasconians hate Paris - Huguenots. In the south, the Provençal people live; they are rather lukewarm toward Paris by the sixteenth and seventeenth centuries - and Provence is not actively involved in the religious wars. In the Cevennes, the savage Highlanders, who do not even speak French, but some dialect, are here the basis of the Huguenots. The central part of France, conquered a thousand years before by the Franks, is entirely Catholic.

There is no social system here; the system here seems to have been purely psychological. Two psychological patterns emerged which proved incompatible with each other.

Byzantine Passionary Fracture

Golden Byzantium was split along the same confessional lines. The Nestorians left their homeland for China and Mongolia, the Monophysites for Africa and the Armenian mountains, and the remaining Orthodox also split into iconoclasts. The Acmatic phase in Byzantium was in the fourth and sixth centuries. So, the fracture falls in the 7th-8th centuries.

Byzantium was already small at this time. It covered Asia Minor, Greece, small parts of Italy and Sicily, and part of the Balkan Peninsula. This was Byzantium in the narrow sense of the word, but here too, cause for division was found, though the strict forms of Orthodoxy seemed to have nothing to argue about, and everything was set in place, the system was rigid, orthodox, and yet they found something to disagree about. The Greeks loved to paint icons. They were great artists and their tradition of great art goes back to Ancient Egypt and the Middle East. People hung icons in churches and in their homes and prayed to them, finding comfort and satisfaction in it.

Minor Asians are Oriental, so they tended to think more in abstract categories. They said that we should pray to a god-spirit, not to an appearance, an image. They were told, "Yes, the image just helps us concentrate." "Yeah," they said, "concentrate?! You pray to the board, not to the spirit." Word for word... Emperor Leo III of the Isaurian dynasty, a native of the mountainous regions of Cilicia, summed up the controversy in 718. "We are certainly Orthodox people," he said, "but icons cannot be prayed to; if you want to paint, paint secular images, not icons. And he ordered to tear down the most

beautiful icon of the Mother of God, which the inhabitants of Constantinople greatly revered. But when the soldier tried to take down the icon, the parishioners, women mostly, knocked the ladder out from under him and he crashed.

And so, it began. Militant, brave, beautiful organizers, the Malo-Asiatic emperors demanded that there be no icons and that people pray to abstract ideas. The Isaurians believed that icons were idolatrous. The inhabitants of the European part of the empire - Greeks, Slavs, Albanians - said: "How! To destroy our holy icons? What an outrage!" But the government had all the power, the army and finances, the bureaucratic apparatus in its hands. The monks of the Studia monastery and all lovers of fine art opposed them. In his essay "The Tragedy of Iconoclasm", M. Y. Sozumov shows the contrasts in outlook between the Minor Asians and the Greeks. The iconoclasts regarded the veneration of icons as idolatrous, claiming that icons were the materialization of a primordial reality and the representation of the supersensible world: the link with the prototype is not natural, but through divine energy. And they accused the iconoclasts of a Manichean tendency - the denial of matter's communion with the Divine.

Later, at the end of the crisis under Theophilus, an even more extreme, non-Christian movement emerged in Asia Minor - Pavlikianism. The Peacockians regarded all matter as the work of Satan, plundered monasteries and cities, and sold captive young men and women to the Arabs. This is how they fought the material world.

This war took a great many lives and cost Byzantium great losses, because the rivals prevented each other from resisting external enemies: Arabs, Bulgarians, Western Europeans, Berbers, who meanwhile captured Sicily; nevertheless, the internal war went on. Only it ended a little faster in Byzantium than in Europe, because the Byzantine masses were smaller, and in 842 iconoclasm was abolished. All these disputes were extinguished, and the fourth phase of ethnogenesis began here, the inertial phase, about which we will talk ahead.

I've just talked about Byzantium's transition to the inertial phase as a matter of course. This is not true, or rather, not entirely true. The likelihood is of moving from one state to another, but in ethnogenesis, as in every natural phenomenon, the probability of the state is not yet predetermined. There is usually a short period of depression, a binge of sub-passionaries, (destruction), in a superstorm. It is necessary to survive it in order to enter the inertial phase. In Byzantium Basil Macedonian, in Rome - Octavian Augustus, in Ancient China - Liu Ban (founder of the Han dynasty), in France - Louis XI, but in the Arab Caliphate attempts of caliphs Mamun (813-833), Mutawakkil (killed in 861) and Muhammad (died in 870) to restore order ended with tragic failures. In fact, as early as the 10th century, the Abbasid caliphate of Baghdad was no longer ethnically Arab, though it remained so in language.

The weakening and humiliation of a world power like the Baghdad Caliphate has been interpreted in many different ways. From an ethnological perspective, we have already talked about it, and the problem is clear: polygamy and the importation of slaves from

Asia, Africa and even Europe created an ethnic heterogeneity in the Arab countries, which required a huge expenditure of energy, i.e. a high level of passionate tension, to keep it within the system.

But even this did not help, because the children of Georgian, Polovtsian, Greek and African women inherited the passionarity of their Arab father and the tastes of their mothers, often making them enemies of one another. When the passionarity declined in the phase of the kink, this was exacerbated and the strongest ethnic monoliths, such as the Deylemites who captured Baghdad in 955, proved to be the most powerful.

Thus, the Arabs of the 10th-13th centuries were unlucky, although it was not their fault. The phase of fracture is an age-old disease of the ethnos, which must be overcome in order to gain immunity. Ethnic collisions in the preceding, Acmatic, and subsequent, inertial phases do not have such severe consequences, because they are not accompanied by such drastic changes in the level of passionarity, it's not in peril, and the ethnic field is not split in these phases.

Chapter Eighth Contacts at the Level of Super-Ethnoses

Polarization in super-ethnoses

Super-ethnoses have one interesting peculiarity - polarization occurs within the system. Only in the phase of passionate rise do they behave as monoliths, and then obeying the dialectical law of the unity of opposites, they find directions for activity that maintain a stable equilibrium in constant struggle with each other. However, in relation to other super-ethnoses, they appear as a whole, although the different halves of the system behave differently. Let us explain this thesis with the help of some examples.

Thucydides noticed that the Hellenes, who were unanimously fighting the Persians, split into parties, aristocratic and democratic; the first was led by Sparta, the second by Athens. Now, after much research, it is clear that these names by no means reflected class contradictions. Both sides were equally slave-owning, and the names assigned to them were nothing more than nicknames. The same is true of the Hellenized Eternal City, Rome. There the "democrats" were the richest horsemen: merchants and moneylenders, while the "aristocrats" were supported by impoverished peasants who had become legionaries for sustenance. The leader of the "democrats" was a member of the ancient Julian patrician family, Caesar, while his main opponent Labienus began his career as a tribune of the people, a plebeian. Yes, this is not a matter of titles, but of meaning. When both parties disappeared, leaving only the populace and the legionaries, these latter constantly fought with each other without any political agenda. This was the era of the soldier emperors (3rd century A.D.).

In the Arab Caliphate, a unified Islam split into three parties: Sunni, Shiite, and Khariji, the later converging with the Shiite. Medieval China also fought among the various factions: the imperial, the Tang dynasty, which relied on nomads, and the chauvinistic

opposition, which prevailed in the 10th century and ruined its own country.

But the most vivid picture is of Western Europe, the Christian world, which in the nineteenth century became the "civilized world." There Christianity was understood only as Catholicism, and the popes were supported by emperors. And so, they fought among themselves. At the climax of the struggle in the Acmatic phase, the supporters of the popes were called "Guelphs" in Italy (from the name of their German allies, the Saxon dukes of Welf), while their opponents were called "Ghibellines" who defended the Swabian emperors, the Hagenstaufens. However, they went on crusades together.

When it became clear that the balance of power was not so much about killing over ceremonial nuances as it was about politics and economics, both sides calmed down. A cynical slogan was proclaimed: "By Whose Power, by Whose Faith"; the subjects were forbidden to choose their own confession.

War in Western Europe did not subside, but took on a different character, characteristic of the inertial phase of ethnogenesis. The storms of the Reformation blew past, leaving behind differences in the ethnographic makeup and psychological makeup of Catholics and Protestants. Within the European super-ethnos, these differences gradually faded, but across the oceans they were felt so strongly that it would be inappropriate and impossible to ignore them.

In America.

The split of the single field in the Christian world coincided with the era of the Great Discovery. And representatives of both sides of the ethnic divergence that occurred in the fifteenth and sixteenth centuries rushed out of Europe. Catholics - the Spanish and the French - rushed out; Protestants - the English and the Dutch - rushed out as well. In the new lands they all encountered the same peoples, and suddenly it turned out that these contacts had very different results. When the Spaniards conquered Central and South America, it turned out that for all their brutality, for all the horrors and cruelties that accompanied their invasion, they found common ground with the locals: when they conquered and subdued the Aztecs and Incas, the Muisca in Colombia, they saw in them people.

It is necessary to say that the states created in the XII century: Aztec (Anaguac), Inca (Tahu Antinsuyu) and Muisca (Chibcha) were in the earliest phases of ethnogenesis by the time the Spaniards arrived in the XVI century. The Aztecs, Incas, and Muisca were therefore very cruel toward the subjugated, who were made inferior, inferior classes. For example, the Muisca (the people that inhabited present-day Colombia), who were the upper, ruling class, that is, the ruling tribes that conquered the local population, considered that if a lord, chief or aristocrat should approach them, chief, or aristocrat, should an ordinary Indian come up to them about some matter, he should strip naked, sit on his hands and knees, crawl on his back with his head in his lap, and thus make his request, which would either be granted or not. And if he looked insolently at his lord,

a man of the upper class, at best he might be skinned alive; at worst he would be thrown into underground caves half full of water, and swim there in complete darkness until he was bitten by a poisonous water snake. These were the punishments for disrespect.

And when Quesada conquered this territory, calling it New Grenada, he captured these aristocrats and of course baptized them and made them his cronies. One of them, who had already become an educated man, well versed in Spanish, told Quesada: "You are acting strangely, Quesada, I see your soldiers coming up to you, they say something to you and even laugh, and you answer them, then they laugh, talk, and go away". For the Spanish Conca herdor, the soldiers were his battle companions, but for the civilized Indian they were an inferior caste; he could not understand how a soldier dared to look at his leader, he should have been killed immediately or taught a lesson.

The Incas who set up a well-thought-out administrative system introduced, at the same time, a moral police - for example, they burned people alive for homosexuality, forbade the transfer of the population from one village to another, imposed a strict system of military service, forbade the literacy which they had, and destroyed all written historical documents which were written in the ancient Preincan languages, so that the subdued Indians forgot their history.

And the Aztecs set up a service to save the world from natural disasters. According to their theory, the world had perished four times and must perish a fifth time. One time the world was destroyed by terrible hurricanes, another time by floods, the third time by earthquakes, the fourth time by fire, and the fifth time it was to perish by famine. In order to be saved, one must propitiate the sun, and "the sun loves flowers and songs." By flowers the Aztecs meant blood from the living heart, and they grabbed people and sacrificed them on their teocalli to the sun - ripping their heart out of their chest in order to save the whole world. "Well," they reasoned, "we'll kill a few people, but the rest will be saved. But the Indians, from whom the young men were taken as sacrifices, were unenthusiastic and so preferred to support the Spaniards. The Spaniards forced these freed Indians to work in their haciendas, exploited them greatly as they exported colonial goods to sell to Spain and made large profits. They drove them into the silver ore mining.

The Spaniards did not tolerate such abuse as the Indians had previously endured from their local rulers. At the same time, the Spaniards brought with them cattle and pack animals, making it easier for the Indians to travel, they taught baptized Indians to read and write, and gave Inca and Aztec chiefs the title of "don", that is, nobility, and they paid no taxes, having only to serve the Spanish king with arms. Marriages between Spaniards and Indians immediately became commonplace.

The result was a mestizo population in Mexico, Colombia, Peru and Bolivia, and in northern Chile, which broke away from Spain in the 19th century. Instead of the New Spain that the Spanish wanted when they conquered these countries, the mestizos created an anti-Spain with a Spanish language and an official Catholic religion, though

most of these mestizos believed neither in God nor in the devil. They adopted the Jacobin cult of reason and eighteenth-century European atheism and engaged mainly in freeing themselves from Spain in order to manage their own country.

Economically, they gained nothing from this, since they had no navy, and so they became dependent first on the British, then on the American trading companies, but nationally they freed themselves and, terribly proud, walked around in their sombreros and said that they had nothing to do with the Spaniards, that they were Americans. That was the end of it.

But it happened because originally the Spaniards by conquest made contact possible, and ethnic contact is not established by legislative measures (one cannot order anyone to treat another person well), but because the victors treat the vanquished as people, and as for cruelty, it was no less cruel in Spain itself: constant plots, revolts, suppression and other unpleasant things - it was a difficult era.

It must be said that the French Catholics, who went to Canada, quickly came to an agreement with the Indians, first with the Hurons, and when the Hurons were massacred by the Iroquois, who got arms from the English, they made contact with the Algonquins, the Cree people around Labrador, all the tribes that were there. And the French themselves "customized", they married Indians (squaws) and hunted like Indians, adopted their life, keeping only their language and some abstract memory of the Catholic religion: you cannot go to church in the forest, of course, there is no place to pray, they just thought they were Catholics, nothing else. This is how the population that still exists in Canada, the Canadian Métis, was created.

Nothing similar happened in the English colonies, where Protestants settled. The Protestants saw the Indians as wild animals. Quiet Baptists declared in Massachusetts to pay for the scalp of an Indian as for the tail of a wolf; Indians were recommended to be shot, and a premium was given for this as for animals of prey. And they paid the same for the scalp of a woman, a child, a tribal chief - all the same. That is, they had an absolutely exterminating policy toward the local population. And so, when war broke out between France and England, most Indians were on the side of the French, except the Iroquois, with whom the French had an indiscreet quarrel. And then, when America had already broken away from England and become independent, the Indians raised a general Indian rebellion.

It was led by one Pontiac - the chief of the Ottawa tribe, he united all the tribes except the Iroquois, and the united tribes included the Canadian French, they fought as a tribe against the Anglo-Saxons. Of course, Pontiac was killed and the confederacy broke up. The passional tension among the Indians was weak: they were very brave, capable, intelligent, honest, businesslike people, but one thing they lacked was co-subordination, the ability to sacrifice themselves for an abstract goal, an idea, that is passionarity, and they were defeated, driven beyond the Mississippi.

The Anglo-Saxons continued their infiltration of the country, ruthlessly destroying the

natives. To say that the Protestant religion blessed them with murder, genocide, would be unfair, though of course, in the Old Testament, which Protestants especially valued, can be found preaching genocide to all the "unelected" and not "predestined" by God to salvation. That is not the point. Obviously, Protestants became people of a kind who could not get along with Indians, just as they could not get along at home with Catholics or with the Irish.

In Europe.

A very strange story happened to the Irish. The Irish were converted to Christianity by St. Patrick and missionaries who came from Egypt in the fifth century, bypassing Rome. So, the Irish Celts were converted to the Christian faith, not yet Catholic or Orthodox, because this happened before the Church split. And then, as religion developed in the East and West, the Irish retained the ancient skills of the Egyptian monks.

A European super-ethnic unity was created, papism and Catholic scholasticism emerged, and the Irish were not affected by it at all. And to say that they were gray people, not interested in anything, is impossible. They were cultured people, they gave the best teachers, excellent experts in Greek, theology, but they were not part of the Christian world - Western European integrity - and they fought against it, against Catholicism until the end of the 15th century, until they were finally conquered by Henry VII Tudor, founder of the Tudor dynasty, after the Scarlet and White Rose War.

Soon his son Henry VIII proclaimed that England was becoming Protestant, that the king was creating an Anglican church and becoming its head. The Irish, who had fought against the Catholic Church for so long, seemed destined to rejoice, but on the contrary, they immediately declared themselves faithful sons of the Catholic Church, so long as they had an ideological basis for fighting against the English. This confirms the thesis that people often fight not so much "for" as "against something". The Irish were against the English, not the dogmas of their religion; they did not know much about dogma, and who knows about dogma? You get theology in school and then you forget, that's not the point. But the English are bad people, every Irishman knows that. And the Irish resisted until the 20th century, and they still do. So, when Irish Catholics came to America, in contrast to Protestants, they got along well with the Indians. Obviously, it was a matter of some kind of inner disposition, not just a confession of faith.

After the Reformation, the struggle between the Protestant Unity and the Catholic League started; it lasted 30 years (the Thirty Years' War), and the whole of Europe was involved in it; Russia could not remain neutral either. On whose side was Orthodox Russia supposed to take, for whom the dispute between Luther and the pope was totally indifferent. Russians recognized neither of them, they had their own faith, the patristic one received from Byzantium. And yet... although the dogma and rituals of the Orthodox and Catholic churches overlapped in many respects, the Russians sided with the Protestant union; they immediately threw their troops at Smolensk against Poland, which equally vigorously supported Catholicism, violently suppressing its own

reformation.

The Reformation also affected Poland: Polish Protestants were called Aryans by the Poles themselves. Well, the Poles then defeated us at Smolensk, forced the Russian army to capitulate, surrendered artillery and bowed the banners. But our Russian people were cunning. "Aha," they said, "if we can't fight the Poles directly, we will beat them otherwise. So, they gave bread in the form of subsidies to the Swedish king. Sweden was a poor country, with two million people and no material resources. And then, during the war, bread in Europe was, of course, in a huge price. There was no one to cultivate the fields, and there was no time, and it was dangerous, because it was necessary to hide from the soldiers, foreign and friendly. So Russian bread turned out to be a powerful factor in the struggle. When he received several caravans of bread to Stockholm, the Swedish king immediately sent out an army of 20,000 troops and defeated the Austrian forces all over Germany, thus giving Protestantism a victory, albeit not a definitive one.

And, as everyone remembers, the Russians began at this time, in the seventeenth century, to procure from the West specialists in all branches of warfare, technology and industry, but only from Protestant countries.

The English were received, the Swedes were received, the North Germans were received (they came in large numbers), and the Dutch. It is true that the English occupied the middle position between the protestants and Catholics, and the Dutch the extreme position. But in 1650 there was a revolution in England and at the same time the trade agreement between Russia and England came to an end. Trade went through Arkhangelsk. Alexei Mikhailovich's government answered the revolutionary Cromwellian government's request to extend the treaty: "Since these Aglitz Germans killed their king Carolus, the Grand Duke of Moscow and All Russia ordered the Aglitz Germans not to be allowed on Russian soil", and concluded a treaty with the Dutch. Thus, the trade went along the lines of the purely Protestant countries. Borrowing occurred through contacts with Protestant Europe.

It is true that there was never a consensus in Russia. Many suggested avoiding contacts with Western Europe, but they were not successful. There was a party that sought to establish contacts with Austria and France - it was the Boyar V. Golitsyn and Tsarevna Sophia. Although they were temporarily successful, the pro-Protestant party led by Prince-Cesar Romodanovsky, the Naryshkin family, and the representative of this clique, Tsar Peter, who preferred contact with the Protestants, prevailed.

Is there a connection here? Is there any correspondence in attitude between Russia and Protestant Europe? Let's check. If Protestant Europe was not in harmony with the Indians, how was Russia to relate to the Indians and the Indians to the Russians? Let's see, let's not guess.

In Siberia and Alaska.

Russian pioneers reached the Chukchi Cape almost without resistance. It is true that they did not get along with the Chukchi - Americanoid Chukchi repulsed the Cossacks and were not allowed to enter their land, but it is also true that no one particularly tried to penetrate into this tundra at that time. They penetrated through the Aleutian Islands into America. The Aleutian Islands were the richest land of fur-bearing sea animals. Russian missionaries converted the Aleuts to Orthodoxy. Even today, the Aleuts are Orthodox, and they even have their own Orthodox bishop. The Russians had a meeting with the Aleuts, went to the coast of America, met the Eskimos, and established full contact with them. They also had full contact with the Indians. And then it began!

The first Russian sailors who landed to establish contact with the local population were killed by the Indians. And subsequently the Tlingits, who lived along the Pacific coast south of Alaska, could not be subdued, although the territory was considered Russian America. Behind the Tlingits in the Yukon Basin lived the Athapascans, to whom belong, among others, the famous Apache and Navajo tribes, who had been displaced from the north and had come to the border with Mexico. They are a very brave and warlike people. The Russians did not interfere there in particular, but, anyway, there was no peace with the Athapascans. Only the Aleuts and Eskimos supported us, so it was on the coast of the Bering Sea and the Bering Strait that the Russian settlements were located - it was safe for the Russians to live there.

In California, as far as San Francisco, the Russians came in when there were essentially no European settlements, neither Anglo-Saxon nor Spanish. The Spanish then advanced some troops to stop the Russian movement, but there was no fighting, just that the Spanish officers stayed there as haciendas - raising herds of cattle and living without doing anything. And the Russians didn't stay there because the Indians didn't support them, there was no contact with the Indians. Why not? Yes, obviously because there was no contact between the Indians and the Anglo-Saxons, but the Anglo-Saxons, unlike the Russians, threw a huge force and killed almost all the Indians, and drove the rest into reservations. It is the most brutal operation for which the whole Anglo-Saxon ethnic group bears the responsibility before history. Our ancestors did not go for such genocide, they chose to remove themselves to places where there was contact with the population and confined themselves to Siberia, the Aleutian Islands and Alaska. Then Alaska was also sold to America, but in Siberia there was complete contact with the population.

Another example. While the Russians have been in contact with the Mongols since the 13th century, the Chinese have never been able to establish contact with the Mongols. But European Catholics also could not make contact with the Mongols. So, they should have been able to make contact with the Chinese? But that's how it is! Thirty million Chinese Catholics existed at the beginning of the 20th century. Catholic preaching in China was very successful. The Orthodox missions had no such success, and if they converted anyone, it was only in Northern Manchuria, where non-Chinese people lived.

Although we call them Chinese, they are not Chinese, but Manchurians. They easily found ways to coexist with the Russians, and in a number of places mestization took place with very positive results. The Cossacks of Transbaikalia are a mix of Mongols and Russians, and not only Russian men with Mongolian women, but Mongolian men with Russian women; Russian Siberian women married Mongols willingly - good husbands, honest and faithful.

In Polynesia and Africa.

Here, as we can see, some strange collisions arise. Why did the Anglo-Saxons unisex Indians? Could it be that they could not get along with anyone at all? But when they got to Polynesia, they made excellent contacts with Polynesians in New Zealand, in Tahiti, where King Pomare II converted to Protestantism in 1812, and in Hawaii. Conversely, the French, who captured Tahiti in 1880, made no contacts. There are no French-Polynesian mixtures in Polynesia, but it is full of Anglo-Polynesian ones. This is most likely a matter of psychology. After all, the French and the English, in spite of intermingling, still have different looks and a different gene pool.

But the French Huguenots, who left France in masses in the 17th century, were evicted to the English colonies and behaved exactly like the English. And when they were evicted with the Dutch to South Africa, they were part of the Dutch Boers, who were extremely cruel to the poor Negroes, that is, they did not behave like the French, but like Protestants, and so they got along with the Dutch, who were just as cruel as they were.

Here is an interesting question: What about Central Africa? And she was a stranger to both elements. It did not voluntarily adopt either Protestantism or Catholicism, but Islam spread there with amazing ease, even without any violence. Thus, we see that the nature of the combinations is not at all racial, but ethnic. The attempt to convert Negroes to Christianity had very grim results. When the French began to settle Haiti and built plantations and beautiful haciendas, they brought slave blacks there and converted them to the Catholic faith. The Negroes embraced Catholicism, forgetting their languages. They were multilingual, from different places. So, they spoke French among themselves and they even had Catholic priests, properly consecrated. But the French Revolution happened, and then the Negroes immediately demanded that they, too, be given freedom. This, of course, was out of the question for the French. Freedom, equality and fraternity were not for Negroes. Then the Negroes rose up, and they were not led by some ignoramus. There was a very progressive figure, Toussaint Louverture, all imbued with the ideas of Rousseau and Voltaire. He was a political leader and the ideological part was taken over by Negro curées who interpreted the crucifixion of Jesus Christ as follows: "God came to the whites, but the whites killed God, so let us avenge God by killing the whites." And under this slogan the entire white French population was slaughtered.

