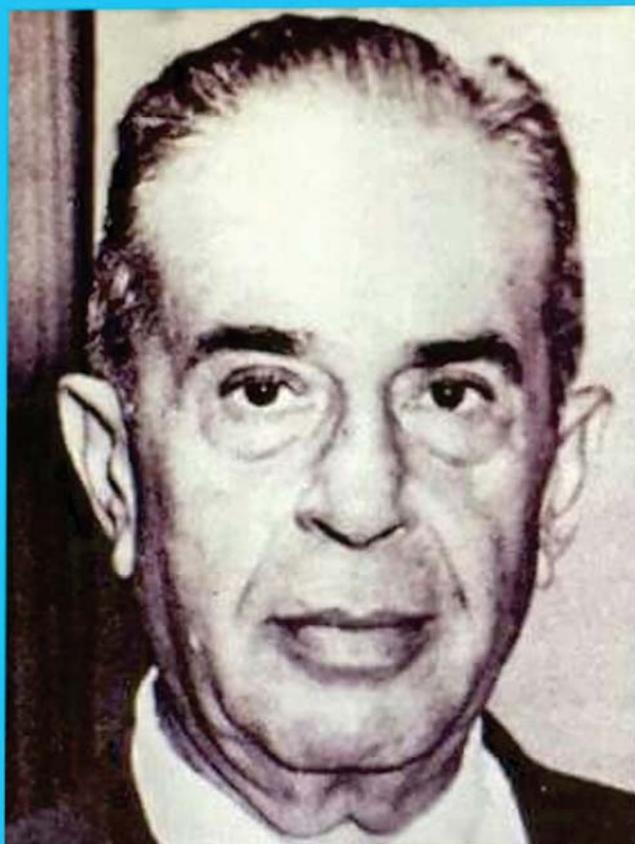


# JEWISH RACIAL CHARACTERISTICS



H. F. K. GUNTHER

**BERSERKER**

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**BOOKS**

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Notice:

This Work is translated via machine and entails slight garbling of text

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*kl.B. Yëme. "Tloo3uz u npaðða", r. 1, un. 4.*

## Preface

This book originated from the appendix "Racial Characteristics of the Jewish People," which was added to my "Racial Characteristics of the German People" from the first edition (1922) to the 11th edition (1927). Starting with the 12th edition, this appendix had to be discarded, otherwise the book would have become too large. In the preface to the 12th edition, I promised to expand the former appendix into a whole book, but I was only able to fulfil this promise two years later, although I had already prepared the necessary expanded version of this appendix, because other matters had prevented me from doing so earlier.

This book provides a detailed account of the racial and ethnic strata of ancient Palestine, because the author considered a more careful analysis of the racial formation of the Jewish people to be a powerful means of replacing outdated, but nevertheless widespread ideas about the racial type of Jews with more correct views. This book does not contain an analysis of the Jewish question as such; it only teaches us to understand, using the achievements of racial science, the circumstances under which this "question" constantly arises. To discuss the Jewish question, it is necessary to have an understanding of biological processes, the nature of heredity, physical and mental hereditary traits, interbreeding and selection. Gradually, more and more people are becoming convinced of how

Contrary to common beliefs, which have almost become dogmas of faith, it means the environment in the lives of individuals and nations, and vice versa, how *much* hereditary predispositions mean *in* this environment. This book attempts to describe Jewry primarily as the result of the influence of certain hereditary racial predispositions and certain selection processes, since the author is convinced that understanding these interrelationships should serve as the basis for analysing all issues concerning the essence and influence of the Jewish people. The purpose of this book is to familiarise readers with the fundamental knowledge about the Jewish people provided by modern racial science and the study of heredity, i.e. to attempt to give the same picture of the Jewish people as "Racial Science of the German People" gives of the German people.

@JOZO@0@H O C7tU

Avzop gratefully recalls his conversations on the issues discussed in this book with Dr Bernhard Struck, a professor at the University of Dresden, anthropologist and ethnologist, and specialist on Africa.