It was impossible to get help from France, because France was at war with England, and the English navy would not allow French ships to pass, and it was impossible to

leave the island. Still there is a Negro republic; officially the religion there is Catholic, but in addition there is the cult of Vodou, the cult of the snake. It is an African cult with mysteries, with secret services to the serpent. No one knows this cult in detail, because only local Catholic Negroes are allowed to attend these mysteries.

The most striking example of super-ethnic contact is the collision of four or five super-ethnoses, which took place in mid-13th century in Palestine and Egypt: "The Greeks" - the orthodox Christians, including the Armenians, the Georgians, the Syrians and the Copts; "Franks" - the name given to all the peoples of Western Europe who appeared there during the Crusades; Muslims - Arabs, Kurds, Turks; and Mongols, former non-Christians who sought to liberate Jerusalem. To these we must add the Cumans and the Circassians, who were sold as slaves in Egypt and called the Mamelukes. These played the most important role in the tragedy that resulted from the super-ethnic contact.

The Forgotten Past

Beneath the blue dome of the Eternal Sky stretches from the Yellow Sea and the Yellow River to the Black Sea and the Caucasus the Great Steppe, crisscrossed by mountains covered with dense forests and the silvery streams of clear rivers. The steppe is flanked by the brown Gobi Desert and the vast taiga (pine forests), a green desert, but between these deserts life has been boiling for thousands of years. Plants nourish herbivores, and those herbivores are eaten by predators, including humans. And this order seems eternal, and Heaven (Tengri) and Earth-Water (Iersu) - unchanged. Therefore, the ancient Türks called their power "Eternal El", just as the Latins, having built a fortress on the seven hills of the muddy Tiber, called it "Eternal City".

But time is merciless and all-powerful! It destroys and revives everything: states and cultures, dried up lakes, and mountain ranges crumbling into fragments, then covered with the dust of deserts; even the sky is not constant: the sun bursts with protuberances, burning grass and drying up rivers, then it calms down, allowing Life - the biosphere of the planet - to fill the dead regions and renew landscapes and ethnic groups.

This was understood by the remarkable writer of the 8th century, Yollig-tegin, the author of the tombstones to his father - Bilge-Khagan and his uncle - Kultegin. Geniuses are born in all eras, and it is the duty of descendants to keep their memory from oblivion. No one lives alone. The ancient Turks were no exception. Under the father of Bilge-khagan, Kutlug Elteres-khagan (683-693), "on the right (that is in the south) people of Tabgach (Tang empire, kith... "Toba") were enemies, on the left (that is in the north) people of Toguz-oguz (Uigurs)... was an enemy, the Kyr-gyz, Kurykans, thirty Tatars, Kytai and Tatabs were all enemies". Why? Where did such hatred come from?

To answer this legitimate question, let us turn to history and historical geography. At the beginning of our era, the Huns dominated the Great Steppe. They were

courageous, talented, freedom-loving people who skillfully defended their homeland from the Han Empire. Despite the fact that the Chinese had a twenty-fold advantage in strength, they could not conquer the Great Steppe. But then the Huns were subjected to the mercy of nature. In the 2nd-3rd centuries, the Great Drought struck the steppe. The Gobi Desert in the east and the Betpak-Dala in the west pushed the grassy steppe north and south, reducing the amount of pastureland and cultivated land. Horses were thinning, sheep were falling, and the Huns began to suffer defeats. They had to leave their desiccated homeland. Part of them migrated to China, where they perished, for they mixed with the Chinese, Tibetans, and Tabgachs, who had no mercy on the defeated. The indomitable Huns went west, where in the fifth century under Attila shook the Roman Empire, but after the death of their king they were exterminated by the Germanic tribes - the Gepids, the Heruls, the Goths - in 454.

A legend has survived about this event, according to which the last Hunnish prince, with hacked-off hands and feet, was thrown into a swamp (Lake Balaton) and inseminated a she-wolf, who then fled to the Altai and left descendants there - the Huns.

But an ethnos, like a man, must have not only a mother, but also a father. It was Ashina, an opponent of Tabgachis and a friend of the last Chinese Huns, who saved his people, taking them to the Altai in 439. There the two branches of the Huns united, and in a hundred years appeared the ethnos Turkic (plural - "Turkut", because the Ashina spoke Mongolian, and only in the 6th century switched to Turkic language, usual for most Hunnish descendants).

The first chiefs of the Turks, Bumyn and Istemi, created the first Turkic Kaganate from the Great Wall of the Middle Empire - China to the border of Iran, and in the Crimea, they encountered the Byzantium. All the ethnic groups of the Great Steppe were united by the Turkic people, and this form of state was called "el". It was a system of unification of the horde - the Khan's rate - and the subordinate tribes - the oguzov. "By their forces the Turks were heroic in the deserts of the north," and they received funds for the maintenance of the state as customs duties from the merchants who carried silk from China to Byzantium. Byzantium was an ally of the Turkic Kaganate, while Iran and China were in constant enmity with it, not being able however, to win a final victory. But the trouble came from within. Iolgy-Tegin wrote: "... their younger brothers... were not like their elders in deeds, their sons were not like their fathers, unwise... The cowardly Khagans, and their "decrees" were also unwise, were cowardly. As a consequence of the indirectness of the rulers and the people... and deceit... by the people of the Tabgach (Tang Empire) and... Because the Tabgach were quarreling younger brethren with their elders, and were arming their rulers against each other, the Türkic people upset their elite, and brought destruction upon the reigning Kagan".

Everything is described accurately since 604. The Great Khaganate split into the Eastern Khaganate in Mongolia and the Western Khaganate in Kazakhstan. The Kaganates were conquered by the Tang empire, and their ally, Sogdiana, by the Arab Caliphate in the 8th century. The surviving nomads of modern Mongolia were led by the Uigur Kaganate, but it also fell under the blow of the Yenisei Kyrgyz in the 9th century.

The courageous Uighurs retreated to the southern edge of the Gobi Desert and continued to resist their enemies, but suddenly a third force, Nature, entered the protracted war.

In the 10th century the zone of high humidity shifted northward. The moisture brought by the cyclones from the Atlantic and monsoons from the Pacific Oceans began to pour into the taiga, and the Gobi Desert, expanding northward and southward, divided the enemies. The Uighurs settled in the Pryangshan oases, and the Kyrgyz returned to the Minusinsk Basin.

Thus, the combination of two parameters, ethnic old age and climatic fluctuations, caused a break in the historical time, a tradition of the Hunno-Turkic ethnogenesis that lasted for 1,300 years. The history of this remarkable culture turned out to be forgotten. When in the 11th century the rains revived the upper courses of the Onon, Kerulen and Selenga, other people arrived there, Siberians from Transbaikalia, who spoke Mongolian and who had no idea about those warriors of "Eternal Earl" who had lived in the steppe two hundred years before them. History began anew.

That is why the Mongols, who encountered only one ethnos of ancient culture, the Yenisei Kyrgyz, attributed to them all the Sarmatian, Scythian and Hunnic stone mounds (korums), calling them "Kyrgyz graves" (kyrgyz ur). But the real meaning of this name was not, being a synonym for "ancient". Some of the elements of the ancient culture came to the Mongols through half-forgotten legends or borrowing from the neighbors, but, although all people have ancestors, not all get their inheritance from them. The Mongol tribes of the 11th century started a new life from nothing.

And the Turks? Expelled by the drought from their homeland, scattered by the historical fate over the Western Asia, Siberia, India, Egypt, Black Sea and Transcaucasia, which lost their ethnic structure because of the entropy that destroyed their primary (impulse) passionarity, and together with it the last active phase of ethnogenesis - obscuration, they did not disappear, because they passed into the new, passive phase - memorial. This transition saved the Türks as a super-ethnos, or rather as a super-ethnic field having the most important property, that of opposing itself to all the others.

The external similarities between Turkic ethnoses: Yakuts and Seljuks, Kumans and Uyghurs, Oguzes and Telengits were really not much. But the feeling of unity did not leave them and to some extent determined their behavior. In the past century they would have called it a "Turkic soul" or "Slavic soul" when the Poles and Serbs had nothing in common, but we must translate this amorphous term into scientific language.

Yes, a discrete system cannot exist without energy nourishment, but there is imported passionarity, which has the same effect as the natural one, or push-pull. The Türks for one thousand years won many victories, captured many women whose children became Türks. There were especially many mixed marriages in the eleventh century in both Iran and Syria.

In Georgia, and in Russia. This mestization could not stop the general process of withering, because it contributed not to the cohesion but to the dispersion of the ethnos, but the ethnic field, organized by a similar mentality, continued to exist. In the 13th-14th centuries, the Turks, as it were, gained a second life, in which Mongolian passionaries played an active role. But it is unscientific to look for the culprits. When soda and citric acid are mixed in aqueous solution, they fizzle and give off heat: this is a neutralizing reaction, which happens naturally. Did the Goths and Vandals in the 3rd and 5th centuries, or the Vikings in the 9th and 11th centuries, or the Crusaders in the 12th century shed less blood? Of course not! But their movements were similar to the expansion of the Roman Republic, the difference being that the Romans made their conquests slower, which did not make it any easier for the Spaniards, Gauls, Numidians and Greeks. The Arabs in the VII-VIII centuries dealt with the Persians, Armenians, Spanish Visigoths, Berbers, and the Sogdians - a cultural and rich ethnic group - were destroyed so that only relics remained of them in the inaccessible mountains of Gissar and the Western Pamirs.

On this background the explosions of ethnogenesis in the Jurchens and Mongols do not represent anything special, although contemporary chroniclers did not spare the black paint for the history of the 13th century.

Ethnogenesis is a process resulting from natural phenomena, and as you know, nature knows neither good nor evil. Hurricanes, glaciers, and earthquakes cause disasters to people, but they are parts of the geographical shell of planet Earth, which together with lithosphere, hydrosphere, and atmosphere include the biosphere, of which anthroposphere is a part, consisting of ethnoses that appear and disappear in historical time. Moral assessments are as inapplicable to ethnoses as they are to all natural phenomena, for they take place at the population level, whereas the freedom of choice, which determines moral responsibility, lies at the level of an organism or a person. Ethnogenesis (in all its phases) is the domain of natural science, but it can only be studied through the knowledge of history, which contains the necessary material to be processed by the methods of the natural sciences. Let us therefore return to the history of the thirteenth and fourteenth centuries.

Crusaders

In the Middle Ages people fought many and often, but as a rule they firmly knew not what they were fighting for, but what they were fighting against. Negative dominance was more effective than positive dominance. And when Pope Urban II uttered the fateful words, "God wills it!", the masses of ordinary peasants and knights threw themselves into a desperate battle with the Muslims and, after losing nine-tenths of their soldiers, took Jerusalem in 1099 and established the Kingdom of Jerusalem there.

This kingdom quickly began to suffer defeats, lose cities and ask the European monarchs for protection. The second and third crusades to stand up for their countrymen were unsuccessful. The fourth became a commercial operation to acquire

colonies in the East, led by the Venetian doge, the blind Dandolo. It was quickly made up that "the Greeks (Orthodox) are such heretics that God himself is sickened." Constantinople was taken and sacked, and castles were erected in Greece, intermingled with the unsold fortresses of the Byzantine rulers. The fortifications of Nicaea, faraway Trebizond and mountainous Epirus held out and by 1261 had driven the Latin invaders out of Constantinople. But all the while the war was fierce, and the crusading Europeans, who first came to the aid of the Greek Christians, found in them enemies even more terrible and indomitable than the Muslims: the Arabs and the Seljuk Turkmens.

The Crusaders were a little luckier on the eastern shore of the Mediterranean, because they were supported by local Christians: the Monophysites of Syria and the Monothelites of Lebanon. Excommunicated in the fifth and seventh centuries, they were alienated from the Greeks, although the reasons for the religious disputes had been forgotten and the anathemas pronounced came as much from Rome as from Constantinople. But this was weak support.

The last serious crusade was undertaken by King Louis IX of France in 1250. Another complete disaster! And then - anarchy, mutual carnage in the streets of Acre, a war at sea of the Genoese against the Venetians, on the island of Tyre of the French against the Venetians, and so on until madness - all against all! And the trouble was just coming.

[The Polovtsians on the Nile.](#)

Egypt is a defenseless country. Once the Asians have crossed the Sinai desert and reached the easternmost arm of the Nile delta, the subjugation of the rest of the country is an easy matter. So, in ancient times a fortress called Pelusium was built on this arm to prevent enemy invasion of the delta, but fortresses do give up and are of little use. Therefore, the Egyptian rulers of the Middle Ages preferred to have a mobile army, but they did not even dream of raising the population of their country to war.

The descendants of the heroic warriors Thutmose III and Ramses II paid taxes without a word, but categorically refused to defend themselves against any enemy. Therefore, the Fatimid caliphs and sultans of Eyubid bought warriors: kypchaks and Circassians, and they fought so that even the brave French knights could not withstand their onslaught. The Mamelukes constituted two divisions composed along ethnic lines: the Kipchaks and other steppe people stationed on the island of Ar Rauda on the Nile (al-Bahr) and the Circassians stationed in the citadel of Cairo (al-Burj, that is, burg, a German-French word that had settled in Egypt). It was the Bahrians who twice defeated the French knights and thought their courage deserved a reward. But the young Turanshah, trained in the madrasahs of Baghdad in law, dialectics, theology, etc., knew nothing of ethnography, so he had no idea of the men who had saved his throne and driven out the insolent invaders. He did not bestow ranks on them, but on his favorites, and appointed philologists as emirs. One night he drunkenly ordered them to bring many

lamps, and he put them out by cutting down the flames with his sword, and shouting: "This is how I will massacre the Bahrites." A few days later, on May 2, 1250. - the Bahrites attacked his tent. When the sultan came out, they cut off half his arm, he fled into the forest that grew along the bank of the Nile, and entered the river up to his throat. There he was finished off with arrows.

Another paradox of history! The Kipchaks, or Cumans, defeated, betrayed and enslaved, became the masters of a Muslim country, where the oppressed Christians, the Fellahs and Copts, made up the greater part of the population. It seemed that Egypt had become an ethnic chimera, (a combination of incompatible elements) of the system, but this was not the case.

All these elements lived separately, in symbiosis, so that the social structure remained strong. However, the Mamelukes decided that they did not have to serve such an inferior country, but to make that country serve them. They staged a coup, killed Sultan Turan Shah and gave the throne to the Sultanness, the widow of the preceding Sultan, who gave her husband, the Mameluk emir, the Turkoman Aibek.

The sultanness fell in love with her husband to such an extent that she sacrificed everything out of jealousy. Having found out that Aybek found her rival, she waited until, after a game of horse drawn balls, he had gone to the baths, sent her eunuchs to kill her husband, and offered the throne to the young emir.

Poor, foolish woman! She did not know what steppe friendship was. And the Mamelukes were steppe friends. The Emir refused the throne. The murderous eunuchs were crucified. The Sultanness was taken from the palace to the Red Tower, where a young slave beat her to death with his heels and the body was thrown into a prison cellar. This happened on May 2, 1257.

Ignoring ethnography and fantasizing about it always leads to tragic consequences. People are not the same, and even more so ethnoses are different. Reactions that are natural for Arabs are ridiculous for the French, insulting for Turks and Mongols, and unnatural for the Chinese. That is why symbiosis is the best form of ethnic contact, when the ethnic groups live side by side but apart, maintaining peaceful relations but not interfering in each other's affairs. Such a system was developed in Egypt and gave excellent results.

[The tragedy of Sidon.](#)

In the summer of 1260 the Mongol ruler of Syria, Kitbuga-noyon, with his tiny army (20,000, according to Kirakos, and 10,000, according to Guyton) stood at Baalbek, believing that he and his army were safe. To the east he was guarded by the desert; to the west stood the castles of Christian knights. Alas, Kitbuga knew the desert, but he knew no knights. He was a Christian and believed in Christians.

The ruler of Sidon, Julien had inherited the city from his grandfather and father who had fought the former against the Muslims and the latter against the Imperials. Julien had very large hands and feet, was broad-boned and fat, and was considered a brave knight, totally disgraced morally. His gambling and frequent amusements made him a debtor to the Templars, and it got to the point that he had to mortgage his liege, Sidon, to them. R. Grusse describes him as "a heavy baron with a light head" and says that he corrected his financial woes by robbing his neighbors. Thus, he robbed the environs of Tyre, where his uncle ruled. In the absence of the Mamelukes he plundered Syria, and after the conquest of Syria by the Mongols he again attacked the defenseless population and returned to Sidon with booty and prisoners, forgetting that Syria had belonged to the Mongols for a year.

The Mongols were astonished. They believed that raids could and should be made on enemies, but not on allies, and that plundering could be done by an outlaw, not by a sovereign prince. The nephew of Kitbugi, with a small party, chased the Sidon knights to find out the misunderstanding, free the prisoners and return the property belonging to them. The knights saw that the Mongols were few in number, turned their horses, surrounded the Mongol detachment... and killed all the Mongols.

Thus occurred the first betrayal, which broke the causal link of events by an act of arbitrariness, which in this case had an unnatural dominant character. After all, according to the force of things, the robbery and murder could not have happened. In fact, if this had happened anywhere near Limoges or Arras, there would have been no particular consequences. The relatives of the deceased would have filed a suit at the royal court, where the case would have languished until it went into the archives. Maybe the dead man's brother or father would have killed a couple of murderers on occasion, and then the whole thing would have been consigned to oblivion. Such are the benefits of civilization and the benefits of culture.

But Kitbuga was not a Frenchman, but a Naiman. He knew that there is no trial for valor in battle, and that the treacherous murder of a confidant is not forgiven. No sooner had the people of Sidon been able to celebrate their lucky raid than Mongol horsemen appeared at the walls of the city. Ser Julien showed Frankish courage. He defended the walls, allowing the inhabitants of Sidon to evacuate to the islands where the Mongols, without a fleet, could not reach. Then he himself fled there on a Genoese Galleys. The mainland part of the city was completely destroyed and the walls torn down.

Can the demise of Sidon be considered a manifestation of the power of things? No. Banditry is not embedded in the nature of human relationships. Crimes are unnatural, and therefore punishable. It is a pity about Sidon, but an even greater pity that the Mongols did not catch Julien. Even his father-in-law, the Armenian King Getum I, believed that his son-in-law should simply be hanged "high and short".

A different position was taken by the Templars, who justified Julien's robbery and himself. They even bought the ruins of Sidon from him, thus paying off the debts of the liege lord, unsuccessful in both game and war. And strangest of all, a similar attempt to

plunder no man's land was made by the sire of Beirut, the marshal of the kingdom of Jerusalem, and many of the knights of the temple. They attacked the Turkmens who had pitched their tents in Galilee, where they had fled the horrors of war.

The Turkmens defeated the crusading bandits, captured their leaders, and brought them home for a big ransom. It is clear from this that the feudal lords and knight-monks were not guided at all by religious or even patriotic motives. They could have been understood and even justified if they had not lied. And they lied brazenly, systematically, and meanly.

The affairs of the Overseas Land, and especially of Jerusalem, were of interest throughout Europe. They rejoiced over the successes of the Eastern Christians, compared the Mongol khan Hulagu and his Christian wife Dokuz-khatun with Constantine and Helen, who brought Christianity to the Roman Empire in 313, and they waited for the final liberation of the Holy Sepulchre. But at the same time of these sentiments, there were others to the contrary. The Pope received information from the Knights Templar and the Johannites, who openly declared that "if the Mongol devils come, they will find the servants of Christ ready for battle. Why? Because the Mongols were coming to their rescue. Strange logic, to say the least.

When the Knights of Acre were asked why they treated the Mongols so badly, the knights cited the destruction of Sidon as an example. It appeared that if an earl or baron killed an Asian he was a hero, but if he defended himself and fought back it was monstrous. This position is clearly lame, if only because the Prince of Antioch, Bohemund VI, was allied to the Mongols. The pope excommunicated him to avoid any unfortunate misunderstandings.

In fact, this is where the "black legend" of the Mongols, and indeed of the Byzantines, who returned their capital one year later without a shot being fired and continued to drive the "Franks" out of the Latin Empire, began to circulate in Europe. The brothers of the Teutonic Order had the same attitude toward the Lithuanians and Russians who would not let themselves be conquered. Even the 19th century German historian A. Müller wrote: "Fighting the Turks with such barbarian allies is the same as casting out a demon by the power of Welze-Vul", but the 20th century French historian R. Grusset, on the contrary, considered the position of the knights as treason to Christianity and madness, and their version as a vile lie. And we agree with him.

[The road to disaster.](#)

Sultan Kutuz's Mamluks quickly crossed the Sinai desert and, using their numerical superiority, easily overthrew the Mongol barrier in Gaza, but the Mongol noyon Baydar had time to notify Kitbuga of the invasion. Kitbuga was standing at Baalbek. When he learned of the sudden outbreak of war, he moved south with all his troops to Nazareth to stop the enemy. Kitbuga correctly calculated that the Mamelukes' horses were exhausted from the crossing and had nowhere to rest; and at that time the degree of

fatigue of the horses determined the outcome of the battle, just as today the availability of gasoline for the machines. Kitbugi's calculations were correct, but he did not take into account something.

That Syrian Muslims were as impatient to see Kutuz as Christians were to see Hulagu a year ago was clear. That the churches in Damascus were on fire, as the mosques had been shortly before, was evident from the course of events and the balance of power. That the Genoese continued to deal with the Venetians, and the Templar bank with the Johannite bank, while the enemy approached the walls of Acre, was also imaginable. But that the knightly council of Acre would discuss an alliance with the Mamluks against the Mongols, that is, with the Muslims against the Christians, was beyond normal imagination.

But it was discussed, and only the master of the Teutonic knights prevented the conclusion of this alliance. They limited themselves to a compromise: they accepted the Mamelukes as guests, provided them with hay and products, allowed them to rest under the walls of Acre and even let the Mameluk chiefs into the fortress to treat them well. Kutuz, seeing such frivolity, wanted to seize Acre, but the inhabitants of the city began on their own initiative to drive out the Mamluk warriors, partly politely, partly rudely. So, it was not possible to get enough soldiers into the city.

For all this mad frivolity, the Knights of Acre made a trade deal with the Mamluks: The Mamluks pledged to sell them for a low price the horses that would be captured from the Mongols. The Mamluks agreed, but then did not fulfill their obligations. Apparently, these steppe people were too disgusted by the titled speculators.

Giving the troops and horses a good rest, Cthuz passed through the Frankish possessions into Galilee to be able to rush from there to Damascus. Kitbuga with Mongolian cavalry and auxiliary detachments of Armenians and Georgians met the enemy at Ain-Jalud, near Nazareth, on September 3, 1260. The Mongol horses were fatigued by the forced march, but the Mongols had not yet suffered defeat. "Burning with zeal, they marched forward, trusting in their strength and courage," wrote the Armenian historian Kirakos. The hope of victory did not leave the Mongols until the end.

Kutuz, using the numerical superiority, covered his flanks in deep hollows, and against the main forces of Kitbuga he put vanguard under the command of his friend Beibars. The Mongols went on the attack and again crossed swords with the Cumans. Beibars held out. The flank units came out of the ravines and surrounded the Mongols. Kitbuga, saving the honor of the banner, galloped across the battlefield until a horse was killed beneath him. Then the Mamelukes piled on him and twisted his arms. The rout was complete. The fugitives from the battlefield did not survive either. Their tired horses could not get away from the fresh Mamelukes. The Yellow Crusade ended in disaster. The bound Kitbugu was brought before the face of Sultan Kutuz. The captive naiman proudly declared to the victorious Kuman that Hulagu Khan would raise a new cavalry, which, like the sea, would flood the gates of Egypt. And he added that he was a faithful servant of his khan and had never been a king-killer. After these words,

Kutuz ordered that Kitbug's head be cut off.

The hopes of the last paladin of Eastern Christianity, the Naiman bogatyr Kitbuga, did not come true. The civil war in the Mongol Ulus dragged on until 1301, and was only extinguished when the Mongolian bogatyrs killed each other. The overheated passionarity burned the Mongol ulus and the steppe tradition. The Ulus khans turned out not to be sovereigns but captives of their subjects, who forced them to adopt their faith: Islam in the West, Buddhism in China. The death of Kitbugi and his veterans proved to be not an isolated loss, but a turning point in history, after which the force of things set the chain of events on a different path.

After the Mongol army retreated across the Tigris, the extermination of Christians began in Syria and Mesopotamia. The Byzantine cultural heritage, spared by the Arab right caliphs, the Umayyads and Abbasids, the heretics Fatimids and the chivalrous Eubid Kurds, was swept away by the Mamluk onslaught. And you can't say that the newly converted Polovtsians were rampant. No, they only allowed the Muslims to kill Christians, and they themselves expanded the area of destruction, winning victory after victory.

In 1268 Antioch fell, in 1277 the Bey-Bars scored their last victory over the Mongols at Albistan, after which his successor, Sultan Calaun, took Tripoli in 1289, and in 1291 Akra, Tyre, Sidon and Beirut. The Middle East was transformed from Christian to Muslim, but that was not the greatest misfortune. With the loss of tradition went the culture and it was not replaced by another. The broken shards were picked up in 1516 by the Ottoman sultan, the ruthless Selim I. The wise, valiant, and creative Middle East became an ethno-cultural ruin, as described by Mikhail Lermontov in his poem The Dispute, in which Mount Kazbek and Mount Elbrus argue about the possibility of human conquest of nature:

I am not afraid of the East! - Kazbek answered. -
The human race has been asleep there for nine centuries.
Look: in the shade of a plane-tree sweet wine foam pours
On the patterned shalvars of a sleepy Georgian;
And leaning in the smoke of a hookah on a colored sofa,
By the pearl fountain Tehran slumbers.
Here at the feet of Yerushalim, God-burned,
The voiceless, immovable dead country;
Farther, eternally alien to shadow,
Washes the yellow Nile the fiery steps of royal graves.
The Bedouin has forgotten the treads for the colored tents.
And sings, counting the stars,
Of the deeds of his fathers.
All that here is available to the eye,
Sleeps, treasuring peace.... No!
Not the decrepit East can conquer me.

Lermontov is only partly right. He described the hardest, most unsuccessful era for development in the Middle East - the early nineteenth century. But times change, and people change in them. Time heals the worst diseases of ethnic groups. And recovery comes when the process of secondary integration or, rather, regeneration takes place. As long as the nomads, who left their homeland and became masters of their former slave masters, confronted them and with the defenseless masses, whom they only oppressed and did not think it necessary to protect; the countries of the Middle East grew weaker. But the grandchildren and great-grandchildren of the Cumans, Karluks, Kangls and Naimans, born in the flourishing oases of Khorasan, in the expanse between the Tigris and the Euphrates, in the country called Diarbekir - Mesopotamia, gradually merged with the local population into new ethnic units. And this process of secondary crystallization of ethnogenesis is going on today.

This process was unnoticed by the great poet. It had been going on gradually since the 16th century and, like any incubation period, could only be seen from a great distance. Ethnic groups were renewed on the basis of a very complex genesis, overcame the inertia of disintegration, and today we can expect the emergence of renewed culture of Western Asia, Iran and North Africa.

This difficult period of decay, which over the past six hundred years has not been preordained by history, was in the end a tragic result of the tragic events of the past. It was, also after all, the result of a tragic accident - the victory of Sultan Qutuz over Kitbuga Noon in the Valley of Ain-Jalud.

The hypothesis of an ethnic field.

The principles of "field" and "system" not only do not contradict, but also complement each other. The initial passionate outburst creates a population of individuals that are very energetic and reach out to each other. The "field" creates a reason for their unification and further solidarity, most often unconscious. But even this primary consortium, coming into contact with the environment, organizes itself into a corpuscular system, thus opposing itself to the environment. The next step is to formalize oneself as a social group, i.e. to create a rigid system with the separation of functions of its members. This is the entry into the historical process of development programmed by the local specifics of the geographical and ethnic environment, which creates unique collisions in each particular variant of ethnogenesis, despite the unity of the model of ethnogenesis.

If one can define psychology of personality as a science of impulses of human activity, then ethnopsychology should be considered a science of impulses of behavior of ethnic units, i.e. nations. The proposed definition immediately poses several difficulties that could have been avoided with any other approach, but as we will see below, any other way leads the researcher down a blind alley, whereas the one we adopt, after a difficult pass, leads to a fertile valley full of scientific results, implications and applications to an extremely varied material.

So, we see that whatever the racial composition, whatever the cultural ties, whatever the level of development, there are certain moments that make it possible in some cases to establish friendly ethnic contact, in other cases it becomes undesirable, hostile and very bloody. What is the point here?

If we accept our hypothesis of an ethnic field with a certain frequency of fluctuations of each super-ethnic and ethnic group, we see that everything can be explained here. Let us imagine that the "Christian world" existed as a kind of ethnic field in which fluctuations followed one particular rhythm. At that time, a Spaniard and a Swede, an Englishman and a Neapolitan considered themselves as belonging to the same whole, to "Christendom," which of course did not include the Irish, the Greeks, the Bulgarians or the Russians - they were all schismatics, "such heretics that they make God himself sick". That's a quote! All the Catholics were in one state, but as a result of the decline of the passionate forces the field split into two parts with different rhythms. In such a split, perhaps, lies the inner content of the fracture phase, which leads to the loss of the sense of unity within the super-ethnos.

As we have seen, the difference in the newly formed field rhythms is such that one rhythm corresponded to the Indian, the other was closer to the Polynesian. Those sounds that were in harmony with the Indian sound were disharmonious with the Russian, Abyssinian and Mongolian sounds, but were consonant with the Chinese sound. Conversely, the Protestant sound was culturally alien to Orthodoxy and the distant Polynesian world, but incongruous with the Chinese. Indeed, the English in China are considered bad, colonizers, although they are much more humane than the French. The French are exceptionally cruel people. But the French were well received in China and French Jesuits and other Catholic missionaries created the main literature on Chinese history, especially freeing me from having to learn Chinese. Reading in French, in the old spelling, was enough. Everything has been translated, whole volumes, whole shelves of books stand, and there are almost no English works of such importance on China. Thus, the concept of the biophysical basis of ethnicity provides an opportunity to explain the totality of the observed facts. I know of no other concept that could explain it all, and no one tells me.

Diachrony as a principle.

The synchronic approach allows us to collect a large and necessary material on ethnic history. But this is only preparatory work for the main task of ethnology, the diachronic comparison of different ethnogenies. So, let's start a countdown not from this or that year, conventionally accepted as the beginning of the chronology, but from the moment of birth, or rather "conception" of the ethnos. It is clear that for each of the known ethnic groups such a moment is individual. And they coincide, as with people, only when ethnoses are of the same age, that is, they were brought to life (ethnogenesis) by one and the same passionary impulse.

The starting point - the passionary impulse itself, or micro-mutation - is difficult to date, since contemporaries did not notice it and, therefore, were not yet able to connect events with cosmic phenomena. But even when the first generation of mutant passionaries begins to act, contemporaries are still unable to notice in their activity the beginning of a grandiose, almost fifteen hundred years long, process. The Romans, for example, did not notice the birth in B.C. 5 of a galaxy of passionaries (or more exactly, the events of the A.D. 30s-40s, connected with its activities); they were surprised by fanaticism in Judea in 65 and in Dacia at about the same time and only in about 155, After the apology of Justin Martyr, it was realized that a special "breed of people" (as Celsus, the philosopher and friend of Lucianus, put it) existed, i.e. Christian consortia as a phenomenon in its own right, which, in the following period (2nd-4th centuries), grew into the Byzantine super-ethnos. Byzantine ethnogenesis is a rare case where, thanks to church history, we can retrospectively determine the exact date of the shock. In other cases, it is not at all elusive.

But the tremor is not the only reference point for chronologizing ethnogenesis. The most vivid, impressive event is the moment of birth of an ethnos as a new systemic integrity with an original stereotype of behavior. Such a phenomenon, for all intents and purposes, cannot fail to be recorded by the neighbors who possess a written historical tradition. The appearance of a new ethnonym, i.e. the self-name of an ethnos, is often connected with this event. Thus, September 20, 622 (Hijra) is an event of the incubation period of the Arab-Muslim ethnonym. Before 632-642, the Arabs did not yet appear as "Arabs" (ethnos), and the term itself was used as a synonym for the nomads of the Arabian Peninsula. It was only after the Muslim armies invaded Syria and Iran and defeated the Greeks and Persians that Arabs began to be called an ethnic group inspired by the preaching of the prophet. Only after the grandiose event, embodying the birth of an ethnos, the passionate population has the need to oppose itself as a systemic integrity to all surrounding neighbors and the need to call itself by its own name.

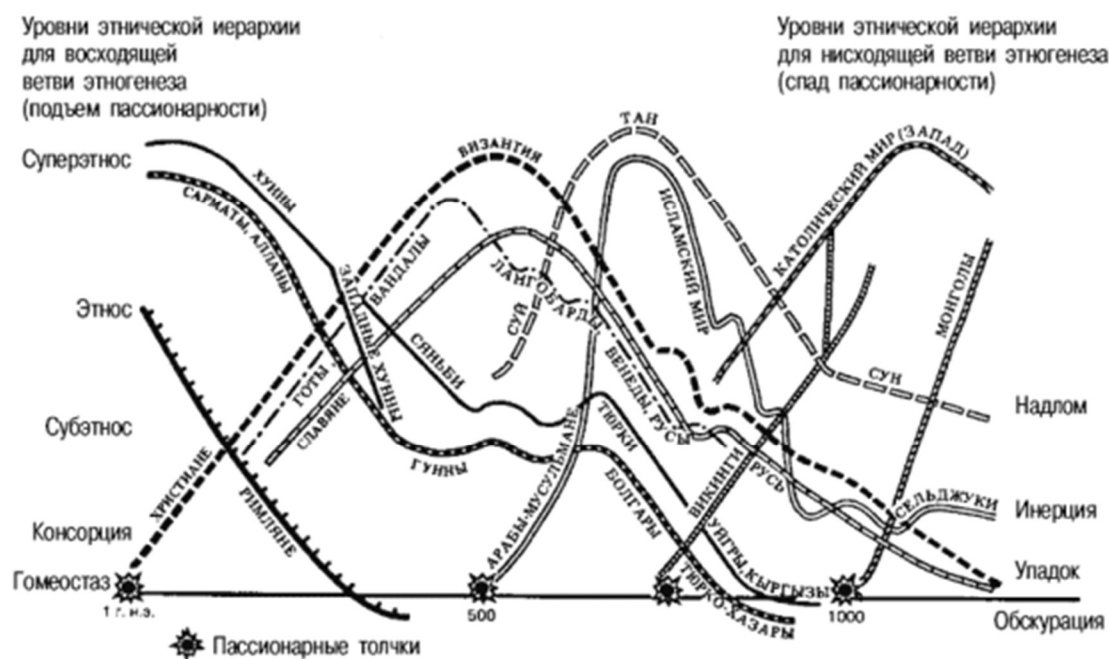
In the future, the descendants do not remember the reasons for what happened, because the ethnonym often loses its original meaning. Thus, as early as in the 10th century Abu Mansur al-Azhari (d. 980/981) wrote: "And people differ in opinions as to why the Arabs were called Arabs. Comparing the moment of birth of an ethnos and the date of the shock in the known cases (the shocks in the 1st and 13th centuries A.D.), we can determine the length of the incubation period of ethnogenesis - 130-160 years - and thus "tie" the processes of ethnogenesis in other cases to a diachronic scale.

It is possible to count the age of the ethnos not only from the beginning of the shock, but also from any bright and easily diagnosable period, such as the phase of the breakdown: its beginning or end. The error for ethnogenesis that is not displaced by contacts is only plus or minus one generation, which is within the tolerance necessary for understanding the laws of ethnogenesis. The supra-challenge is an expressive phase, and it is difficult not to notice it. The passionate tension of the ethnic system suddenly begins to spontaneously decrease. The easiest way to do it is to kill the most

prominent figures. First the politicians die, then the ideologists - the poets and scholars, then the administrators, and finally the workers - the followers of those who are already dead.

190

The only ones left are the traitors, who constantly go over to the side of the next winner in order to betray him as soon as he gets into trouble, and people so insignificant that they are not touched unless they are in the hot seat. It is the contemporaries, not all of them of course, but the most patriotic and far-sighted who notice the beginning of the breakdown. In Rome, Cato the Elder had already noted the moral decline; Cato the Younger tried to discourage frivolous Roman fashionistas, but without success; and from the Gracchus, the ideals of the republic no longer held sway with most senators and were openly pandered to. The civil wars that ended with Augustus' principate, mark the end of the breakdown and the ethnos's entry into an inertial phase, which on the diachronic scale corresponds to 700-750 years from the moment of the shock.



Dynamics of Ethno-cultural Systems

In ancient China, the beginning of the break coincides with the preaching of Legism and the end with the triumph of the Qin dynasty. In Byzantium, it was the era of iconoclasm; in the Christian world, it was the Reformation. The Muslim super-ethnos collapse occurred before the programmed laws of ethnogenesis as a result of active ethnic contacts and was associated with the transfer of the Caliph Mutasim's actual power into the hands of the Gulams (foreign mercenary soldiers). It ended with the "displacement":

the capture of Baghdad in 945 by Ahmed Buid - the leader of the Deylemmites. Sometimes, but not always a convenient point of reference can be the phase of obscuration, accompanied by the collapse of the ethnic system. Thus, diachrony allows us to clarify the general pattern of natural processes - ethnogenesis - by comparing them with each other.

The first historian who attempted to grasp the principle of diachrony was the Athenian Archonet and priest of Apollo, former procurator of Greece - Plutarch (d. about 120). Among his many works, his parallel life accounts of forty-six great figures from Hellas and Rome are exceptional. The two are paired, thus trying to understand the historical processes of both countries not as a random assortment of events, but as two regular lines of development, the very one we have called ethnogenesis. Limited in erudition to these two ethnic groups and to a short span of chronology, less than a thousand years, he was forced to assume an ethnic rather than a super-ethnic level, which influenced the degree of proof of comparisons. Later it was perceived by readers simply as a literary device rather than a promising scientific method.

The fact is that Plutarch was comparing the deeds of his characters and, therefore, the similarity of their roles in history, that is, in two histories, two processes that followed the same pattern. This means he discovered one of the qualities of historical time: direction through causality, the causal nature of the course of events, despite the different lengths of their phases.

Hellas at the time of Plutarch was already in ruins (the phase of obscuration), because intensive colonization had driven away most of the passionates (Hellenism), and the local tyrants had dealt with the rest at home: Nabis in Sparta and the Roman commanders Metellus in Corinth and Sulla in Piraeus and Boeotia. Rome, on the other hand, was on the crest of power: it had got rid of excessive passionaries, retained the "golden mediocrity" of the age of Augustus and the accumulated wealth of the conquered provinces. This was the inertial phase of ethnogenesis, when Rome appeared to contemporaries as the "Eternal City", as in 19th century Europe, "progress" seems to be an endless perfection.

Plutarch sensed the truth, but could not prove it, or even explain it. He lacked comparative material, he did not know what "energy" was, let alone "entropy", and not everyone knew the concept of "system" as a whole, even nowadays. However, he was the closest to the problem of historical time as a function of a series of events, observable due to discreteness and irreversible, like the irreversible biography of an organism from birth to death, because an organism or, if you like, a star, are also systemic integrity.

The accuracy of the scientific conclusion is proportional to the amount of accumulated and accounted data. In the 20th century, the event history of mankind was written for three thousand years, and in fragments, even for five thousand years. There is little doubt that the anthroposphere is a constituent part of the planet's biosphere and that ethnogenesis is a zigzag in biological evolution, whose variants in plants, animals, and

microorganisms are extremely diverse. Species succeed one another, but life as a phenomenon goes on, defeating death, so biological times (where the counting is by generations), specific to each individual species, are evident. This is the dialectical negation of negation; without it, there would be a break in development.

192

Chapter Nine; The Golden Autumn of Civilization

From Fracture to "Blossom"

The phase of fracture, to which we have paid so much attention, in Europe chronologically coincided with the Renaissance, a time that is commonly considered the "flowering of culture. As can be seen from these examples, and all the others do not contradict them, it is difficult to consider this phase of declining passionarial tension as a "blossom". In all the known cases, the meaning of the phenomenon is the squandering of the wealth and glory accumulated by the ancestors. And yet in all textbooks, in all works, in all multi-volume "histories" of art or literature, and in all historical novels, descendants praise this phase, knowing that Savonarola was rampant alongside Leonardo da Vinci, and that Benvenuto Cellini himself shot the traitor and vandalist, the Bourbon connetel from a cannon.

Obviously, the wide range of deeds, from exploits to crimes, acts on the aesthetic strings of the soul of the researcher and novelist. And since it is in the nature of every human being to remember the lighter strips of the spectrum and to forget the darker spots, this is why these macabre eras are called "blossoms".

More often than not, such a "heyday" evokes a reaction - a desire to limit strife and murder. This desire is furthered by the fact that the individualist population has so intensively exterminated one another or perished in external wars that lure them with rich spoils, that their percentage declines, and then one of them, the victor, slightly modifies the principle of community by declaring: "Be like me.

A universally recognized ideal of the new phase emerges. In some cases, the ideal is a person, more often it is an abstract ideal of a person who should be looked up to and imitated. In both cases the meaning of the case does not change, and variations in the relationship between physical and moral coercion are insignificant for ethnological analysis.

In England, the ideal of the gentleman became universal; in Byzantium, the ideal of the saint; in Central Asia, the ideal of the hero; in China, the ideal of the enlightened peasant, the literate, the philosophical reader. The Romans idealized their first emperor, Octavian Augustus and said, "This is the ideal, he must be obeyed". They even changed the names of the months. They named the first month (July) after Julius Caesar, the second August after Octavian August, and the third month Tiberius, after another Caesar (the Romans were terrible subserviates). He said: "And what will you do

when you reach the thirteenth Caesar? Let it remain September." But Tiberius, too, accepted the veneration of himself as a god. After that, in the Roman Empire, from Tiberius to Constantine, emperors were worshipped as gods, whoever they were, because the emperor became the measure of everything, the standard against which every Roman citizen or subject of the empire had to measure up.

Any deviation from this common imperative, whether in Europe, the Muslim world, the Eastern Christian world, the Far East or the Indians of Central America, is seen as something very odious and unpleasant. If a person says, "I don't want to be like him," it's not good, it's deviation from the norm, it's either laziness or redemption, both of which are prosecuted. And if a person says, "I generally want to, but I cannot, and I have no time," - it is neglect of duty, for which there is a penalty. A man must strive all the time to achieve the ideal, he must not strive to be better than his ideal, because then he pretends to be more than he is entitled to (no one can be higher than the ideal), and if he wants to be, this is impertinence, and this must also be punished. So, it is an order that makes it possible to live peacefully and exist to the extent of one's responsibilities, without ever claiming to achieve decisive success. It is even better not to aspire to too much success at all.

This imperative is a natural response to the bloody excesses and horrors people have endured in the previous era, so it is greatly welcomed by the bulk of the population: the vast majority prefers any regulation that allows them to hope for protection from the whims of the strong, so the hallmark of inertia is the reduction of the active passionate element and the complete contentment of the emotionally passive and hardworking philistine. The philistine's disposition can be found in all stages of ethnos development, but at the early stages it is suppressed by knights and individualists, while here it is cherished, because it does not get involved in anything, does not achieve anything and is ready to honor the masters, if only they would leave it in peace.

And this is the phase of ethnogenesis we will call "autumn", and "golden" in contrast to the subsequent, rainy and gloomy. In this autumn they gather fruit, accumulate wealth, enjoy the peace disturbed only by foreign wars, expand the territories of their states and tolerate, however grudgingly, great thinkers, artists, writers and even sometimes do not let them starve to death. The only thing that is being tranquilized is passionarity. But who pays attention to this!

But if the matter is simple with harmonious people, then the fact of decrease of passionarity in peaceful quiet time can cause surprise: "How come? There's no war!" Let's try to get to the bottom of this.

The Costs of Prosperity

As a rule, during war passionarians do not have time to start a family, but they still leave illegitimate children, which, in fact, maintain the system at a fairly high level of passionarity. Conversely, in peacetime complementarity changes its sign. Whereas

women in times of war value heroes, and heroes often die, in quieter times they value positive, grounded people who are able to provide for them and later on.

Remember "Woe from Wit", for example: the passionate Chatsky is in love with Sophia, but she prefers the subpassionary Molchaline. Why? She likes him better and she is absolutely sincere. She is convinced that this conscientious official, who will doubtless not have a very luxurious but satisfactory career in Moscow, will give her a quiet life and provide for her children. This example is very typical. Such, and well, if not worse, reactions are met at this time by a bright individual.

For example, the French historian G. Boissier wrote an excellent book "Opposition of the times of the Roman Caesars" (this is its French title), where he shows that in the Roman Empire during the era of the most cruel Caesars, the overwhelming mass of the population was satisfied. They had everything, and food in abundance, because there was no machinery and labor did not go into making machines, but went mostly into making food. They ate as good as our millionaires don't eat. Their houses were exceptionally comfortable because, again, without any special tricks with plumbing, TVs, and all sorts of gases. They had an atrium, bathhouses, a swimming pool, lived in a great climate, could bathe in the sea. They didn't have expensive soapmaking, but they rubbed themselves with natural oils and then washed them off-it worked better than soap: it strengthened the skin.

If they didn't go out, didn't aspire to anything special, and didn't go to Rome (where it was really very bad, because in the capital everyone was very offensive to each other), and lived in the provinces, no one touched them.

The Roman Empire was literally swollen with satiety, and yet, in this era, all historians, Roman and later, note the exceptional cruelty, the exceptional atrocity, which affected a very small stratum of passionate people and those who were connected to them. And not even a class, no, you could be a senator, a Roman patrician patrician, but if you lived in your villa, as long as the state did not need money, they would not touch you. Why money? Because every execution led to the confiscation of property. And when there was nothing to pay the legions, there were a huge number of rich preppers. But if a man lived in the middle class, he could live on his own. Those who strayed into Rome and could not refrain from taking part in politics, games, courting ladies (which was also a controversial subject in Rome) were conspicuous, and of course they were executed. Executed exceptionally badly. The details can be found in Suetonius in his Life of the Twelve Caesars.

But energetic Romans who disagreed with Caesar's opinions or were not careful enough in their choice of friends and girlfriends were by no means the only targets of persecution.

The Christians, the germ of a new ethnos, the "Byzantine," which was in a phase of growth, were also persecuted. Religious persecution also began in an inertial phase for the Roman ethnos. And why? The Christians did not behave as the new imperative

dictated: they did not imitate Caesar or the Romans. Instead of drinking, eating, or sleeping in their own pleasure, they would gather somewhere, talk about something they did not understand, and would not let strangers in. They, too, were imprisoned and put to death.

In ancient times, there was a belief everywhere (in Rome, India, and Central Asia) that there were sorcerers and spirits of the dead, like vampires, who could attack the living. Witches and sorceresses were believed to be able to fly through the air and cast spells. Under the emperors, sorcerers and fortune-tellers began to be exiled outside of Rome. If they returned, they were burned. The custom of burning people who were not like us, therefore, was not introduced by the Christian Church. It was, as we can see, in the pagan Roman Empire.

What can we relate this to? The sorcerer or witch, was regarded as a person extraordinary, a person with special individual qualities. And since after the civil wars there came a time when anything outstanding from the ranks began to irritate the masses, when "golden mediocrity" (the words of Horace, a friend of Augustus) became the watchword, this category of people suffered on general grounds as well. It is significant that in the preceding era of Roman history, the era of civil wars and terrible executions, the era of Marius and Sulla, the revolts of Catilina and Brutus, the murders that Antony carried out, no one was persecuted for religious beliefs or for any special qualities, no witches or fortune-tellers, of which there were many, were touched then. No one was interested in them.

One is tempted to think that all the disgrace and horror that followed was unique to the ancient world. But is it really so? Let's look at the enlightened European countries at a similar time. In Europe, inertia began at the end of the 16th century. The French expelled the Huguenots, the English severely restricted the Catholics; Germany was not up to it, because there was such damage in the population that the city of Nuremberg even allowed bigamy, in order to replenish the number of people somehow. In Spain, the Inquisition was at work. In the Protestant countries, in Holland for example, there were courts with the same rights and the same functions as the Inquisition. It was in the sixteenth century that the Inquisition began, which we read about in books and which did not yet exist in the Middle Ages.

In the Middle Ages there was the first Inquisition, founded to fight the enemies of the Church - the Albigensians and the falsely baptized Jews. The first Inquisition required proof and the investigation was not secret. In addition to the many convictions that punished the guilty, this Inquisition also issued many acquittals.

In the sixteenth century there was a second Inquisition, which did not acquit in any case, and no evidence was necessary for denunciation. And it survived until the Napoleonic Wars. Its object, like that of the justice of the Roman emperors, was to persecute witches and sorcerers.

As we can see, this point is an important indicator of the shifts in ethnic consciousness

brought about by the new phase of ethnogenesis. In the European Middle Ages, as well as in the republican Rome, the attitude to the problem was diametrically opposite: witches and sorcerers were not persecuted.

For example, in the Lombard and Frankish legislation of the IX century, a denunciation of a woman, that she was flying through the air and working some kind of witchcraft, was punished to the denouncer: Lombards - by imprisonment, and Franks - by death penalty. So, the accusation was malicious slander, because it was obvious to every normal person here that a woman on a broom cannot fly through the air. And the denunciators were punished! In the eleventh century the punishment was stopped, but they didn't even try the case. In the thirteenth century the cases were accepted for consideration, but for the most part they were acquitted. But then the Renaissance came, and anyone who deviated from the ideal average norm was exterminated.

Bonfires burned for 200 years, and only the Napoleonic Wars stopped this witch-hunt in enlightened Western Europe: The penultimate burning happened in Seville in 1792; two years later, the last such denunciation led to the burning of a poor woman in protestant Switzerland. As one can see from this example, Catholics and Protestants were equally zealous. Hence, the reason was really not in the realm of religious disagreement but in the general behavioral shift of all members of a divided "Christian world."

Thus, the period of inertia that I am describing now has its negative aspects undoubtedly, but it also has its merits. Now let's talk a little about the positives. Harmonious people who were satisfied with their lot and were in a position to make a splendid career. They performed their duties and received huge rewards for it: in the European period, from the colonies, in the Roman period, from the provinces; in general, from the conquered territories. If their number, say, exceeded the possible number of benefits, what would they be left to do? The English, as we know, found a splendid solution: the entail. Only the eldest son could inherit his lord father's estate, and the rest, please, serve in the colonial armies. Most of them won't come back, and those who do come back with money, you don't have to provide for them.

Think of W. Collins' novel Moonstone. Of Lord Herncastle's two sons, the eldest received the title and the estate, while the youngest, John, was assigned to military service. But "too much austerity" in the army was beyond the power of the noble John. He went to India to see if it was as strict as it was here, and to get a whiff of gunpowder. As for courage, you have to hand it to him, he was a mixture of bulldog, fighting rooster and savage.

Naturally, Herncastle's "restless character" showed its full force in the colonies. Already a colonel, he returns to England "with such a reputation that the doors of all his relatives have locked before him," men will not let him into their clubs, the women he wants to marry refuse him. The Colonel, bored, starts smoking opium, collects old books, does "some strange chemical experiments," has fun "with the lowest people" in London slums and finally dies alone, surrounded only by exotic animals brought from India. He bequeathed all his money to found a chair of experimental chemistry at a northern

university and to care for his animals. This is the fate of a passionate man in the inertial phase: he is despised by society and dies, leaving no legitimate descendants.

Such was the definition of the Passionariness of Europeans in this phase, and their inclination to colonial conquest, because with such a technique and most importantly, with such a level of Passionarity as the English, the Dutch, the French and even the Spanish and the Portuguese had, they had an enormous advantage over the older peoples born before them, and therefore even less Passionarious, less energetic.

Beyond Europe.

The passional impulse in Africa is quite clearly traceable. It occurred at the turn of our era, the same time as in Byzantium. Byzantium, as you know, was conquered in the 15th century by the Turks, and since the 15th century, West Africa has been taken over by Europeans with amazing ease, almost without resistance.

In India, the passionary impulse appeared in VII century, i.e. 200 years earlier than in Europe. So, the appearance of the supplementary component made it possible for the British to seize first Bengal, and through skillful diplomacy to take over the whole of India. They did it with the hands of the Irish, who were conquered and hired as soldiers to earn their keep, and with the hands of the native Indian sepoys (sepoy means "warrior" in Persian; the word became the Anglo-Indian word for soldier); India was conquered with Hindus.

America is a special subject. In North America too, there has not been a passionate push for a very long time, and the geographical conditions there are not suitable for it: there are monotonous landscapes. That is why English and French advancement in America, despite the resistance of Indian tribes and Mexicans, went almost unhindered. The only difference was that the French quickly found a common language and system of life with the Hurros and the Cree Indians, who lived in the forests, while the English fought them terribly. But that didn't change matters.

That's how North America was conquered. That is to say, and the colonial movement, like a fluid blown out of a sprayer, spread along the lines of least resistance; where it was easy, it was good and successful. For example, the vigorous Dutch captured South Africa, where their opponents were almost entirely naked Hottentots, whose entire fortune consisted of a herd of bulls, and whose weapons were burnt sticks, which they used as spears. They turned out to be manageable, especially as the Dutch also found some contacts with them, and used them as guides in moving farther north. It was a peasant colonization, because the climate there is temperate and suitable for Europeans. But the Malay Archipelago is a contact area, so the Malay could not offer much resistance. Before that, the Malay tribes had been invaded by Muslims and converted to Islam, so there was no longer a monolithic ethnic substratum. It was therefore relatively easy for the Dutch to take over Java; one conqueror succeeded the other.

Neither in China, nor in Afghanistan, Turkey, nor in Japan did the Europeans succeed for a long time, at least not during this inertial period which characterized 18th and even 19th century Europe.

But in this sense also, Europe of the inertial phase is no exception. Territorial expansion, creation of grandiose empires and vast colonies are characteristic of all ethnic groups that managed to survive to the phase of civilization. After all, the phase of fracture is a disease of the ethnos, a cataclysm that should be able to survive, which is not always possible for everyone. For example, the Arab-Sulman super-ethnos did not manage it. But if the ethnos did not disintegrate during the cataclysm and preserved a healthy core, it continues to live and develop more successfully than during the passive overheating and splitting of the field. Back then, everyone was in each other's way, but now they are doing their duty to their homeland and to authority. Hard-working artisans, thrifty soldiers, executive officials, and brave musketeers, with their firm authority, form a stable system that carries out plans that seemed like dreams in the "heyday" era. In the inertial phase, one does not dream, but implements plans which are well thought out and weighted. Therefore, this phase seems progressive and eternal. It was in this phase that the Romans named their capital "Eternal city", while the French, Germans, and English were convinced that they had embarked on the path of endless progress leading to eternity. Where else could it be? Only social development follows a spiral, while ethnic development is discrete, that is, it has beginnings and ends.

So, to confirm that Europe is no exception, let's move from the western edge of the Eurasian continent to the eastern edge and see what happened there in the inertial phase, which came 100 years earlier than in Europe.

[In the Heart of Asia](#)

The monotonous landscape of the Aral-Caspian plain in the east is crossed by a chain of mountain ranges: the Altai, Tarbagatai, Saur, and, finally, the Western Tien Shan. The slopes of these mountains are one of the most beautiful places on Earth, and it is not surprising that the inhabitants of Altai bear little resemblance in culture, life and historical fate to the inhabitants of the steppe: the Oguzes, Kangs, Karluks and even Kumans.

In relation to its steppe neighbors, Altai is a fortress, the "Steep Cliff" (Ergene kun), where in any change of surroundings one can make a stand, without surrendering to the enemy. Food is plentiful there. There are excellent pastures for cattle - the northern slopes of river valleys, scorched by the southern sun, and for hunting - the southern slopes, overgrown with dense forests, on which the sun rays only glide, without drying out the soil and burning plants. The clear rivers are full of fish, the forest edges are full of birds. In short, Altai is the most favorable place for the preservation of culture, even that originated in quite different places; that is why Altai archaeology is so rich and varied. And it is no coincidence that it was in Altai that the mining and processing of

iron, previously obtained by the Huns from Tibet and China, began.

The inertial phase in the Great Steppe lasted for 200 years (546-747) and ended tragically: the creator-ethnos disappeared, leaving only statues, inscriptions and a name to descendants. Could it be that it was not so little?

The whirlwind of time broke oaks - empires and maples - kingdoms, but it only ducked the steppe grass and it stood up unscathed. The Jujans, a sprawling band of steppe warriors, terrorized all their neighbors since 360 AD and after successful sudden raids took refuge on the slopes of the Hentei, or Mongolian Altai. Captured, they found a way to escape. In 411 the Juan-Juan subdued the Dinlins of the Sayan Mountains, or rather their remnants, and Bargu; in 424 defeated the capital of the Toba-Wei Empire; in 460 took the fortress of Gaochan (at the Turpan Depression), and in 470 plundered Khotan. The Jujans were the bane of nomadic Asia and all neighboring states. But this fragment of the Age of Brokenness had to come to an end as well.

During the cruel epoch of fracas, which ground all tribes into flour, military detachments were often composed of representatives of different ethnic groups: Huns, Xianbians, Tanguts and others. Such a small detachment (500 families) was headed by a Syanbi Ashina, who served the Huns as head of the army in 439. After the Tabgachs conquered the country, Ashina took his detachment and his warriors' families northward through Gobi, settled on the slopes of Altai, and "began to mine iron for Juan-Juan". These were the ancestors of the ethnonym "Türk. The ethnonym should not be confused with the modern meaning of this word - linguistically. In the 19th century they were called "tu-kyu" in Chinese, and "tur-kyut" in Mongolian.

At the end of the 4th century, when the increased moisture again covered the land with grass, the Tele tribes, formerly living on the outskirts of the Hunnu power, migrated to the north-west of the Great Steppe. The Tele were the people who had previously lived on the outskirts of the Xiongnu power. They were brave, free-loving and disinclined to be organized. The form of their social system was a confederation of 12 tribes, of which the Yakuts, Telengits and Ugurs are known today. Their ethnonym has been preserved in the Altai in the form of "Teleut".

In 488, the Teleuts wiped out the Hun's empire in the Jethi-su, Yueban, which split up into 4 tribes. The Teleuts fought in Central Asia with the Ephthalites, and in Eastern Asia with the Jujans... and extremely unsuccessfully. Finally, in 545 the Teleuts were subdued by Bumyn-Kagan, the head of Türkiyuts, and from that time "Türkiyuts were heroic by their forces in the deserts of the North". The remnants of the Khazars, the Bulgars-Uturgurs (in the Northern Caucasus), the Kidans (in Manchuria), and the Sogdians also joined Türkürks, and the Jurajans, Eftalits, and Ogors were defeated. Thus, was created the Great Türkiyut Khaganate. To keep such a huge country in submission, it was necessary to create a rigid social system. The Turkuts created it and called it "el".

At the center of this socio-political system was the "horde" - the Khan's headquarters

with soldiers, their wives, children and servants. The nobles each had their own horde of officers and soldiers. All together they constituted the ethnos "kara boudun", or "turk begler boudun" - Turkic begs and people; almost like in Rome: "senate and people of Rome".

The term "horde" coincides in meaning and sound with the Latin "ordo", an order, that is, a mentioned army with right (eastern) and left (western) wings. The eastern ones were called "teles" and the western ones "tardush". This together was the nucleus of the realm that made "heads bow and knees bend". And this people was fed by the Oghuzes, the subjugated tribes who served the horde and the Khan out of fear, and not out of sincere sympathy. Tribal uprisings occurred from time to time in the Turkic el but were brutally suppressed until one of them was successful. Then the Türküyuts were gone.

And this is what is interesting. The social structure became more complex, and the aesthetic level also decreased. Turkut art, tombstones which are effective, though in their invention and execution are incomparable with the Hun's "animal style" objects. The Tyuryan art is inferior even to the Kuman, i.e. Polovtsian, art, preserved in the European part of the Great Steppe. But it is not surprising: Turkuits fought all the time and this does not contribute to the improvement of culture. But weapons, horse harness and yurts - everything that is practically necessary in the everyday life was made at an exceptionally high level. But such a ratio is characteristic of the inertial phase of any ethnogenesis.

In fact, the Kaganate became a colonial empire, like Rome in the age of the Principate, when the Princes Germany, Noric, Britain, Illyria, Dacia, Cappadocia and Mauritania were conquered, or like England and France in the XVIII-XIX centuries. The Kaganate was not only larger, but also economically stronger than the Hunnu, for it took control of the "Silk Road," the caravan route by which the Chinese silk flowed to Europe in exchange for European gold, which stuck to the sticky hands of the Sogdian merchants-intermediaries.

The Turkuits received silk from fractured China, where the two kingdoms, Bei-Chou and Bei-Qi, willingly paid for military aid and even for neutrality. The Turku khan used to say: "Only if two boys in the south were submissive to us; then we need not fear poverty" (the two boys were Zhou and Qi).

In the 6th century silk was a currency and was valued in Byzantium on a par with gold and precious stones. For silk Byzantium received allies, even bribed, mercenaries, slaves and any goods. She agreed to pay for any amount of silk, but the trade route went through Iran, which also lived at the expense of customs duties from caravans and therefore had to let them through, but strictly limited them, because by getting extra silk Byzantium increased the military potential directed against Iran.

The aggravated economic conflict led to wars between the Kaganate and Iran. The Türküts, unlike the Huns, used an abundance of high quality iron and created armored cavalry that was not inferior to the Persian cavalry. But they did not achieve victory. The

wars led to the exhaustion of forces not so much the Kaganate social system, but the Turkic ethnos itself, because it was the Sogdian merchants and Turkic Khans, and not the people, who benefited from the silk trade. However, the situation and the balance of power were static until the renewed China said its word. They changed at the beginning of the seventh century, when nature intervened again and the Kaghanate split into the Eastern and Western Kaghanate - two different states and ethnic groups with only the Ashina dynasty in common.

The Eastern Kaghanate was located in Mongolia, where summer moisture stimulated year-round nomadism in which shepherds constantly communicated with one another. Communication skills and threat rallied the people around the horde and khan, and the power was monolithic.

The Western Khaganate was located in the foothills of the Tarbagatai, Saur and Tian Shan. Moisture there is winter, and it is necessary to stockpile hay for the cattle. Therefore, in summer, cattle and young people went to the djei-lau - mountain pastures, and the elderly worked near the winter camps. Meetings were rare, and no social skills emerged. So instead of ale there was a tribal confederation. Ten tribal chiefs received an arrow as a symbol, why this ethnos was called "ten arrow Turks". The Khans of Ashin soon lost importance and prestige, for their own Turkic retinue was small and all politics were determined by the tribal leaders. China was far away, Iran was weak, the caravan route enriched the Türkic nobility, who could fight with each other, and that weakened the Western Khaganate so much, that the Tang dynasty troops, which was in a phase of rise, easily conquered it in 757.

Along with the "Eternal Ale" (el'?) we can give other examples of inertial phases: epochs of the triumph of healthy philistine cynicism. This formulation, while it may seem rather extreme at first glance, in fact contains only a statement of fact.

[The heyday begins to fade.](#)

A healthy "philistine" cynicism inevitably follows the rebellious era. In Europe it found verbal embodiment in the thesis "Quius regio, eius religio" ("Whose power, that faith"), when Catholics and Protestants ceased to distinguish between each other - the ultimate expression of indifference. In Byzantium, the same fatigue set in in the middle of the ninth century.

The last tragedy of the passional breakdown, which undermined the strength of the Byzantine ethnos, was iconoclasm. We have already mentioned the ideological program and the ethnic background of this phenomenon: the Minor Asians clashed with the Greeks. The struggle lasted from 718 to 842. The result was the conquest of Thrace by the Bulgarians, of Sicily and Crete by the Arabs, and of Istria by the Franks. And the cultural and religious influence on the countries of the West could be completely forgotten.

But as soon as the surplus of passionaries disappeared from the system and the epoch of the consequences of the passionary breakdown - the passionary depression - passed, the recovery period associated with the passionary optimum began. This means that there were as many passionaries in Byzantium as necessary. Already under Michael III (842-867) began the victory over the Arabs and Bulgarians. The latter even managed to be baptized. The Macedonian dynasty that followed restored the borders of Byzantium along the Euphrates and Danube, achieved the baptism of the Kievan khans, raised the economy and culture of Constantinople and raised its glory above the whole world. But its most important merit should be considered the fact that during this time Byzantium managed to incorporate many Slavs and minor Asians, though not all. The Byzantine ethnos became less mosaic, that is, more monolithic.

And this phenomenon is related to passionarity, or rather, to the decline of the system's passionariness. The vast and rich Constantinople, with its temptations, drew in all kinds of people in search of "careers and fortune". In the 9th and 10th centuries, even the imperial family and its favorites were of Armenian, not Greek, origin. Can we even speak of the existence of the Byzantine ethnos? According to our definitions, we can and should. The concept of Byzantism (although it was not called so in the 10th century) existed as a stereotype of behavior, the stability of which was ensured by social and ideological forms: the power of the basileus over the bodies and the orthodox patriarch over the souls. All Varangians, Armenians and Polovtsians who entered the empire's capital easily entered the well-established rhythm of urban life and, ethnographically speaking, were incorporated by the local population. Thus, despite the fluidity and constant change of population, the cultural tradition of Byzantium was preserved.

The presence of a great passionate center cemented the peripheral regions of Asia Minor and the Balkans. Thanks to the constant exchange of populations, the link between the capital and the fernes was generally intact. The empire, protected by brave Slavic soldiers and skillful Armenian officers, grew rich, fat and... ...and then the empire went down.

In the culture of Islam, civilization is the era of the Timurids, the Safavids, and the Mughals; in China, the time of the Yuan and Ming dynasties. For the ancient West Asian East, the role of a propitiator was assumed by the king of the city of Anshan, Cyrus, and the Achaemenid Empire was a phase of civilization, that is, the extinction of passions and the accumulation of material wealth.

As can be seen from the brief, far from complete list, the phenomenon of "civilization" in the above sense is peculiar to all peoples who did not die before reaching this age. It would seem that the described system should be extremely stable, but historical experience shows just the opposite. It was Nebuchadnezzar's "civilized" kingdom that the prophet Daniel likened to a metallic colossus on clay feet, and this image became a class image. All the "civilized" empires listed above fell with astonishing ease under the blows of a small and "backward" enemy. For each individual case, it is possible to see obviously, that there is something common that lies not on the surface of the phenomenon, but in the causal depth. Let us investigate.

The Conquest of Nature

No matter how fierce the passionaries, the triumphant philistine is a far more pernicious phenomenon with respect to the nature that feeds us. In the ascendant phase, people tried to adapt the landscape to their needs and preserve it for future generations: nature was being organized. In the Acmatic phase, when everyone was killing each other for honor, glory, wealth, hatred, anger, vengeance, and other passions, there was no time for nature. But when it turned out that killing human beings is a risky business, because you can be beaten back and you can be killed yourself, then the majority of the population took the line of least resistance: the defenseless nature. It was at this time that the theory of progress emerged in Europe, according to which nature has limitless possibilities, and it's up to us to use them.

It was loudly proclaimed that "man is the king of nature," and he began to take its toll calmly and systematically. The most vigorous Europeans who moved to the Americas were especially successful. The American colonists took over the hills, not sandy like today but with very beautiful subtropical forests: the Virginia and Carolina hills, all the way to the Mississippi, to Louisiana. It's called Dickland now, and it used to be a slice of heaven on earth. The climate there is not very hot, because the cold current that separates the Gulf Stream from America softens the zonal effects of the sun. After all, these are very southern places: New York is a northern city there, but what city in our latitude does it correspond to? - Batumi! And because there's no heat like in Batumi, there were wonderful forests full of game. Turkeys were wild there; then they were tamed and raised in the Old World. There were deer. One could live on a little light hunting there without fear of starvation. The Indians who existed there and who adapted to the local conditions, bred maize which also supported their livelihood. But when the Europeans came there, they saw that on this rich land, if you take down the forest, you can plant cotton. And cotton, you know, is white silver, which was taken to England, and cotton cloth was produced there, which was shipped all over the world. It was an easy means of enrichment.

Workers were needed to grow the cotton plantations. Workers were first recruited from among the poor in England. Laws against the poor were in force there. Poverty was considered a crime. A normal person couldn't be poor - why should he be poor if he has a plot of land, he'll always be well fed, if he doesn't have it, he's drunk, then he's free to go to the plantation. There were white slaves, but that didn't last long, because the English were energetic enough to go to America themselves so they wouldn't be taken away in shackles. And then the black slave trade began. They started catching poor Negroes, bringing them there, and making them work until they dropped.

Two theories regarding the use of slaves existed in these southern states of North America. One was that a purchased Negro should be forced to work so that he would have time to recoup his expenses and then let him die. Another idea is to make the Negro live a better life, work long hours, not as hard, but enough days to earn his living

and if he has children he'll earn his living too, all the better. And since negro children were all the more valuable the brighter they were, the master spared no effort to make his slaves brighter, and if he did not have enough of his own, he offered all the guests he invited to his hacienda to do him this favor. Thus, the Americans, it would appear, were enslaving their own children.

205

For nature, the result was extremely bad. J. Dorst, in his book "Before Nature Dies," cites data that it takes 1500-1800 years to wash away 10 cm of humus in the forest; with sophisticated farming very little - a few tens of years; with mono-culture ten years is enough to bare the basic rocks and turn the richest terrain into sandy barren dunes. And this is what the American slaveholders did to the country they mastered. These are the consequences of migration, which to this day are irreparable in America. With all their technology, Americans cannot return to the landscape they arrived in 200 years ago. If the Spanish conquistadors of South America, who massacred many Indians, plundered their temples, and poured their gold and silver works of art into bars to take back to Spain, were not benign people, much more damage was done by their rather humane descendants who built capitalist-style haciendas on conquered lands. In the Spanish colonies, this process was complicated by the fact that the Spaniards changed the biocenoses of Latin America. They brought cows and horses and gave the Indians iron tools. They brought donkeys, they bred mules, and the Indians who did not have transportation facilities were able to carry heavy loads on pack animals. The Spanish brought coffee from Arabia and established coffee plantations, and cows were bred so much that Venezuela and Argentina became world suppliers of meat.

But it took an enormous destruction of the jungle to grow coffee plantations or then rubber plantations, and the jungle had already suffered greatly during the original settlement by the Indians. The terrible jungle, described in many books, is the rainforest of the Amazon or Yucatan, where you cannot live because of the abundance of harmful insects and the incredibly harsh climate. It's horribly bad there: the heat and humidity, the snakes, the tarantulas, the spiders, whose bite can only be avoided by cutting off your hand because they are so poisonous, because they are also the result of human activity, only more ancient. All this dreadful jungle grew on overmolded soil after the Indians, who first came here, evidently from the North American continent, settled it, ravaging it in the most barbaric way: felling the trees, then waiting for them to dry out, and burning them; planted maize, harvested for two or three years, then, when tropical rains washed away the humus, left for the next site, and in place of the original flora, of which we don't even know what it was, grew these grandiose burdocks in the form of modern tropical trees. But among them were the rubber-bearing trees.

It took tremendous effort and resources to harvest rubber, because rubber found use in the automobile industry and in a variety of other industries. In order to secure this gathering, entire tribes of Indians were exterminated and adapted to this difficult jungle as well. They killed them, sucked the sap from the rubber trees, built palaces and opera houses on it, there in the Amazon basin. The planters had nowhere to put their money until the seeds of rubber were brought to Africa and rubber was no longer their

monopoly. And in the place of rubber plantations there was an even worse "green desert".

Massacre of the Indians

Equally deplorable was the history of the prairies of North America. It was so: while the Americans were advancing through the rainforests of the eastern half of their continent, while they had not yet reached the Mississippi, they were rampaging mainly against the local population, the Indians. The Indians were farmers, had fields, built large houses, fairly quickly adopted firearms from the English and French, fought back as best they could, but they failed to organize. In order to organize, even in the face of extreme necessity, one needs a certain passionarity that allows one to put the ideal above the immediate interests at hand. After all, the ideal is a distant prediction; you have to have it in order to defend yourself, not live only for today, like philistines. For all the good qualities - personal courage, endurance, honesty - one must be able to understand that one must obey a leader, even if he is from a foreign tribe, otherwise a tribal confederation could not be created.

Of course, there were individual passionaries among the Indians, too, because they too had passionary impulses at one time or another. We know the names of Indian passionaries. For example, Pontiac, chief of the Ottawa (an Algonquin tribe); Oceola, chief of the Seminole, who led the rebellion in Florida; Sitting Bull, chief of the Sioux, who led his tribe to Canada; Geronimo, chief of the Apache; Wolfcoat, chief of the Cheyenne; Sharp Nose, chief of the Arapaho; and many others. However, these were relic individuals, not ethnic groups.

Thereafter, tribe after tribe, the Indians were exterminated by well-organized Americans. This organization was as follows: whites understood that it was necessary to obey their state governors and their colonels, it made sense, and although unpleasant at the moment, it would pay off later.

And so, this passionate wave crossed the Mississippi and began to spread across the American prairie, and a prairie is about our Kazakh steppe, the only difference being that there are herds of buffalo grazing, not Saiga. The Indians could not exterminate these bison. They could not use the huge reserves of free meat as long as they did not have horses, because one could not travel far across the steppe on foot with a load. Water had to be taken with them, the area was heavy. That is why they lived along the banks of rivers and only went hunting very far. And bison grazed safely all over the prairie from the Rio Grande to Southern Canada, to the edge of the forest; their growth was limited only by epidemics, which carried them off in large numbers from crowding. Sometimes they were slaughtered by large gray American wolves. As already mentioned, the Spaniards brought horses to America; and because they grazed them carelessly, a large portion of the horses escaped onto the prairie. There they became feral and began to walk across the steppe in herds, as is characteristic of wild horses. The Indians realized that it was profitable for them, began to catch these horses and re-domesticated them - they were mustangs. And the prairie Indians were capable people.

They were quite receptive to all the achievements of European culture. They learned to ride much better than the Europeans, because those tribes, who had time to catch horses and tame them, taught their children horseback riding from the age of four, so that, coming of age, they felt on the horse as our Mongols, not worse. Because of this, they were able to go far from the rivers and kill buffalo, but they did so with extreme caution.

Just when the Europeans were preaching the infinite wealth of nature and the theory of progress, according to which we must destroy harmful animals and preserve useful ones (as if anyone knew who was harmful and who was useful), the Indians were proceeding from the conviction that the Great Spirit did not create anything bad. Everything he created must exist. And only a madman would kill just for fun, not for food. We are now from our position of guarding of nature stand quite on the point of view of the Sioux Indians, but at that time they could not prove this truth to anyone. And because they protested against the senseless killing of bison, killing not for the meat, but for the hides and skins, which were exported by industrialists, they themselves were exterminated.

This was in the 70's of the XIX century. was the so-called "Indian War". To America's misfortune, technological advances reached the point where Americans built the transcontinental railroad and traveled freely from New York to San Francisco. On the way, passing gentlemen amused themselves by shooting buffalo, not even being able to pick them up. Just having fun shooting. Killing and wounding the animals. Bisons would fall and die. Sometimes when the train stopped the passengers would kill a few hundred buffalo and cut out the tongues of some to roast them, but they would keep the meat and even the skins. They were rich, they didn't need it. As a result, buffalo herds were reduced to such limits that there were virtually no buffalo on the prairie; along with the buffalo died the Indians, who had adapted to the systematic and regular hunting of buffalo.

Revenge of Nature

But there's never a "holy place" that's empty. There were enterprising Americans who brought sheep here and decided that the grass would be eaten by sheep. But while bison is inaccessible to the small wolf, only available to the big one, a sheep might as well be prey to a jackal (they call them "coyotes" there), and jackals began raiding sheep herds, greatly reducing their numbers.

We had to move on to cattle, and then groups called "cowboys" emerged in place of the Indian tribes, and they created essentially a sub-ethnic group among Americans. They lived in their little towns for a very long time, sometimes all their lives. The children stayed there to live, they didn't accept culture, there was no reason to teach them literacy, they didn't need to, they weren't interested in anything. They grazed cattle from a young age and learned to shoot long guns, drink plenty of gin and kill any Indians that survived. Then the romantic image of the cowboy was created for literature and movies;

cowboy movies and cowboy literature emerged.

But nature avenged itself. While cow herds were being bred, the gophers, which live there in great numbers, began to eat the grass left by the bison, and the coyotes, of course, ate the gophers. But the gophers multiplied faster. And the amount of grazing has been drastically reduced. Besides, the burrows that these rodents dig in the steppe are very dangerous for large animals - both horses and even cows. If they hit the burrows with their legs, they break a leg, and an animal with a broken leg is subjected to immediate slaughter. So, gophers took advantage of the advantage that the Anglo-Saxon pioneers created for them. In addition, cowboy meat farming could not compete with Argentina and Venezuela, where the bulls and cows were in more favorable locations. We had to switch to farming.

Then the Americans became the richest bread exporting nation, out-competing our Russian southern landlords who used to export huge quantities of bread through Odessa. American bread - maize and wheat - was so cheap at the time that it beat any competition. In order to keep their prices up, the government bought the bread cheaply and destroyed it-the bread was drowned in the sea or burned to keep prices up and keep the farmers from going broke. The rest of the prairie, what was left after the buffalo, after the sheep, and after the cattle, was plowed by the farmers, and then the dust storms came.

The first of these happened in the 1930s and caused incalculable damage, because a strong wind from the west, blowing from the Cordilleras, covered almost all the orchards and fields of East America with sand and fine dust. It was impossible to remove this dust, and there was no fertility in it. Only then did they begin to oblige farmers to take measures to preserve the landscape, to restore the sod layer, to restore the soil. If a farmer refused to take action, an inspector came and said the work had not been done and brought in a contractor. The contractor did the work, and the price of the work was added to the farmer's income tax. They managed to do that. And they moved on to a crop that also turned out to be extremely profitable - potatoes.

The potato, as we know, is an American plant, but it is a southern plant, and it was not very common in the north. But the Americans planted tubers, the potatoes took root and began to grow there. Very well! The farmers got rich until they pushed their fields as far as the slopes of Cordillera, where some long-nosed bugs lived on some bushes. These bugs had a very bad life because there were few bushes and not enough food. So, they adapted to eat potato haulm. And together with the potatoes, they marched victoriously across America, crossed over to Europe, and came to us.

So, the extermination of the Indians, the buffalo, the rich nature of Dixieland, New England, where the forests were turned into wastelands, into sand dunes, all benefited, mainly, the longhorn beetles, who took over the new continent, Europe. So, you see, the domination of the quiet man in the street, the "golden mean", is not always good for the environment which feeds us and of which we are a part.

And don't think that such an attitude toward nature is peculiar only to modern representatives of the so-called "civilized world. Even in earlier times, other peoples had the same consumerist attitude towards nature, with the same deplorable results. There were no deserts on Earth 15,000 years B.C., but now we have deserts wherever we look. Every desert is the result of the destruction of nature due to human activity, which considers itself the king of nature. That is how industrious farmers, thinking about one year's harvest, turned the banks of the Etsin-Gol, Khotandarya and Lake Lobnor into sand dunes, loosened the soil of the Sahara, and let the Samumans disperse it.

The Sahara continued to grow even in ancient times. The fact is that huge herds of horses, needed for the Roman cavalry, grazed in the foothills of the Atlas Mountains at the edge of the Sahara. They trampled the land so that the desert began to prevail there too, and it is still expanding. The recent tragedy of the Sahel is proof of this. And so, it has always been.

In general, it should be noted that the impact on nature in ancient times from the Roman world (Pax Romana) was no less than in our time from the European world, of course, taking into account the difference in the level of technological development. To be sure of this, let us look at how Rome came to be by the first century A.D., its inertial phase.

To understand the mechanism of the phenomenon, let us begin with an overview of the changes in the Romans' relationship with the landscape which had taken place in the previous two centuries. So, what was going on in Rome at this time?

Nothing good. Because Rome had grown from a small village of 500 families to a victorious Great City that had expanded to a large area, a city of a million, a million and a half million, and finally a city of two million.

You know that you have to feed a city like this, and it was very hard to feed it, because the Roman citizens did not want to work. They did not conquer so many countries to do dull farming work at home. They regarded themselves as contributors to a common cause ("republic" - common cause) and believed that if it produced an income, they should receive their share of that income. That is why legionaries who went on long marches to the east to Greece, Syria, west to Spain, north to Gaul (modern France), when they returned with great booty and received their resignations and even land grants, they drank it all away, including their booty.

Incidentally, they could not do otherwise, because the campaigns demanded such nervous tension that they needed to rest, and rest was expensive. After all, rest is not just lying under an olive tree. Rest is fun, and they always cost money. So, they mortgaged all their property, drank it away, and then had to either go back to the legionaries or (if they were old and tired and were not taken) get money from the state to support themselves.

They were given bread for free, because it was believed that once they had bread, they would not go to waste. Of course, man does not live by bread alone, he also needs

olives and butter, and meat to eat, and salted fish and wine to drink. For this they got money by serving the leaders of the various political parties. The more they served their leaders, the more those leaders paid them.

As a result, Middle Italy, the birthplace of this ethnos, completely changed its landscape. The rich farmlands turned into pastures for the simple reason that in those old days there were no refrigerators and it was impossible to bring meat from somewhere across the sea, it would have turned rotten. Therefore, bulls and pigs were driven to the slaughterhouses in Rome to be immediately cut and the meat sold.

Bread could be brought from Africa, where the Atlas valleys had phosphorous soils that gave fabulously high yields. Fruits could be brought from Spain, from South Gaul, called Provence (lit. "province," that is, conquered country), wine from Greece, bread was also brought from Egypt in large quantities, that is, everything could be brought except two things - fresh meat and flowers for women, for women, I do not know why, love flowers very much.

As a result, the city of Rome, with a population of two million, became a parasitic city that lived off all the conquered provinces and sucked all the juice out of them. It would seem that the provinces should have become poor, impoverished and utterly worthless. This was not the case! They, though they were robbed wholly and completely, grew rich, increased their production and gave to Rome as much as their superiors demanded and left for themselves and their children - no less than they gave away.

At the expense of what was achieved so much prosperity? At the expense of an utterly ugly robbery of nature. The magnificent oak and beech forests of Italy were cut down and the slopes of the Apennines were covered in maquis; Spain, which had been covered in beautiful subtropical forests, was turned into a steppe where only sheep could be driven, as in Mongolia, and the Spanish became a pastoral people. In Africa, the richest valleys were ploughed, over-grew any crops, that is, the breadbaskets of Rome - Africa and Sicily - were bare, stony countries, almost without topsoil. So, it is clear that if we prosper, it is always at the expense of something, and the ancient Romans, like our recent ancestors, thought that nature's wealth was inexhaustible.

They had to be convinced later that they were wrong. And yet, one cannot say that they had a good, happy life. It is clear that the two million population in Rome was not created by natural reproduction and even contrary to the demographic trends of the time. In a large city, where pleasures of all kinds were plentiful and free (not only bread was given, but free performances were staged for Roman residents and dwellers), women were not very eager to have children. Roman matrons took all measures to keep their figure as long as possible. This is why there was a negative population growth rate in Rome. The population was augmented by people from the provinces who arrived and, because residence permits were not required, occupied a corner and found a use for themselves, not always useful to the State. Some became pimps, some smugglers, some thieves, some contract killers, women prostitutes - whoever. And there

were huge five-story houses in Rome. They rented out rooms or even corners. It was terribly crowded. The houses were badly built, the ventilation disgusting, the buildings sometimes fell down, burying the occupants under them, but they were rebuilt just as badly, because no one counted or pitied the dead.

True, the Romans made some important technical improvements: they laid out a sewer system using a small river called the Cloaca (since then, cloaca has been the name of any sewer) and, on the other hand, made a water pipe. They used to make do with aqueducts, that is, they put a trough on supports and let in clean water, which exchanged oxygen with the atmosphere all the time. But they couldn't bring aqueducts into the city and the city was filthy and the air was bad. So, they were able to make aqueducts but with lead pipes. The wine was also kept in lead vessels, and there was no other. The water became contaminated with lead oxides. The wine was spoiling and the people were slowly getting poisoned all the time. In short, there was a very hard life in Rome, which the people endured in order to idle away.

Thus, in its inertial phase, the whole system became a parasitic one, living off the depredations of nature of the Mediterranean Sea and its surrounding countries which were under constant expansion: Caesar took over Gaul, obtained vast quantities of gold, and used the gold to rule Rome; Pompey took over Syria; Antony married Cleopatra, thereby introducing Egypt into the Roman system, which was occupied by Augustus after his death. Thus, by the first century, a country was created that was bounded by the Rhine, the Danube, and the Euphrates, a vast country. Nature was saved here only in part by the fact that the population of this vast country did not exceed 50-52 million people, i.e. there was no such overpopulation as there is now; and yet the inexpensive use of natural resources changed landscapes: natural biocenoses were simplified and disappeared, the anthropogenic landscape of the world city expanded.

This unnatural level of urbanization is synonymous with the inertial phase, when an ethnos, like Antaeus, loses touch with the soil on which it has grown. On this theme John Stuart Collins writes in *The All-Conquering Tree*: "St. Paul was right to invoke the wrath of God on the heads of the inhabitants of Antioch. The other prophets were also right in cursing cities. But in doing the right thing, they were guided by false motives. The essence of the sin was not its moral side; it did not relate to theology, but to ecology. Excessive pride and luxury would not have brought punishment; green fields would have continued to bear fruit, and clear waters would have cooled; no matter how far immorality and iniquity had gone, the high towers would not have swayed and the strong walls would not have collapsed.

But men have betrayed the earth that God gave them to live on; they have sinned against the laws of the earth, they have ravaged the forests and given open space to the elements of water; that is why there is no forgiveness for them, and all their creations have been swallowed up by the sand.

Brilliant, but wrong! Immorality and lawlessness in the cities are a prelude to the massacre of the forests and fields, for the cause of both is the decline in the level of the

ethno-social system's passionarity. At the preceding increase in passionarity, the characteristic feature was harshness both to oneself and to one's neighbors. When it declined, it was characterized by "humanity," forgiveness of weaknesses, then neglect of duty, then crime. And the habit of the latter leads to the transfer of the "right to outrage" from people to landscapes. The level of morality of an ethnos is as much a phenomenon of the natural process of ethnogenesis as is the predation of wildlife. Because we have grasped this connection, we can write the history of the anthropogenic, i.e. deformed by man of the landscape. The limitation of the direct characteristics of nature used in ancient authors can be made up for by descriptions of the moral level and political collisions of the epoch under study. It is the dynamics of this relationship that is the subject of ethnology, the science of man's place in the biosphere.

In the meantime, we can draw a cruel but logical conclusion. What European evolutionists call "civilization" and we call "the inertial phase of ethnogenesis" is not so offensive and not so progressive. It turns out that one has to pay for everything. And wherever the inertial phase took place, civilization sawed off the bough it was sitting on. That is why the next phase is inevitable, about which no historico-geographer would say a kind word.

Chapter Ten When Darkness Comes

The Change of Phase Imperatives

In characterizing the inertial phase, we have devoted much space to an analysis of the unfavorable changes that occur in this phase in the relationship between the ethnos and the landscape that feeds it. But perhaps even scarier are the changes that take place within the ethnic system itself during the inertial phase. After all, we should not forget about sub-passionaries. And there have always been sub-passionaries. In the ascendant phase, they were completely unnecessary and not valued at all. Then, during the Acmatic phase, they were used as cannon fodder and valued very little. But in the inertial, silent time theories began to emerge that "man sounds proud"; that everyone should be given the chance to live; that man cannot be left behind; that man needs help, needs food, needs water; and that if he is not able to work, then he must be taught; and that if he does not want to learn, then we teach him badly. In general, the most important thing - the man, everything for the man. Therefore, in the "soft" time of civilization with the general material abundance for everyone there is an extra piece of bread and a woman.

Imagine how people of a certain sub-passionate disposition use such teaching, which becomes an ethical imperative. They say: "All right, we agree to everything, but you feed us and give us some vodka. If you don't give us enough, we'll "chip in for three," that's okay. There are more and more of them, but they find a place for them, and they multiply, because there is nothing else for them to do. They don't write dissertations. At the end of the inertial phase of ethnogenesis, they are no longer a modest little layer within the ethnos, but a significant majority. And then they say their word: "Be like us!",

that is, do not strive for anything that cannot be eaten or drunk. All growth becomes an odious phenomenon, industriousness is subjected to ridicule, intellectual pleasures provoke rage.

In art there is a decline of style, in science original works are replaced by compilations, in public life corruption is legalized, in the army soldiers hold officers and generals in obedience, threatening them with revolt. Everything is corrupt, nobody can be trusted or relied upon, and in order to rule, the ruler has to employ the tactics of an outlaw: to suspect, hunt down and kill his collaborators.

The order established in this phase, which we call the phase of obscurity - obscurity or attenuation - cannot be considered democratic. Here, as in the phases that preceded it, consortia reigns, only the principle of selection is different, negative. What is valued is not ability, but lack of it; not education, but ignorance; not firmness of opinion, but impartiality. Not every average citizen can meet these requirements, and so the majority of the people are inferior and therefore unequal in the eyes of this new imperative.

Now we will try to characterize this last phase of the ethnos's existence, the phase of obscurity. Here we encounter difficulties in choosing examples. The fact is that not every ethnos survives to the phase of obscurity. There are cases where it dies before, and this happens so often that the phase of obscurity can only be traced on a small number of examples.

Examples from modern history, from the history of Europe, which has not yet reached this last phase of its ethnogenesis, are irrelevant here. To describe the phase of obscurity we must take ancient periods of history, where this phase can be seen with sufficient clarity and completeness. The Late Han and Three Kingdoms eras in China (3rd century), including the Five Barbarians and Northern Wei (4th - 6th centuries) are very typical for this.

But we will not take China as an example, because it is a very exotic subject. More accessible and understandable (just closer to us and our erudition) is the era of the Roman Empire, which was so grandiose that it failed to rot before its neighbors destroyed it. The Ancient Chinese Han Empire followed the same path.

As we can see from the above, obscurity is characterized by the predominance of sub-passionaries, who gradually displace the harmonious, balanced individuals, the individuals of the "golden mean," proclaimed as an ideal during the inertial phase by Octavian Augustus at the end of the first century B.C. In this phase, sub-passionaries and passionaries are displaced, although they both coexist with them.

And then you have to ask yourself: "How is it that sub-passionaries who are unable to concentrate, unable to set themselves goals, unable to behave in an organized way in any kind of long operations, who ruin everything, find themselves on the crest of a wave and begin to dictate not even their will (because they have no will) but their whims?"

After all, it is extremely unprofitable, extremely unpleasant for the sub-passionarians themselves, and, of course, for everyone around them, and yet it happens!

Let us try to grasp the mechanism of this phenomenon. To do this, let us take a quick look at all the phases of Roman ethnogenesis and try to understand how the role of sub-passionarians in the ethnic system of Rome changed from phase to phase.

Carriers of obscuration in Rome.

We have mentioned before that Rome at the beginning of its existence was a city inhabited by warlike people. Every Roman was a warrior, who served in the cavalry if he had plenty of money, or in the infantry as a hard-armed warrior if he had little. Thus, the Romans won the war against Pyrrhus, king of Epirus, by capturing Tarentus, against Carthage, the three Punic wars by capturing Sicily, Spain and Carthage itself, against Macedonia, against the Syrian king Antiochus, against Mithridates - against all who opposed. These successes and the abundance connected with them meant that the sub-passionarians, coming back from the campaigns, no longer returned to the dull peasant labor of their plots, but instead drank them up and went to the city, and demanded to be provided for there. They did not want to live in the villages. This phenomenon is quite understandable, but nevertheless unnatural.

The Gracchus brothers' attempt to turn back history and sell these impoverished peasants on parcels was not successful because they had to take land from the rich, but the rich protested - they had bought the land, but the poor did not support their defenders, their tribunes, they left them to be completely destroyed. And then the administrative genius of the leader of the Democrat party, Caius Maria, intervened. The democrats in Rome differed from the aristocrats only in that the democratic party was the party of the rich - moneybags, the so-called "horsemen" who had the means to buy a horse, and not even one, while the aristocratic party was based on the not yet ruined peasants and part of the Senate. Both parties were, of course, slaveholding.

Marius saw that drunken legionnaires, unwilling to work their plots and demanding free bread, could be used as a military force. He suggested that they be recruited with rations and a small salary. Thus, the militia would become an army of mercenary soldiers. Since the law was passed by the Senate and there was nowhere else to go, the sub-passionarians were eager to do it, since they had no money for their own armament and were used to fighting. Thanks to this reform the army very quickly became permanent and even hereditary.

Why hereditary? The point is that a legionary was hired for twenty years, and often he stayed for the rest of his life, if he was not killed. These legionnaires were trained in the art of war for days - it was a sporting exercise from morning till night. But since such a man was condemned to a lifetime of service and warfare, he naturally demanded some of the comforts of life. The mercantile service in Rome was very poorly organized, and it was rather quickly converted, as we would say now, to a social basis: there were female

auxiliary women who sold soldiers everything they needed for a proportionate share of their spoils. Naturally, the marching women became pregnant. Sometimes the Marquitan women did not know who the father of the child was, and sometimes they did, in which case they were called hetaerae, that is, combat girlfriends. These friends gave birth to children, the children were considered children of the regiment and were brought up in the military tradition from infancy, from the cradle, and were enrolled in the corresponding cohorts of the respective legions. Over the course of 200 years, from the second century B.C. to the end of the first century A.D., a special stratum within the Roman population was created: the legionaries.

How to determine their class identity? Difficult! Of course, they belonged to the state class because they maintained the existing order, but it is difficult to call them slave-owners because they did not have slaves. They served all their lives, and sometimes, if they managed to survive, they retired with minimum security. If they managed to save some money from their spoils, they lived relatively normal lives, but most of them died because there were wars all the time. In this way soldiers formed an independent sub-ethnos, whose importance grew with each passing year, and whose stereotype of behavior changed in accordance with the conditions of lifelong military service.

Sub-ethnos vs. super-ethnos

The result of the emergence of a new sub-ethnos was that Rome won a number of new victories. Syria was conquered, Mesopotamia by Pompey, Gaul by Caesar. Roman armies went to Germany, Egypt and Illyria were subdued by Octavian after Antony's death. The empire became vast, encompassing half of modern Western Europe and a large part of the Middle East. The frontiers were long and difficult to defend, so legions were needed, and they were constantly replenished by willing volunteers who found bread and nourishment, glory and a place in life in the natural way already described. So, separated from the general population of the vast Roman imperium, which included both Italy proper (the metropolis, so to speak) and the conquered countries called provinces, the legionaries were at first very disciplined and conscientious in their duties. They obeyed their commanders, appointed by the Senate, fought heroically in civil wars, defending their commanders, defeating those militias of supporters of the republic and the old orders which were displeasing to them, because legionaries preferred to obey not a foreign civilian Senate, but their commander, who became a comrade in the campaigns and dangers they endured.

So, they brought Caesar to the throne first, then Augustus and Antony, then they supported all the men who commanded them. And the commander of the army was called emperor, that is, lord. He was not a king, not a head of government, he was a commander of an army, an emperor. And all this continued quite happily until '68, when the first attempt at a transition to obscurity appeared, albeit unsuccessfully. The fact is that the next emperor, Nero, behaved so badly that he caused general resentment in all the western regions of the empire. In the eastern regions he was somehow tolerated, because he was far away and favored the eastern people - the Greeks and especially

the Syrians and the Minor Asians - but also, generally speaking, no one was going to stand up for him when the revolt that ruined him happened. This is where we will focus our attention.

The first uprising against the tyrant was led by an Aquitanian legion commander, one Julius Vindex. He was supported by the Spanish legions, commanded by Galba, and not defended by the Rhenish legions, commanded by the drunkard Vitellius. That is, the whole west of the Rhine border (the Aquitanian legions, the Spanish legions) all broke away from the empire. And here were the most combat-ready troops that no one could match. Vindex and Vitellius quickly came to an agreement with each other, and Galba was a friend of Vindex's.

But it turned out that the Lower Rhine legions (they consisted not of Germans, but of the same Romans) decided to clash with the Aquitanian legions, and it was impossible to keep them from clashing, although the leaders had already reached an agreement. Vindex fell in this bloody battle. Galba seized the initiative and subjugated Rome. Rome had a corps of praetorians, guardsmen who guarded order, the Senate, and the emperor's person. These Praetorians, seeing that Galba was bringing order and discipline among them, killed him and chose as their leader one of Nero's drinking companions, named Othon. He was a very decent man. He drank and debauched with Nero, but did not kill anyone, which was already a great credit to him. He led the Praetorians, but the Lower Rhine legions went to war against them.

I say "legions", meaning soldiers and officers, but not generals, because Vitellius, a former drunken comrade of Othon's, wanted more than anything to submit to him and remain simply the commander of his frontier line. But neither the officers nor the common legionnaires gave him such an opportunity. He was presented with the alternative of either being killed or raising an army advancing on his comrades-in-arms, only from a different military unit. In the first skirmish, Othon suffered a small defeat which did nothing, but apparently, he - a man of conscience - was so disgusted that he gave up the fight and committed suicide. Vitellius was brought to Rome and forced to declare himself emperor.

He was opposed by the Eastern legions under the command of Vespasian Flavius, who, generally speaking, did not want to rebel either, for he had his hands full in the East: he was subduing and pacifying rebellious Judea. But the legionaries said, "No, not at all, some Vitellius, some lower-ranking guys over there in Rome, let's go save Rome. The war took an ugly turn. The Eastern legions, hardened in constant combat, were not made up of Oriental men, but of the same Romans. They passed through the Balkan Peninsula, took Cremona, which did not want to resist. However, they took it by storm and killed all the inhabitants of that Roman city on the grounds that they were Roman citizens and as such they could not be subjected to slavery, so they were not taken prisoner. After the capture of Cremona, they entered Rome.

Vitellius demanded to be released from the throne, for he wanted to go into private life. He absolutely did not want to sit on the throne. His soldiers forbade him to do so and

made him lead the resistance, sitting in the palace and waiting for them to kill each other. But they fought not against the enemies of the fatherland, but against their comrades-in-arms, who had come from Syria. The latter won, slaughtered all their fellows from the Rhine, and killed Vitellius himself. He was executed, though he cried out that he was not guilty of anything. Indeed, he was not to blame. The Flavian dynasty was established.

I dwell on this episode in such detail to show where it began. There was a similar case after the third Flavius, Domitian, who was a terrible tyrant. He was killed at the instigation of his unfaithful wife. Nerva and Trajan installed their Antoninian dynasty in '96. It lasted until the end of the second century.

The decisive turning point in the fate of the Roman ethnos occurred in 193. The last Antoninus, son of the philosopher Marcus Aurelius, Commodus (a nickname corresponding to his psyche) turned out to be a degenerate, a monster, a murderer, an autocrat. He killed people mainly out of cowardice, because he was afraid of being killed. He ended up dropping a plaque with the names of those condemned to death in the bed of his mistress. She picked it up, read it, and saw that her name was also on it. She gave it to the men who had been sentenced to death. They invited a gladiator named Narcissus who had killed Commodus.

A new emperor was needed. The Senate nominated the venerable old man Pertinax, who immediately set things in order, but the Praetorians went to his house and killed him. They auctioned the throne to the highest bidder. They found a buyer: Didius Julian, a rich swindler who had stolen a lot of money in Gaul. The Praetorians received the money as "gifts" and Julian became emperor.

Empire vs. eternal city

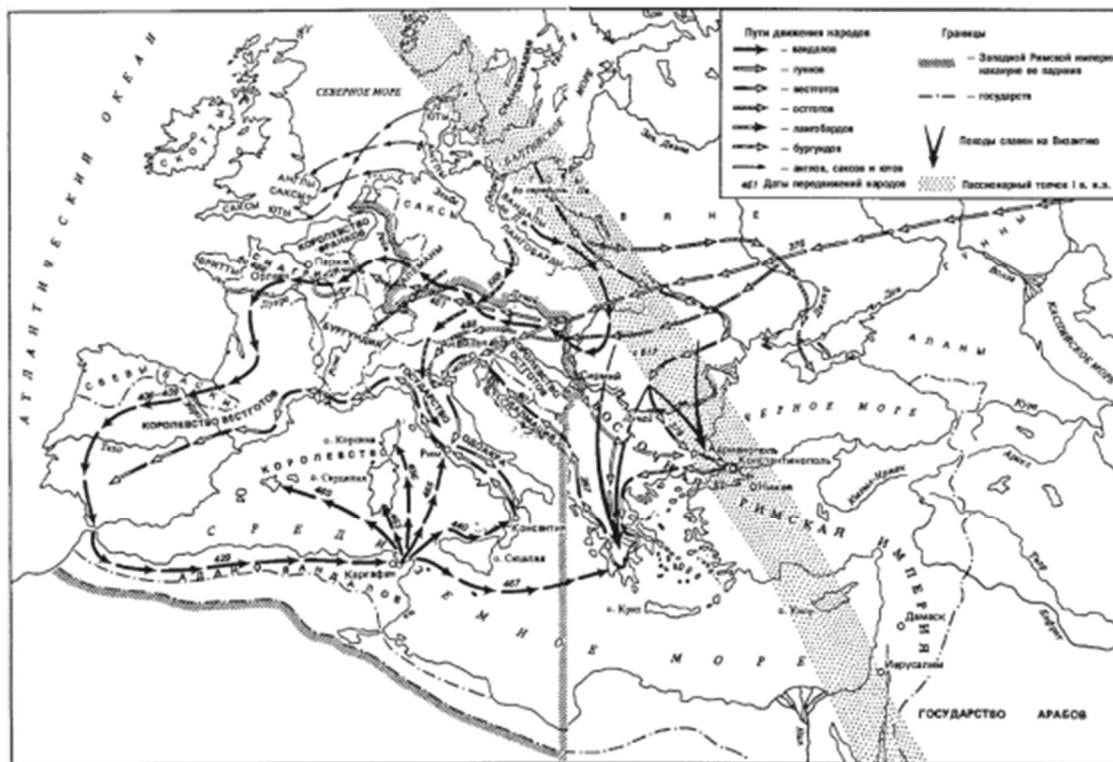
Here the provincial legions rose up against the Roman legions: in Syria, Clodius Albinus in Britain, and Septimius Severus in Pannonia, about whom a Roman senator said very wittily: "He could not be born or could not die". He was a violent man, from a horsemen's family. He no longer commanded the Romans, but the Thracians and Illyrians (the Illyrians are the people nowadays called Albanians) recruited from the provinces. They were desperate people (as well as Thracians) because the East was already experiencing the same passionate push that caused the Great Migration of Peoples.

The North, close to Rome, entered the Eternal City without a fight. Didius Julian, abandoned and betrayed by the Praetorians, was killed in his palace after 63 days of reign. That was how long it took for the Praetorians to drink away the money they had received.

The Praetorians, however, who came out to meet the usurper with laurel branches, miscalculated. Septimius Severus destroyed the Roman corps of praetorians: the

praetorians were cordoned off, the Illyrian legionnaires pointed their spears at them, disarmed them, expelled them from Rome and sent them out to the provinces - two men per cohort. The entire praetorian corps (the basis of Roman power in the social sense) was replaced. As a social institution it remained, but the people who were assigned there were no longer from the Romans, but from Illyrians, Thracians, Moors, Gauls, Germans, Sarmatians, Arabs, who came to serve - anyone at all.

Thus, the once subjugated Illyria and Thrace were defeated by Rome. After the defeat of Illyria and Albinus, Septimius Severus relieved his soldiers and enlarged the army, like the Praetorian corps, with citizens from the eastern provinces: Illyrians, Thracians, Galatians, Moors, Gentiles, Arabs, etc. As a result, by the early 3rd century nearly the entire Roman army was manned by foreigners. This means that the Roman ethnos, which ceased to supply voluntary defenders of the homeland, lost its passiveness. The structure, language, and culture of the empire still held by inertia, at a time when authentic Romans numbered in separate families, even in Italy, which was populated by natives of Syria and the descendants of prisoner-of-war slaves, the Colons.



The demise of the Roman super-ethnos and the passionate push of the first century A.D.

This was how the Roman Empire was during the reign of Septimius Severus, who did not believe in senators, did not believe in horsemen, hated Rome, although he himself

was a Roman, relied on provincial, very reliable troops. This had nothing to do with Rome: Rome remained simply the capital of a vast system that was no longer an expression or fulfillment of the Roman ethnos. The Roman ethnos found itself in its own country as one of many, as yet an equal ethnos.

The next act of tragedy was the edict of Caracalla, the successor of Septimius Severus. He was a murderer, a monster, a corrupter. Most frightening of all, he was a sadist and a liar. He issued a law declaring as Roman citizens all free subjects of the Roman Empire, all except slaves, and by the way, the Egyptians were not enrolled there because they showed no interest in public life. Illyrians, Thracians, Germans, Gauls, Greeks, Spaniards, Moors, they were all considered equally Roman because they were free subjects of the empire.

Thus, the concept of "Roman" changed its content. Where once they were the descendants of the patricians and plebeians who founded the city of Rome and conquered the Mediterranean, now they turned out to be inhabitants of that very conquered Mediterranean, who were added to the legions and, through the legions, to the command. The worst thing in the Roman Empire was not the situation of the poor peasantry, which was exploited in every way, but that of the Senate, who were rich enough to issue decrees that were supposed to be valid throughout the empire. Senators were killed whenever they wanted and as many times as they wanted. The Senate had to crawl on its stomach before the Emperor, because every attempt at autonomy was punished. Fortunately, Caracalla was stabbed to death in the Persian campaign.

Thus, the military dictatorship of Severus prolonged the Roman system for only 40 years, and then it began... In 235, soldiers killed Alexander Severus and his clever mother, Mammea, handing the throne to the Thracian Maximinus. Proconsul of Africa, the native Roman.

Iulian Gordian opposed him along with his son. Both perished. In 238 the soldiers killed Maximinus and the Praetorians killed the two consuls, Pupien and Balbinus. Gordian III was killed by Philip the Arabus, prefect of the Praetorians, in 244, and by Decius himself in 249. After Decius' death in a battle with the Goths, soldiers killed Gallus, then Aemilianus. The empire fell apart: the usurper Postumus in the west, the Palmyra king Odenatus in the east, who repulsed the Persians.

The emperor Postumus was in Gaul for quite a long time. Then, when he was killed by his soldiers, Gaul was again subjected to Rome. But how? Here, too, we must make one very important point. Postumus inherited Gaul from a certain Tetricus, a very good and disciplined man who wanted nothing more than to rebel against the lawful Roman government. But the soldiers gave him, like Vitellius, the alternative - either you lead us or we kill you and appoint someone else. Tetricus agreed not to be killed, proclaimed this army, and then before the decisive battle, he ran to his opponent Aurelian and reported that so-and-so. But, of course, no one harmed him, no one touched him, and then he was appointed to a very great position - the corer (co-ruler) of Italy. And the legionaries?

- They fought until they were slaughtered.

At every rebellion, which was very numerous in the 3rd century, about every month and a half to two months, the soldiers massacred their worst enemies. And who is a soldier's worst enemy? - A petty officer and a platoon leader! Legionnaires killed those junior commanders who maintained discipline among them. And since vacancies had to be filled all the time, the quality of the noncommissioned officers, the skeleton of the army, gradually deteriorated. The legions were transformed from the best-trained army in the world into a gang or several gangs that competed with each other, and the commanders were subject to their own discretion. It was by their hands that the emperors Gallienus, Aureolus, Claudius II, and Quintilian, who reigned for 17 days, were consecutively assassinated.

The death of Emperor Valerian in 260 was again the fault of his own hardened legions. Before the battle, they demanded that Emperor Valerian go to the Shah of Persia and negotiate a free retreat. They, you see, did not want to fight. He had to go there under threat of death and the Persians took him prisoner, mutilated him, put him in the "tower of silence", a prison, and mocked him so that he died. Unfortunately for him, it lasted nine or ten years. And the legionaries, deprived of their command, were slaughtered by the Persians. The Persians then invaded Asia Minor, Syria and Egypt, and Aurelian had to drive out the Persians and take Palmyra, which also possessed much of Asia and became an independent Arab state.

Aurelian was a very strong man, and it was he who fought Tetricus and pardoned him. He pardoned Queen Zenobia of Palmyra as well, but he was utterly ruthless in his treatment of the senators, and the senators considered him, not without reason, an executioner. Besides, he, an Illyrian peasant, a warrior by vocation, disliked disorder and dishonesty very much.

When it was discovered that one of his finance ministers was defacing coin and profiting from it terribly, he had the minister executed and had the defective coin removed from circulation. This caused a financial crisis, and Rome revolted. There were seven days of fighting in the streets of Rome, which had to be settled by legionaries, not Romans. Aurelian put things in order and was about to go to war against the Persians, when he discovered that one of his closest collaborators, freedman Mestius, was a swindler. When he discovered this, he, knowing the character of the emperor, decided that he would not live long. So, he forged the Emperor's signature on the death warrant of his closest collaborators. They assassinated the Emperor. But when the deception was discovered, Mestius was thrown to the beasts of prey.

After Aurelian, the old consular Tacitus, his brother Florian, the Pan-Nonian officer Probus, Carr, Numerian, Apros were murdered one after the other. It was not until September 284 that Diocletian was proclaimed a king. The Republic came to an end in September 284, when he took advantage of the fact that his rival Carinus (son of Carus) had been murdered by his associates and became king. The republic was over.

This long enumeration of the murders of kings allows us to understand the course of ethnic development, if we take into account that many more ordinary people were murdered.

In such an environment, any passionate system crumbles. Passionarians are strong where they are surrounded by either weak passionate people, or people who are stronger passionately, but carried away by some ideal - a distant prediction, or harmonious, balanced individuals, who, willingly trusting their leader, support him and do not even try to replace him - this is the most reliable.

But when passionate people are surrounded on all sides by "life-lovers", the situation becomes extremely difficult. The subpassionarians have instinctive reactions (to drink - now, to eat, to find a hetaera, to beat up someone they don't like) that have no counterbalance in the form of restraining passionarity, so "life-lovers" are at the mercy of their uncontrollable emotions. When there are a lot of fun-loving people, and they have guns in their hands, it becomes difficult to maintain the system. Not that Rome was without a strong-willed general or a clever diplomat (it was a vast country!), but there were few faithful executors.

Diocletian realized that only a backward province could save him. So, he divided the cares of defending the borders with his three companions, set up his residence in the Asian town of Nicomedia, far from Rome, and surrounded himself with armies of Illyrian, Thracian and Mesian highlanders who were still in good physical condition. He created a bureaucracy because he did not trust, with good reason, the corrupted society. He erected a persecution against the Christians and Manicheans, because these communities lived according to their own laws and not his. In short, he used the inertia not of the ethnos, for that had dried up, but of the culture created by previous generations. But he, too, capitulated to the force of things, for he became not head of the republic (princeps), but king of the state (dominus).

Still, despite the tragic situation, the Roman army held the frontier along the Rhine, the rampart along the Tiber, and did well against the Numidians and Moors. It was harder in the East.

The Decline of Iran.

Rome's main adversary here was Persia. After Valerian was defeated and taken prisoner by the Persian Shah Shapur I in 260, Persia, with 50 times fewer resources, waged a successful and uninterrupted war in Mesopotamia.

What was it that balanced such a great difference in strength? To answer this question, let us analyze the history of the Parthian-Persian ethno-social system and its phases. Ancient Persia, which had conquered Babylon, Asia Minor, Syria and Egypt in the west and Sogdiana and part of India in the east, regarded itself as a world empire - Iran, pro-Turan. Iran and Turan were inhabited by closely related Aryan tribes. What separated

them was not race or language but religion. The Persian kings patronized the teachings of Zarathushtra, a dualism that divided the world into worshippers of Ormuzd, the deity of light, and worshippers of Ahriman, the lord of darkness. The dogma of this doctrine is complex, but fortunately we do not need it here. What matters is the antithesis of Iran to Turan, understood to mean Central Asia and present-day Afghanistan. Iran was not worshipped by Ormuzdes but by the Devas, ancient tribal gods which were analogous to the Hellenic Olympians.

Alexander the Great's victory over the Persians was unexpectedly easy, but the Turanians - the Parthians, led by Saka (Scythian) Arshakos - forced the Macedonians out of Iran in the 3rd century BC, took Babylonia in the 2nd century BC (141 BC), defeated the Romans in the 1st century BC (53 BC) and then held the western border up to the fall of the dynasty.

Parthia was a feudal and liberal country. At the head of it were the four royal families of the Pahlavs, below them seven princely families, 240 noble families, and the dehkans, a poor nobility obliged to serve in the army. Still lower were merchants, urban artisans and peasants; still lower were slaves. There were also Christian and Jewish colonies in the cities, and in the mountains and steppes - different tribes with their own faiths, habits and customs. All lived together without interfering with one another. It was a united multi-ethnic system.

The first 200 years (250-53 B.C.) was a phase of ethnic upheaval, succinctly described by the poet Behar: On the west the Romans, the Saks from the east, Two battled the stronghold of Iran's stream. But the Parthian army stood between them. Here are the Saks fleeing, Here is confusion in Rome. The fighters of Khorasan, Gurgan, and Rhea have repulsed their foes with their breasts.

The poet correctly noted the areas that were the poorest, most sparsely populated, but most heroic. These areas were located on the outskirts of the ancient Eastern area, so the decay of the decaying Assyro-Babylonian culture poisoned them minimally.

The second period, the Acme phase (50 BC-224 AD), was characterized by the diversity of cultural influences, dynastic wars, and the abandonment of Hellenism for Zoroastrianism. But the change of events did not save the Arshakid dynasty. For the Persians, they remained Turanians, strangers and invaders.

In 224 one of the seven princes, Artashir of Pars, a descendant of the Sassanids, with the support of the Zoroastrian clergy and local dehkans, defeated the Parthian king Artaban V and was crowned Shahan Shah of Iran in 226. From this time the "alliance of the throne and altar." "Pure religion" was declared the state religion, and "idolatry" (i.e., tribal cults) were persecuted. Sabeanism, Gnosticism, Greek polytheism, Chaldean mysticism, Christianity, Buddhism and Mithraism had to bow to the religion of Avesta. The Gnostic Mani, permitted under Shapur I in 241-242, was executed under Bahram I in 276-77.

Only Judaism was not persecuted because the Jews were the true enemies of Rome, with whom Iran was in constant warfare. In short, it was difficult, but possible to live in Iran in the III-V centuries. It was hard for everyone, although in different ways, as always happens in the inertial phase. Herein lies the clue to Persia's successes in the war with Rome: Persia was younger. When Rome was already in the era of soldierly emperors, Persia was still in a time equivalent to the empire of Augustus. The presence of "golden mediocrity," though it reduced the creative potential, it offered enormous opportunities to coordinate a harmonious population. In short, 3rd century Persia had all the qualities and disadvantages we have mentioned about the phase of civilization (inertia).

However, the inexorable course of ethnogenesis brought Persia, as well as Rome, to the last phase of ethnos development - obscurization. Although it happened later and differently than in Rome, the logic of events was the same. Shah Kawad (488-531) inherited a complex ethno-social system, which his ancestors had carefully maintained. Three noble Parthian families, the Karens in Armenia, the Surens in Khorasan, and the Mihrans in Arran, were the pillars of the throne. Mobeds (priests) and dabirs (scribes) made up the intellectual stratum; azads (free men) served in the cavalry. The fourth estate paid taxes by tilling the land and raising livestock.

But to maintain this system, complicated by the presence of small ethnic groups: Deylemites, Arabs, Saks, Jews, Armenians, Nestorian and Monophysite Christians, Mithraists and Gnostics, required a constant expenditure of passion; and one day it was no longer sufficient. The phase of ethnic obscurization - a reduction in the number of elements that make up the ethno-social system - began.

What happened was this. Natural disasters - drought, famine, locusts - caused turmoil in 491 and then the Shah's favorite, Wazir Mazdak, proposed his program, which consisted of two parts: philosophical and economic. Mazdak believed that the realm of light and good is the realm of will and reason, and evil is spontaneity and irrationality. Therefore, we must build the world intelligently: confiscate the property of the rich and distribute it to the needy. Since the "needy" were chosen by Mazdak himself, it is clear that in a short time the existing population groups (sub-ethnoses) were joined by another group - the Mazdakites, who wished to live at the expense of the treasury, replenishing it with confiscations.

This program was resisted (especially the removal of women from harems), and the lack of will led to executions, killing the nobles who were the cavalry, the main force of the Persian army. In 529, the king Khosroi carried out a new coup, executed Mazdak, removed his father Kavad from the throne and hanged at the feet of the Mazdakites. But it was impossible to make up for the losses. There was even nothing to reward the coup plotters who had lost their property embezzled by Mazdak and his adherents. The Shah could offer them service in the army for a daily wage... and they had to agree, so as not to be poor. Thus, a standing army was formed in Persia, and the Shah became the "soldier's emperor."

The last 120 years have been tragic. The regular army scored victories over Greeks, Ethiopians, and Turkuts, but it also proved a temptation with disastrous consequences. The twelve mounted regiments were the only real force in Iran, and Khosroi's son Hormizd (579-590), leaning on his army, finished Mazdak's work: in ten years he executed 13,000 nobles and mobs. The Arabs of Dworech fell away, the Delemites refused to submit, the insulted spahbeid (governor) Bahram Chubin rebelled, and the nobles Bindoi and Bistam, in order to avoid execution, murdered Hormizd.

Bahram became shah but Byzantine intervention returned the throne to Khosroes II who repaid the Greeks for their help with a war of extermination (604-628). But the collision was repeated. The Shah wished to kill the victorious commander Shahrvaraz but was killed by his own people with the support of the Nestorians. After this there was a sharp juggernaut of shahs until Hezdigerd III came to the throne of Iran. This one quickly lost the war with the Arabs, fled to Merv, was not allowed into the city and was stabbed to death by a miller, at whose house he thought to spend the night (651).

That was the end of it. The Caliph Omar, having conquered Persia, did not seek to convert the Persians to Islam, but to collect from them the Haraj, a tax on non-Persians. To discourage excessive conversion, he forbade Muslims from owning land in conquered territory. So, the rich landowners kept both land and religion by paying high taxes. On the other hand, the poor and the dekhkan, who did not value their scraps of land, willingly converted to Islam and obtained high-paying positions, such as tax collector. Thus, most of the Persians voluntarily became Muslims, while wealthy intellectuals emigrated to India. Thus, Iran became Muslim, and sincerely so, for by this time the Persians had neither the strength nor the will to defend Zoroastrianism against the vigorous bearers of Islam.

Indestructible Life

Now, having grasped the essence of the Roman-Iranian collision, we will go back to Rome and see what was the outcome of the last phase of ethnogenesis there. The result was as follows: different parts of the country began to detach from it. In 274, the Romans abandoned Trajan's conquest of Dacia. In Dacia formed the ethnos that we call "Romanians. The fact is that from the time of Trajan until Aurelianus, Dacia was needed by the Romans. There was gold in the mines there, the Romans drained it and used that country as a place of exile for criminals. The criminals came from all over the Middle East - Macedonians, Greeks, Phrygians, Galatians, Isaurians, anybody. Each had its own language, but to understand each other they spoke a common language - the language of the superiors, that is, Latin (of course, non-literal). So, when the Romans left Dacia, they naturally left the criminals and their descendants there: why take them with them? Why would they need criminals inside the country? They have plenty of their own! And they lived and lived in the Carpathian Mountains, in the steppes, in the forests, in a fertile climate.

They were discovered completely by chance at the end of the IX century or at the

beginning of the X century. At that time the Bulgarians were constantly at war with Byzantium, raiding, taking their loot and crossing the Balkans. They were inaccessible in the mountains. And so, after such a raid, when the Byzantine armies were pursuing the retreating Bulgarians, while they were leaving with their laden booty, donkeys and horses in the mountains along the paths, a donkey began to rumble, that is, to kick the pack, to shout, to behave in an undisciplined manner. And the frightened herdsman shouted, "Torbo, torbo, fratre!" ("Calm down, calm down, brother!"). And the Byzantium officer who knew Latin, - the educated man - has written down, that, as it turns out, these savages have Romeys, that is descendants of Romans. Thus revealed the existence of Romanians who had served in the Bulgarian armies.

The loss of Transylvania was a small loss for the Romans. Much worse was the situation in those parts of the empire which continued to be part of it. At the end of the third century Gaul was boiling, where peasants revolted and destroyed all unfortified settlements and manor houses. This was the famous rebellion of the Bagauds. At the same time the Bukolos, that is, shepherds, rebelled in the Nile delta of Egypt. It was impossible to catch them because they were as at home among the many channels. They did not recognize Roman authority, nor did they pay taxes, but killed all those who came from the cities, especially from Alexandria. The war with them was very hard. The Gadramantes, a tribe of Tibbo, Negroes, who lived in Tripolitania, revolted. They had to be driven away. The whole of provincial Africa was uprising.

Obviously, a system which had survived a century of such continual abuse, hardship and depredation would not have been resistant; it is therefore no wonder that rather small armies of Goths, Vandals, Sveves (actually one of the Svea tribes), Franks, Lombards and other Germanic and Slavic tribes penetrated as far and wide as the Interior.

Now let us pose the question: Could it be that the fall of the Roman Empire was a crisis of the slave-owning formation? It would be very simple. Of course, there was a crisis of the slave-owning formation, and of course the slave-owning economy was completely unprofitable under these new conditions, but for some reason only the western half of the empire died. And the eastern half survived with the same laws, with all social institutions, with the same orders, with the same code of Roman law, which was codified in Constantinople and not in Rome, and even for a long time - 1000 years - had the same name - the Eastern Roman Empire, which we now call Byzantium.

The social moment probably shows us one side of the phenomenon, but when we want to cover the phenomenon as a whole, we must also take other moments, including the peculiarities of ethnogenesis. In the West, where there were the main descendants of the Romans and Roman settlements, we see a complete destruction - the replacement of the original Roman ethnic composition of the inhabited areas by a completely new ethnic composition. The German historian T. Mommsen shows that already at the beginning of the inertial phase, i.e. the "golden age" of general prosperity, neither men nor women in Rome wanted to have children. Unnatural vices were a daily occurrence. Women especially did not want to have children so as not to spoil their figure, men

because they had many other occupations.

The instinct of fatherhood had weakened among the Romans. What does the instinct of fatherhood have to do with anything? It is a constant for all people, always striving to "give birth and raise". But this is in a normal relationship with passionarity. And if passionarity is noticeably greater than the instinct of self-preservation, then of course one can sacrifice his children, as Roman heroes of the legendary period did. One of them sent his son and then his grandson to the enemy. They were killed! But they managed to inspire the Romans to victory; and the Romans won. The result was depopulation in Rome: the population loss in the third century alone was very great. By how much? - It is impossible to say, of course, because no one kept statistics in such turbulent times, of course, and research does not provide reliable data. But Spain lost half of its population, how much Gaul - is unknown, Italy lost a lot.

The economy in such conditions, of course, collapsed, and there was nothing to feed the slaves anymore. They began to put them on the land and make colonists out of them. Italy began to be populated with captured prisoners of war, planted on the land, who, of course, being of different tribes, as in Dacia, learned Latin in order to communicate with their neighbors and superiors. In addition to prisoners of war, immigrants also populated Italy. In Syria, for example, there were large numbers of peasants who had already so disfigured their country's nature by rapacious, uncalculated farming that the most vigorous of them went to Northern Italy and settled there. And since these Syrians were mostly Christians, they had monogamous marriages and thus large families. They fairly quickly inhabited the Po valley, which used to be called Cisalpine Gaul, but by then there was no trace of the Gauls and Romans who had conquered them. A different population emerged there - Italians, different from those around Rome, close to the Syrian Semites, Christian in religion and Latinized in language. This is how new ethnoses are formed from the wreckage of the old ones.

[The Return of the Lost Paradise.](#)

Thus, one can see that the loss of ethnos' passionarity is an irreversible but gradual process. The children of heroes, though not all at the same time, turn into capricious boys and stupid egoists, unable to distinguish between what is pleasant and what is necessary. What remains of the period of obscurity? What remains are relicts - individual remnants. Such a relic was, for example, the ancestors of the Romanians. Such a relic were the Basques, who survived the pre-Roman period in their mountains, where they were simply not deemed worthy of conquest. Basconia was considered subordinate to Rome, but no one established any order there.

After the Illyrian legions had spoken, their less passionate descendants remained. They survived in Albania and lived there for quite a long time, without producing any great perturbations in the surrounding world. When a passionate youth appeared in Albania or Basonia, he had nothing to do at home, and the Basque went to be employed by the

French or Spanish king, and the Albanian went to the Republic of Venice, or to Constantinople, no matter who was sitting there, a Christian or a Muslim monarch, all the same. He went to enlist in the army, he went to engage in trade, he organized a bandit gang. And those who stayed, constituted the relic ethnic groups, ethnic groups, which went into a state of homeostasis.

So, let us now pose the question: what is ethnic homeostasis? At one time, it was generally accepted that homeostatic ethnoses were simply backward tribes. They were considered primitive, inferior. I think this point of view is totally unacceptable to us, because it reflects outdated concepts of racism that have been discarded all over the world. And why should they be inferior, why should they be inferior to us? They are not worse than us, they adapted to their conditions just as we adapted to ours. Are we all so energetic, so passionate, so creative? Thank God no. Because if everyone was involved in art, science and politics, who would need to write books, paint pictures, or build houses? There has to be a consumer who will do something else, too.

Among so-called civilized nations (English, French, Russians, Chinese, whatever) there are enough people of the type we consider characteristic of homeostasis. The trick is that in homeostasis, this type of harmonious human being is predominant, that passionate individuals do not coexist in such ethnoses, which sometimes form very primitive social forms, sometimes inherit from past history complex ones. In other words, all these relic peoples are not the initial but the final phases of ethnogenesis, ethnoses that have lost their passionate fund and therefore exist in a relatively benign state.

Does the imperative of behavior change during the transition to homeostasis? Yes, it does. In the terrible age of obscurity, as we said, the imperative of behavior was the slogan: "Be like us simple legionaries. Don't show off! We'll make you emperor because you're a good guy, not because of your merits, and we'll keep you as long as we want to. And if you want to do any feats, we don't want you to do, we'll kill you. And if you want to study some sciences that we can't do, we'll kill you. And if you want to make riches and decorate the city, which we cannot do, so we will kill you.

Note that by killing their leaders, the carriers of this phase doom themselves, because they fall prey to any, even relatively weak neighbors. They are swept away by the flow of natural ethnogenesis, and the quiet people who remain, who were invisible to no one, erect a new, and final, imperative of the collective to the individual: "Be yourself content". Live and do not disturb others, obey all laws, and we will not touch you at all. It is possible to live in a homeostatic society, it is easy to live. You could say that this is the return of a lost paradise that never existed. But who among us would ever want to exchange a life of creativity and worry for the tranquility of such a homeostatic society? You'd die of boredom!

This is beautifully described by a writer of everyday life such as Alexander N. Ostrovsky. He describes how the actor Lucky has fallen into homeostasis. "It's all right," he says, "I have an aunt who always feeds me, saying, 'Eat, you murderer of your soul,' and gives me vodka, 'Drink, you murderer of your soul,' and 'Take a walk, you murderer of

your soul. "I," he says, "will take a walk in the garden, drink some vodka, have a snack, and lie down in the candle room upstairs. The apple trees are blooming, the spirit is light, the birds are singing, and the thought is knock-knock-knock, will I hang myself?"

And so that poor Lucky, as we all know, went back to being a strolling actor. In the expanses of the Oikumene, we know of many relict ethnic groups that have lost their capacity for self-development, whose process of ethnogenesis has ended. There are a lot of them in tropical America, in South India, in Africa, in Indonesia, in Malacca, and they are not very active or just living quietly. They regulate the population growth not to exceed a certain number for they know that an increase in population leads to an impoverishment of the area. They maintain a balance in their tribe's relationship with nature, something every civilized nation in the world dreams of.

The Papuans, for instance, had a custom whereby every young man who wished to have a child had to kill a man of a neighboring tribe, bring his head, but learn his name because the number of names was strictly limited, and only then was he allowed to have a child. Otherwise, he was not allowed.

The Indians in North America fought fierce tribal wars, which from a European point of view did not make any sense: there was plenty of land, lots of buffalo, so why did the Sioux kill the Blackfeet, for example, who killed the Dakotas, the Chains killed the Comanches, the Comanches killed the Chains. Why? Because the Indians of North America knew perfectly well that nature's gifts are not limitless, they can only feed a certain number of people without affecting reproduction (normal, natural). If you want to have a child, go kill your neighbor and, when space is available, have a child. Otherwise, it was not allowed.

True, there were no such restrictions in America as there were in New Guinea with the Papuans. They did not need it because they had these wars all the time and it was possible to bring the scalp of a man from a neighboring tribe or kill a gray grizzly bear - it was considered equivalent, after which a young man could become the father of the family. Thus, the Indians managed to keep the nature of America in a balanced state until the whites came and deformed it, because they did not seek harmony with nature, but profit.

[The loss of the dream.](#)

Homeostasis is not the end. People in this phase are like the vast majority of workers in the inertial phase, and not only peasants and artisans, but also executive officials, hard-working engineers, conscientious doctors and educators. After all, passionarians are distinguished not by their skill, honesty and adaptability to the work they do, but by their ambition, greed, envy, vanity, jealousy, which push them into illusory enterprises, which can sometimes be useful, but very rarely.

A man of the ethnic homeostasis phase is most often a good person, with a harmonious

warehouse of the psyche. He is usually honest, because he is not tormented by passions or seduced by vices. He is benevolent, because he does not need to take from his neighbor what would be for him not a necessity but a surplus. He is disciplined, because he was brought up in respect for his elders and their traditions, but all this makes him a natural conservative, irreconcilable to any violation of the customary order. In short, harmonious individuals are the foundation of the ethnos, but at critical moments, towers are needed, and they cannot be built with the loss of passionarity. And the harmonious man is not stupid. He knows how to appreciate the exploits and creative takeoffs of which he himself is incapable. He especially likes the heroes and geniuses of times past, because the dead cannot bring any trouble. And he remembers them with sincere felicity, which gives him the right to call the described phase "memorial". Serviceable memory omits all episodes that upset the individual, and indeed the ethnic collective. It is not that hard and shameful events are completely forgotten, but people try to remember events that are pleasing to their self-esteem. History gradually becomes one-sided, and then turns from a science to a myth.

But this is not the limit of the simplification of the ethnic system. Memory is a heavy burden, and the selection of memories requires some, albeit small, expenditure of passionate energy. And if the ethnos-isolate reaches the next phase - deep old age, its members do not want to remember, love and regret anything. Their horizons in time are reduced to relations with their parents, less often their grandfathers, and in space to the landscapes that flit before their eyes. They do not care whether the Earth revolves around the Sun or vice versa. And in general, they are more comfortable living on a flat Earth, because sphericity tires their imagination.

Sub-passionarians of this kind exist in all phases of ethnogenesis, but they are usually overlooked because they are so uninteresting. But when they are left alone, they are called "primitive" and "backward," when they are simply old and defenseless. But they have remnants of myths and legends, and this shows that we are describing not the initial, but the final state of the ethnos, which it is somehow uncomfortable to call a "phase". But the foregone conclusion of ethnogenesis is only a probability. There are no hopeless positions, for regeneration is always possible.

Chapter Eleventh Hidden Forces.

Ethnic regeneration as a principle.

So, we have considered all the known phases of ethnogenesis in ethnic history. But we cannot consider our presentation of the issue complete without mentioning one more specific feature of ethnogenesis - the ability of an ethnos to regenerate. The essence of ethnic regeneration is a partial restoration of the ethnic structure that occurs after a period of destruction. What is the nature of regeneration depending on the phase of ethnogenesis? In the ascendant phase, regeneration at the ethnos level is not observed, since passionarity grows steadily, which leads to the complication of the ethnos structure.

In the Acmatic phase there is already something to regenerate, since this phase undermines the political power of the ethnos, its economy, and is even often associated with increased annihilation of one's own fellow citizens when they start fighting each other.

The principle of "be yourself" is a double-edged sword, and if one is by himself and the other by himself, they get in each other's way, and at best they elbow each other, at worst they sword each other, and at still worse they use heavy artillery. And then, at these critical moments, it turns out that, for the sake of self-preservation, the old principle, the principle of the rising phase, "Be what you have to be," must be restored. Then everything is established, comes back to normal. Ethnos creates the sociopolitical and state system under which it exists, and naturally returns to the Acmatic phase, that is, to mutual extermination again, but sometime later, when conditions are more favorable and not so tragic.

A vivid illustration of this kind of regeneration is Russia's recovery from the Time of Troubles. By the beginning of the 17th century, a high level of passionate tension led to an extreme crisis that put the existence of the vast country into question. Only through the efforts of the militia, led by the Nizhny Novgorod merchant Minin and the impoverished Prince Pozharsky, was some order restored and the young Mikhail Romanov, brought to Moscow on a simple sleigh, proclaimed Tsar.

Already under Alexei Mikhailovich, the frontier lines were restored against the Tatars, Ukraine was annexed, and the process of peasant colonization along the Oka and the Volga was underway. But this did not last long - the growing passionism reasserted itself with the passions of schism, the blood of Stepan Razin's rebellion, Khovannshchina, the Streltsy revolts and the executions of Peter the Great. Passionary overheating was once again at work, and once again everyone strove to be original.

In the inertial phase, when the ideal is either a Roman Caesar, a gentleman, a saint, or a bogatyr, regeneration is also possible. Perhaps, at a critical moment, there will be some people who will again put their country, as they perceive it, their ethnicity, their tradition, at the center of their concerns, not their own egoistic interest, not their own skin.

[Let us examine ourselves.](#)

Ottoman Turkey arose as a result of passionate push of the 14th century, which went through Russia and Lithuania, Asia Minor, Egypt to Abyssinia (see chart on pages 492-493, not included). As you can see, both Russians and Turks are relatively young peoples. They lived only 600 years each. Turkey first grew like dough on yeast. The first Turks, who founded the might of the future Turkish Empire, were a bunch of fugitives from Central Asia - Turkmens who fled from the Mongols and, turning to the local Seljuk sultans, asked for a place to settle. The sultan of Iconium permitted them to settle

beyond his dominions, near the place of Bursa, on the border with the Nicaea Empire, later Byzantium.

The Turks began, like the Crusaders, a holy war, but for the Muslim faith, and invited all who wished to take part in it. Passionate comrades flocked from all over the Muslim East, who were ready to fight for the faith of Islam until their saber was blunted and they had enough wealth and wives, because in the East this is also considered a very great achievement.

They were given very small plots of land for farming, called "timar", which was not an estate, but a homestead where the family worked the garden itself, but the timariot-spagi (rider) had to come to the Sultan armed, on his own horse, with his own weapons and serve in the horse army. Riders included Circassians, Kurds, undecayed Arabs, large numbers of Seljuks, Turkmens, Minor Asians, Tatars - anyone. Everyone who uttered the formula of Islam became a Turk, and if he wanted to serve in the army, he became a Spagi, that is, he fought and did not pay taxes in the form of money, because he paid the tax with his blood.

But the 14th century came when Ertogrul's descendants, Osman and especially Urhan, moved their military operations to Europe. At that time the cavalry alone was no longer sufficient. Infantry was needed. Then they created a new army: the new one was the "yang" and the army was the "charik," which is what we call the "janissaries."

The Turks, upon entering Europe, the Balkan Peninsula, began taking tribute from the conquered Christian peoples, boys between the ages of 7 and 14. The boys were converted to Islam, given very good food, taught theology (the law of Allah), then military training and made into infantry. They lived in barracks, had cauldrons from which they ate very tasty porridge together. Some of them served in the artillery, some in the infantry. It was the best infantry in Europe at that time, not inferior to the Swiss, even superior to it.

The attacks of the knightly European cavalry on the ranks of the Janissaries failed, the Persian kizilbashas also could not break through the Janissaries. Their camaraderie was remarkably close, despite the fact that they were from very different regions, even different ethnicities. Serbs, Bulgarians, Macedonians, Greeks, Albanians, Wallachians (i.e., Romanians) - all could become Janissaries, one only had to be a Christian converted to Islam. Then they got married, had families, but slept in their barracks, went to their wives only on vacations, still ate from the common pot, and were the most reliable and loyal force of the Sultan.

But now that the Turks had reached the Mediterranean Sea, the navy was needed. The navy recruited adventurers, pirates and vagabonds from all over the Mediterranean. There were Italians, Greeks, Berbers, Danes, Norwegians, who were employed in the Turkish fleet, and since they had no ni foi, ni loi, that is, no faith, no law, no honor, no conscience, they willingly converted to the Muslim religion. They had no faith at all and were Christians, so to speak, mechanically.

They formed a corsair-pirate fleet on the Mediterranean Sea, which was so fierce that Spain trembled in terror, France barely held on, the shores of Italy were constantly attacked, and sailing the Mediterranean Sea was a very difficult affair. Until the nineteenth century there were these corsair squadrons based in Tunis, Algeria, Oran and, of course, in the ports of the East.

The most famous were two naval commanders. One bore the name of Barbarossa - red beard, in Muslim his name was Hayreddin, and by birth he was a Greek from the island of Naxos. The other was called Eulj Ali. His ancestry was dark, it seems, of Berber origin. He was renamed from Eulj, meaning marauder, to Klych, meaning sword. He was actually a natural marauder, though an exceptionally talented admiral. The Spanish, Venetian, imperial and papal fleets suffered defeats at the hands of these thugs.

This is how the Ottoman ethnos was created, with the Turkish language at its core - as we can see, out of very different tribal substrata. The unifying factor here was military, state destiny, and political allegiance, with the outward sign of an obligatory belief in the religion of Islam. But no one could verify these people. They said they were Muslims, but they drank wine, they drank vodka, but no one particularly watched them. During their successful campaigns, they recruited a huge number of slave women, made them their wives, and their children from these different slave women joined the ranks of the Turks. Thus, the Turkish state was transformed from a small principality around Bursa into a Mediterranean power, an entirely new power, called Turkey, or, in their language, the High Porta. They didn't call themselves Turks, but Muslims, and Turks were considered the Turkmen population of the inner part of Asia Minor, where there were two or even three Muslim states, conquered by these Ottomans quite late, in the 15th century, after they took Constantinople.

It should be said that the real Turks resisted this conquest with terrible force, and when they were subdued, they were also forced to serve in the army, but as part-time, lightly armed auxiliary soldiers - akinji, who were used for reconnaissance, for robbery, for raids on the rear, for transport maintenance or earthworks, that is, they were exploited and not respected.

The Turks, whom we call "Ottomans" and they call themselves "Muslims," were a very special ethnos. It went through all the phases we have talked about, except the obscuration phase. It reached a phase of inertia when the internal passionarity of the descendants of the Turkmen warriors, the original fighters for the faith, was squandered. All this was diluted by the huge number of European adventurers who entered the service of the Turkish sultans, who also changed their religion (which they did not have at all), who became Turks when the Ottoman economy collapsed from the unsuccessful wars with Russia.

Russia was the only country that beat the Turks, and the Turks beat the Austrians and Italians at will. Turkey lost the Crimea and the Black Sea coast. The wars, which were

costly, were unsuccessful. The Ottoman Empire gradually began to decay. It decayed not only from the wars, but also from the mismanagement of the economy. The peasants were being squeezed dry, so they were rapacious, and more and more wasteland was being squeezed out of this "good crescent" that had fed so many nations in ancient times. The peasants fled to the cities, also joining gangs of bandits at sea and on land, because it was more profitable than staying at home, digging in the ground and being constantly insulted and robbed by officials who were foreign to them and who came from nowhere. Though they were called Turks, they came from Poles, Germans, Italians, French - whoever wanted to put a turban around their heads.

It all ended in a terrible catastrophe in the 19th century, when the Turks suddenly realized that they were lacking something. - Money! But where could they get it? So, they took loans at an interest rate from French capitalists to cover their emergency expenses. They had lots of emergency expenses after the victories of Rumyantsev, Suvorov, Kutuzov, Dibich (who had entered Adrianople) - they had huge expenses in general. In the end it turned out that they could not pay the debt. And then the French government went to the aid of its French bourgeoisie and said, "All right, we will collect this debt for you. It put a fleet into the Aegean Sea and demanded customs in all the ports, the exploitation of salt and other minerals as a concession, the right to collect taxes anywhere until they pay back the debt.

So, the Turkish Empire, a huge country, turned out to be a colossus on clay feet. It began to crumble and fall, and the patriots went to Paris and began to learn about European culture and "civilization. They lived in Paris for a while, then returned as the best Frenchmen and tried to establish a kind of Bonapartist regime, or even a republican one. They were Young Turks.

The Young Turks led a revolution, deposed Sultan Abdul-Hamid, imprisoned him, joined the German side in the World War, and were defeated and destroyed. There was nothing good about their government, even though they promised freedom to all, it ended up in a terrible massacre of Armenians. About a million Armenians were massacred by the Turks because the Young Turks said that the Armenians were against this regime. And they really were against it because none of the flaws of the old organization were corrected, and the Armenians who lived for 500 years under the oppression of the Turkish sultans, got rich, grew fat and multiplied with terrible force, populating even America; they were killed by these liberals in the cruelest way. Turkey was about to be occupied by Entente troops. The Anglo-French occupied Constantinople, the Greeks occupied Smyrna and marched deep into Turkey. And then regeneration happened.

The Acmatic phase ended in the 16th century; there was an inertia period from the 17th to the 20th century. It turned out that the Turks who lived near Constantinople, near the Aegean Sea, in the cultural cities, were really useless. They could only drink coffee, smoke pipes, talk about anything - the weather, politics, city gossip - but they couldn't defend themselves.

On the other hand, wild and resentful Turkmens of Asia Minor retained their passionate reserve because they were not taken anywhere and passionate young men stayed at home. They had to graze sheep, quarrel with neighboring Armenians (though it didn't come to massacres), make families and multiply. And when they were taken to war by Kemal Pasha against the invaders, the Anglo-French and the Greeks, they very quickly drove them out of their enclaves and restored Turkey to its present borders.

But here we see a complete process: an example of ethnic regeneration by harnessing the unspent passionarity of the "backward" marginal regions. Passionarity burned out in Istanbul itself, but not in the provinces. The same thing happened in Arabia, but here the dominance was different. The Arabs were raised against the Turks, and they, not being able to fight with the regular army, paralyzed the Turkish rear, allowed the British to seize Palestine, advance from Basra to the north, to Mesopotamia, and defeat the Turks. Thus, the momentum of the Arabs was also kept in the early twentieth century, and they achieved independence, because to submit to the Turks; they were very unpleasant.

[The Will to Rescue](#)

In the phase of obscurity, regeneration is limited. This is particularly noticeable when it comes to Byzantium. Already in the 11th century. The empire's population of 20 million had grown cold to intellectual problems. Many preferred luxurious life in Constantinople, the richest city in the world at the time, to all other pursuits. Indeed, wonderful buildings which skilled craftsmen decorated with items of wondrous craftsmanship, markets full of grain, furs, maidens from Russia, silks from Baghdad and China, wines from Greece, horses from Hungary and Bulgaria, the schools where, along with Homer and Plato, the poem of the brave Acritus Digenis and the poems of Romanus the Melodist were studied, the lighted temples and the mighty walls transformed the city into a special world, only inscribed in the body of the Byzantine empire.

Around the capital, on both sides of the Bosphorus, on the sun-scorched hills of Thrace and Bithynia, goats roamed, cicadas rang, and sun-drenched peasants trimmed grapes or picked olives from leased plots, or even from the landlords' fields. Elsewhere, the semi-wild Highlanders of Epirus, Taigetus, and Taurus had their swords and arrows ready to fend off their enemies: Catholics and Muslims. The splendor of the capital was not for them; they got their life's work and war.

Here is the clue to the sudden weakening of Byzantium in the eleventh century, which brought it to the brink of ruin. The capital and the provinces stopped thinking, feeling, and therefore acting accordingly. This had a particularly acute effect on the bureaucracy, which tended to replenish itself at the expense of the executors, for whom the lack of initiative was a prerequisite for prosperity and advancement. A school of jurists arose in Constantinople, the head of which was Michael Psellus, a very educated and dexterous politician. With the help of the Empresses Zoë and Theodora, the

lawyers took the government of the country into their own hands, made legality and rationalism their guiding principles, restricted the provincial aristocracy... and, in half a century, brought Byzantium to the brink of ruin.

The living is irrational. A system that is too rigid loses its plasticity and breaks down when it collides with outside layers. And the first victims are the talented generals: here it was George Maniac and Roman Diogenes. During this time the army was reduced and partly replaced by mercenaries from the Varangians: Anglo-Saxons and Russians, the military budget was cut, fortresses were neglected and the country was reduced to a state of anarchy.

Sicilian Normans invaded Italy; Pechenegs invaded the Balkans; the Seljuks crushed the Byzantines at Mancikert and subdued Asia Minor; the pope severed relations with the patriarch; mercenary armies fell out of favor; and the rest of the country was gripped by internal strife, with rivals not shy of calling on enemies for help... The Greek kingdom became a Thracian despotate.

It was the province that saved it. The rich landowner Alexius Comnenus knew no laws, but knew how to defend himself from his enemies. He put an end to the turmoil in the country and saved its population from the outrages of foreigners: Seljuks, Pechenegs and Sicilian Normans.

Three generations of Comneni: Alexis, John and Manuel - returned to Byzantium most of the lost lands, with the exception of Asia Minor, where the Seljuks settled, who created the Iconic Sultanate. In Europe, after the victory over the Hungarians in 1167, the Byzantine frontier passed along the Danube and the Drava, including Dalmatia. The victory of the Comneni was achieved by overstretching, carried out by mobilizing the passionate reserves not yet squandered in the provinces.

The Comnenian regime is a striking example of ethnic regeneration through the use of the passionarity of the provinces. Thus, Byzantium prolonged its glorious existence for a hundred years, but the defeat of the Byzantine army by the Seljuks at Mirocephalus in 1176 and the huge losses among the best troops were the beginning of the end. In 1180 Manuel Comnenus died, and his contemporary wrote:

"It seems as if by divine will it had been decided that with the Emperor Manuel Comnenus, all that was healthy in the kingdom of the Romans should die and that with the setting of this sun we should all be plunged into an impenetrable darkness."
He was right!

The final disintegration took place under the Angels and ended with the fall of Constantinople in 1204. The Crusaders took and sacked with stunning ease a rich, crowded city whose population allowed itself to be pillaged and murdered. But little Nicea and the barren, mountainous Epirus, defeated the best armies of French and Italian knights until they regained the capital and the areas captured by their enemies. An outbreak of patriotism in the Nicaea Empire revived the shattered country for a while,

but the process of ethnic decay continued, and even John Cantacuzenus' courage could not stop it. The Byzantine nation disappeared, dissolved, and deformed long before the Ottomans stormed into a defenseless, or rather, lacking the will to defend Constantinople (May 5, 1453).

After the End

Even when the ethnos has disintegrated and ceased to exist as a systemic unity, there remain either individual convictions or individuals, the latter leaving a more visible trace in history. Thus, in Constantinople, taken by the Turks, the patriarchy in the Fanar quarter remained. The inhabitants of this section, the Fanariots, long lived in the grace of the Sultans, who respected the Prophet Isa and his mother Maryam. It was only in 1821, after the revolt of the Greeks of the Sea, of Slavic origin who mercilessly slaughtered the Muslims, that Sultan Mahmud II ordered the hanging of the patriarch and destroyed the last Byzantines, who lived without Byzantium.

But as long as they existed, they remembered their past greatness and splendor! Even if it did not matter to history, the ethnographer must note the fact of the presence of a fragment of the past, and the ethnologist must interpret it. But some people, some eminent persons, had particular fates, depending on the place where they were received. In Florence they taught the Humanists the Greek language and Eloquence, in Spain El Greco painted the portraits of the grands, in Moscow Maxim the Greek taught and acted, and so on. This inertia did not last long, but the baton of the cultural tradition was passed on.

Such was Sidonius Apollinarius, already a Christian bishop of Clermont in 471. He was very well off under the barbarian kings, but in his letters, he poured out an incredible sadness which stemmed from a lack of cultural interaction. No one who spoke to him appreciated his knowledge of Latin philology. The bearded Burgundians around him were either occupied with war or drunk.

The most abundant material on this phase, which may be called "memorial", is found in the folklore and remnant rites of the so-called "backward tribes". Remarkable works of oral art are available from the Altai, Kyrgyz and probably from the Amazons and Australian Aborigines, although language difficulties prevent a detailed understanding of the latter cases. But that is not a problem. The main point is that these ethnic groups are not "backward", but overly advanced, i.e., they have reached an advanced age. In fact, their memory is a monument, just as vulnerable to the ravages of time as their outfits, once beautifully sewn and decorated, their wooden houses called "mansions", their bronze weapons, oxidized and crumbling to the touch. But this is not the end, for memory is also power.

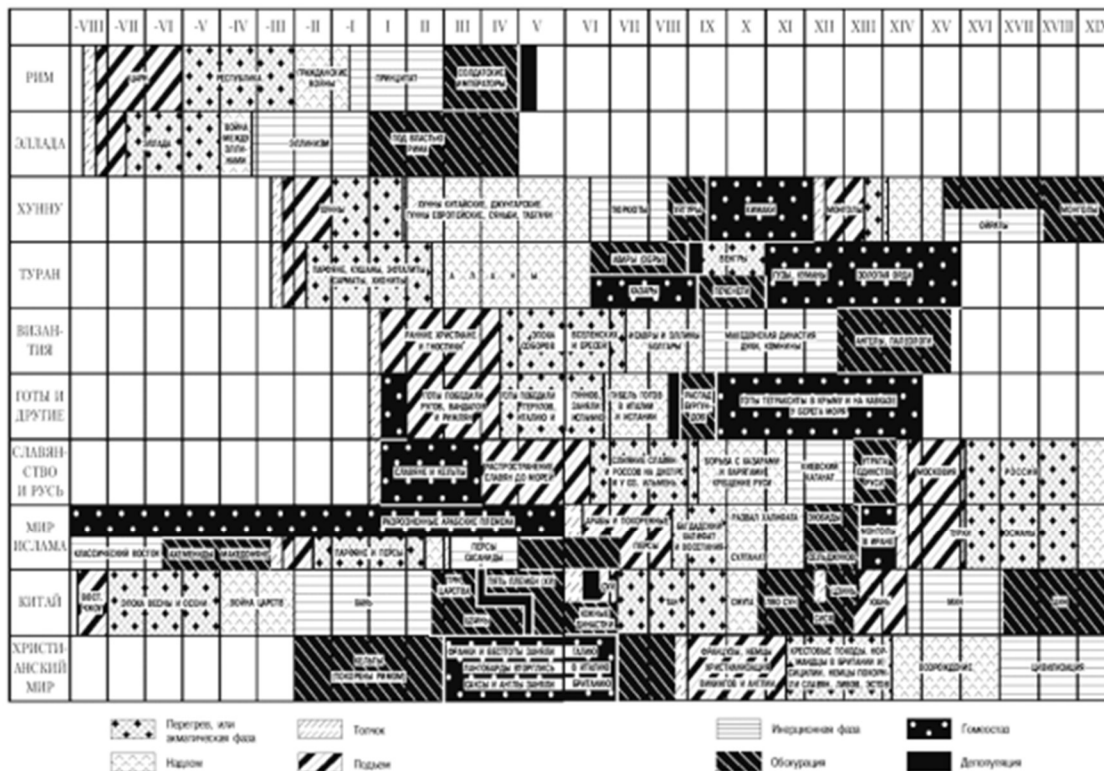
The people of the memorial phase described here still have some passion, tormented by a sense of hopelessness. Their immediate environment is incapable even of despair. They do not want anything, except satiation, and warmth from the hearth. Their ideals,

that is, their predictions, have been replaced by reflexes. They cannot and, worse still, do not want to fight for life, so the duration of this phase is very short. Since the environment changes all the time, and the environment is always changing, Homo sapiens would depopulate if it could. But since this is not the case, we must conclude that passionate shocks are more frequent than the final phases of ethnogenesis.

A new passionate burst, a mutation, or a non-gentropic impulse, initiates another process of ethnogenesis before the inertia of the previous one has time to dry up. This is why humanity still inhabits planet Earth, which is not a paradise for people, nor is it a hell, but an arena for accomplishments both great and small. So, it was in the past, will be in the future, in all regions of the earth's surface. If soon it is so, and it is really so, then it is possible to reduce all the phases of ethnogenesis, taking into account time and place (epoch and region) on one table, which we did for the northern hemisphere of the Old World.

238

Phases of ethnogenesis



Phases of ethnogenesis at the super-ethnic level

If enough information were available, one could interpret the ethnogenesis of America,

South Africa, and Australia in the same way, but this is a matter for the future.

Chapter Twelve Word of Science In ancient times.

When Science was in its infancy, people viewed the world as a collection of immobile objects: stars, mountains, and seas, and if they observed motion - the change of day and night, the growth of grasses, or the aging of their loved ones - they regarded these forms of motion as cyclical. It would be unfair to condemn them for this: it is just as commonplace in the twentieth century. However, already Hesiod caught the linear flow of world formation: the epoch of Uranus - space without time and energy; the epoch of Chronos - addition of time with the Brownian motion of miracles; the epoch of Zeus - addition of energies (lightning bolts). This was a primitive doctrine of evolution, progress and linear time. Nowadays it is preserved in geology - the doctrine of the change of eras: Paleozoic, Mesozoic, Cenozoic.

The great Heraclitus formulated the doctrine of perpetual mutability: "Everything flows, everything changes, no one can enter the same stream twice and no one touches the mortal essence twice!" and Zeno proved that there is no movement, for Achilles cannot catch up with the skull.

Both speculative conclusions render Science meaningless; the Heraclitian because it is impossible to describe phenomena that are vanishing and inimitable, and the Zenonian because without motion, the objects of study cannot be approached to examine them. That is why scientific cognition was replaced by sophistry and Gorgias had the right to formulate his three theses: 1) "Nothing exists!"; 2) "If anything existed, it would be unknowable!"; 3) "If cognition existed, it would be impossible to transmit it...!" Dead end!

Ironically, all three of these philosophical approaches to Science survived into the twentieth century, changing forms, but not so much that they could not be recognized. The philosophical constructs turned out to be wrong. Sure, the river and the mortal body are mutable, but within legitimate limits; hence, a second "touch" on them is possible. Zeno's aporia, which asserted that motion is only our perception, since it is inconceivable, was refuted by the emergence of differential calculus: it turned out that motion, which is indeed the basis of the universe, is not only observable but conceivable and even inconsistent.

Yes, phenomena and objects can be called stable if they change slowly, but even so, one must keep in mind that the nature of change is determined not so much by the appearance of things as by dialectical laws: the transition of quantity into quality, the unity and struggle of opposites, and the negation of negation. These laws prompt scientists to consider a third kind of motion, the oscillatory motion, which, as we shall see, underlies many phenomena, including ethnogenesis.

The fact of ethnic change within a system is determined either by the accumulation or dissipation of biospheric (biochemical) energy, while the stability of a heterogeneous

system is determined by the law of the unity and struggle of opposites. The discreteness of ethnogenesis and ethnic history, or, similarly, the existence of "beginnings" and "endings," is a direct manifestation of the law of negation of negation, according to which the birth and death of any system are inextricably linked. Dialectics, and only dialectics, will allow us to solve our problem.

Thesis

Let us pose the following question: to which science - natural or humanistic - does everything that has been said above about the dynamics of ethnos belong? To answer this question, we first need to clarify the very notion of the humanities and the natural sciences. It is commonly thought that the humanities are those that study man and his deeds, while the natural sciences study nature - living, dead and dormant, that is, that which has never been alive.

This division is unconstructive and full of contradictions that make it meaningless. Medicine, physiology and anthropology study human beings, but they are not humanities. Ancient canals and ruins of cities turned into hills - anthropogenic metamorphosed relief - are in the sphere of geomorphology, a natural science. Conversely, geography before the 16th century, based on the legendary, often fantastic stories of travelers handed down through the tenth hands, was a human science, just as geology was based on stories of the Flood and Atlantis. Even astronomy before Copernicus was a humanistic science, based on the study of texts by Aristotle, Ptolemy, and even Cosmas the Indykopolite.

People preferred to live on a flat Earth surrounded by the Ocean rather than on a ball hanging in infinite space, the Abyss. These views still prevail today, despite universal secondary education. Hence, the distinction between the humanistic and natural sciences is not principled, but rather staggered. As Vernadsky remarked back in 1902, "In the 18th century, the work of the naturalist in geology and physical geography resembled the methods and techniques that reigned as recently as in ethnography and folklore. This is inevitable in this phase of the development of science".

On the basis of this, it is easy to conclude that dividing ways of thinking, and thus the sciences, by the subject of study is inappropriate. It is much more convenient to divide them according to the method of primary information acquisition. Two approaches are possible: reading books or listening to communities (legends, myths, etc.) and observation, sometimes with an experiment.

The first approach corresponds to the humanities, of which philology is the queen. The second corresponds to the natural sciences, which are to be subdivided into mathematical and expository sciences. The mathematical ones, work with symbols; the descriptive ones with phenomena. The latter include geography and biology.

The reason for this strange separation of the sciences is profound, but it has also been

described by Vernadsky, who called it "unconscious scientific dualism". He explained the thesis as follows: "By the name of a dualistic scientific outlook, I mean that peculiar dualism.... When the scientist-researcher opposes himself, consciously or unconsciously, to the world under study".... What emerges is the fantasy of the scholar-researcher's rigorous observation of the processes of nature as a whole, outside of himself. Thus, the philologist is inevitably outside the text he is studying. Otherwise, he cannot work. The scientific dualism so harmful to the natural sciences is, then, a legacy of the humanities, transferred to a field foreign to their own.

There is a fundamental difference here. What the humanist sees from the outside, the naturalist must try to see from within, since he himself is in the biosphere, in the flux of constant change. In this flow, he sees more than the humanist, who sees only ripples on the surface, but whose complicity with planetary life ends with its inevitable demise as a living organism. This is the dialectic of nature.

The separation between the humanities and the natural sciences does not give us the right to prefer one to the other. After all, it is the humanities that have enriched modern mankind with information about other cultures, both modern to the era of European Enlightenment and dead ones. It is for this that the fifteenth and sixteenth centuries, replete with atrocities and crimes, now are called the Renaissance. And while the humanities had accustomed readers, hungry for knowledge, to faith in sources, historical criticism, coupled with natural science, allowed faith to be limited to doubt, with the result that the science of history became the possessor of a vast array of facts, that is, elements of every complex construct. The trouble was that, with one exception - socio-economic history - there was no skeleton of science, the principle of classification. In any generalizing work, the facts are presented simply in chronological order, with the consequence that they are poorly remembered.

Physical chemistry, astronomy, and cosmography have overcome similar difficulties by using mathematics, but zoology, physical geography, and historical ethnography do not allow mathematical symbolism to be applied to them. We cannot "think that all phenomena accessible to scientific explanation will be subject to mathematical formulae.... On these phenomena, like waves against a rock, the mathematical shells, the ideal creation of our mind, will break."

It would seem that the competence of natural science extends only to those facts that exist today, but not to those that have gone into the past. However, paleontology and historical geology study precisely the past, guided by the principle of actualism, according to which the laws of nature observed now were just as valid in the past. However, this applies to mass phenomena, but not to single facts of interest to the historian.

As you know, all natural laws are probabilistic and therefore subject to the law of large numbers. So, the higher the order, the greater the influence of the law on the object; and the lower the order, the greater the role of chance, and thus the increased degree of freedom.

Therefore, in natural science a single observation is perceived critically. It can be accidental, incomplete, distorted by the circumstances of the observer and even by his or her own feeling. Errors are also possible in experience. Experiences may not be pure: data may be artificially fitted (artifact) or not take into account all the extraneous components. But all these shortcomings are compensated by a large number of observations, where the inevitable error is within the margin of error. In other words, it is so small that it not only can, but should be ignored.

This is how an empirical generalization emerges - an inconsistent body of information equal in certainty to the observed fact. And if a historian or paleo-ethnographer takes this path, he gets as brilliant prospects as biologists, geologists and geographers already have. Let the initial element of historical research be an excess. If one gathers many of them, they will lend themselves to classification, and later to systematization, and thereby provide verifiable material for empirical generalizations. This is how 19th century socio-economic history found its roots in historical materialism, which is not based on anecdotal evidence but on objective reality with its inherent consistency.

Historical geography and ethnography of the 19th century did not know how to answer this question because there was no way to do it. It was the systems approach of L. von Bertalanffy and Vernadsky's biochemical energy of the biosphere. These two discoveries made it possible to make an empirical generalization of all previously established facts and thus provide a descriptive definition of the category "ethnos," establishing the nature of the movement of matter in ethnogenesis. Thus, humanitarian historical geography and paleoethnography became a new natural science - ethnology.

And what about history, the information of which we have used so abundantly? Like the two-faced Janus, it has remained humanitarian where the subject of study is the creations of human hands and minds, that is, where buildings and factories, ancient books and records of folklore, feudal institutions and Greek polities, philosophical systems and mystiheresies, pots, axes, and painted vases or paintings, in short, sources that are essentially static and cannot be otherwise.

Man creates these things with his own labor, while removing their material from the cycle of biocoenosis conversion. He stabilizes the natural process, so these things can only be destroyed, not reconstituted. But man is a member not only of society (Gesellschaft), but also of ethnos (Gemeinwesen). Together with his ethnic group he is a member of the biosphere. Forever changing, dying and being born, like all life on our planet, it leaves its mark through the accomplishment of events that constitute the skeleton of ethnic history - the function of ethnogenesis. In this aspect, history is a natural science and falls within the purview of dialectical rather than historical realism.

Peculiarities of historical time.

As is well known, geography studies the formation of the Earth's surface, which includes

four shells: lithosphere, hydrosphere, atmosphere and biosphere. Their combination is the result of a multitude of natural and anthropogenic processes that have created and are constantly changing the face of the Earth. It is this combination that creates the specificity that distinguishes geography not as an accidental body of information, but as an independent science of geographic diversity.

Processes in the geographical environment take place within the framework of spatio-temporal laws. Since time is an indispensable parameter here, any specification of chronology in the geographical sciences is helpful. Thus, historical geology shows changes in the extra-biological shells of the Earth, but the dates of changes in the relief, chemical composition of the atmosphere and hydrosphere, are very approximate and measured by geological periods. In the study of the biosphere - in paleozoology and paleobotany - the tolerance is smaller: mastodons and mahiroduns became extinct in the Cenozoic. Only the study of the anthroposphere, not even in the Holocene, but in the historical period, provides an absolute chronology (accurate to a year). On this basis, anthropogeography shows the sequence of changes that took place over the last five thousand years. In such an aspect, biospheric processes should be considered as Mesocosm, lying between the levels of Macrocosm (Cosmos) and Microcosm (atomic and molecular phenomena). But how should planetary time be considered in relation to biospheric structures, taking into account the changeability of species and ethnic groups?

Linear time without beginning and end is very convenient for abstract constructions, but it can't reflect the multifariousness of systems arising in the biosphere. Here we stumble upon a phenomenon that was previously unaccounted for and not properly understood. The laws of nature in their general forms are the same for different levels of structural organization of matter, although they manifest themselves through diversity. This basic principle of dialectical monism has been brilliantly confirmed in synergetics and ethnology. Therefore, chronological levels (as a characteristic of development) are relevant at multiple levels, from the atomic and molecular (for Prigozhin) to the population level (for the author).

The importance of the general systems theory for geography is also related to the latter circumstance. The outburst of energy (negative entropy) observed in natural processes and its subsequent dissipation is a universal mechanism of interaction between the system and the environment. This universality proved by I. C. For micro-objects Prigozhin describes this universality in geography as movement at the population level. In other words, on the biospheric level, development does not evolve, but occurs in discrete transitions - from equilibrium to disequilibrium and back. The new structure always behaves differently than the previous one, which has already lost its initial impulse and is close to the equilibrium with the environment. So, momentum is the beginning of the dissipation process leading the system to its inevitable collapse.

In this regard, the Eastern chronosophy suggests the idea of cyclic process, similar to the change of seasons or phases of the moon. In the first century B.C. Sima Qian formulated, as already noted, the thesis of historical development: "The end and the

beginning again". However, the situation is more complicated: there is no cyclicity in biospheric processes (speciation) in ethnogenesis.

There is no cyclical biospheric process (speciation) in ethnogenesis. The type of interaction under discussion corresponds not to rhythm (repetition) but to the inertia of excess, in which the change in potential is described by a complex curve of ups, downs, and zigzags. This curve of a burning fire, a withering leaf, the explosion of a powder cellar. The only difference here is the duration of the process, and ethnogenesis lasts from 1,100 to 1,500 years, if they are not disturbed by exogenous influences, such as genocide by a foreign invasion or epidemic.

But besides the rejected forms of time motion (translational and rotational) there is also vibrational - the fading sound of a string after a pluck and a pendulum after a jolt. Waste of momentum energy from the resistance of the host medium and its dissipation is the dissipation that we observe in the Earth's biosphere. Biocenoses, and even ethnic groups, emerge externally, form ecosystems, and slowly dissipate the biochemical energy of living matter described by Vernadsky. In this aspect, ethnic history (unlike social history, which is spontaneous) is part of the biosphere.

In ancient times there were ethnic groups that created anthropogenic landscapes, for the ruins of the cities of Mesopotamia, Egypt, Yucatan, and the mounds of the Great Steppe are traces of former dissipations, just as deserts and salt marshes in their time completed the attempts of ancient people to fight their foremother, the biosphere.

Victory was unattainable in principle, because the limit of dissipation is the equilibrium state of the ethnic system with the environment (homeostasis), that is, the loss of resistance, for which no energy resources remain. This is why most of the ethnoses that lived and created during the historical period no longer exist. Ethnosystems collapsed into pieces, into wreckage and into dust, that is, individuals who then integrated into new systems in renewed landscapes with new traditions. In fact, Prigozhin's discovery is the justification of the principle of environmental protection, for friendship with nature is optimal, and not victory over it.

Fini