The author would also like to thank Heinrich Fleischer, Dresden, Max Grül, leader of the German expedition to Ethiopia, Professor Fritz Lenz, Munich, Professor S. Passarge, Hamburg, Dr. Redtiff Salaman, Royston (England), Professor O. Stil, Berlin-Steglitz, Professor Ngevitter, Berlin, the Dresden Museum of Paintings and Copper Engravings, **the Soviet State Institute of Racial Biology, and a number of colleagues in the field of racial studies.**

The author would like to express his special gratitude to the publisher, who, as always, spared no effort to make this book as complete and informative as possible, and constantly consulted with the author.

I would like to thank my sister Margarita Gtonter, Freiburg, and Dwgrich Bernardi, Peiptsig, for proofreading the text.

For future editions of this book, the publisher welcomes illustrations that could enhance its design.

*Tanc F. K. Günter*  
*Zfmaue bpi Rapδuxa (Norδeia),*  
September 1929

## I. Introduction

**E** There are many different opinions about the racial characteristics of the Jewish people. From a scientific point of view, they are unfounded, including those opinions on this subject that are generally accepted at the "general educational" level. Opinions about Jews are characterised by vagueness, contradictions and confusion. Even many Jewish and non-Jewish scholars and journalists who deal with the Jewish question are guilty of this.

who deal with the Jewish question.

People are accustomed to considering Jews a "race." Experience shows that Jews, as a rule, can be recognised as such and, at the very least, are easier to recognise than other peoples. They notice physical and mental characteristics that differ from those of other peoples, and consider these characteristics to be both hereditary and inheritable, as a result of which non-specialists may call them a "race". **If we want** to define in a non-scientific way the group of people who possess many hereditary characteristics, more or less noticeable in a given environment, as a "race," then this definition, as in the case of the Jews, will not be questionable, except in cases where far-reaching conclusions follow from it or if, as in the case of the Jews, such a non-scientific application of the **racial** term leads to discussions of the "question," the so-called Jewish question. Outside

In a scientific context, the use of the term "paca" in relation to Jews will not cause any particular harm, as it confirms the fact that Jews have hereditary characteristics or complexes of hereditary characteristics that distinguish them from all groups of people of Western origin. But a serious discussion about Jews and the Jewish question is impossible until we recognise that Jews cannot be considered a "race". This thesis is sufficiently substantiated by the fact that among the Jews there are tall and short people, slender and stocky, narrow-faced and broad-faced, people with narrow and long (when viewed from above) heads and broad and short heads, brown-eyed and blue-eyed, black-haired and blond, people with so-called Jewish noses and with noses of other shapes, with soft and coarse hair, as well as people of very different mental dispositions. There is no more or less pronounced uniformity, which one would expect when talking about "pace," not to mention the fact that children of Jewish parents in many cases differ in a number of characteristics from their parents and from each other. It should be clear that "race" can only be understood as a group of people, all of whose representatives possess certain physical and psychological characteristics and always give birth to offspring with the same characteristics.

In my works on race, I have written that I consider the following definition of race to be appropriate:

*A race is a group of people who, due to their common physical characteristics and cultural traits, differ from other groups of people and have a distinct identity and way of life..*

Following this, we will quickly understand that ethnology knows of no such example where such a group of people with identical

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*Eugen Fischer prefers Gross's definition: "Ethnology understands a large group of people who possess a common set of certain innate physical and mental qualities, are connected with each other and differ from people of other similar groups."*

heredity — as pacy can be briefly defined — would unite into one people or have one language, one state or one faith. Among almost all tribes and peoples, we find one or more races, usually mixed to such an extent that people of pure race are in the minority compared to hybrids. This is particularly true, as I have attempted to show in my

"Racial Geography of Europe" (*3rd ed.*, 1929), to the European peoples, who are basically a mixture of the Nordic, Western (Mediterranean), Dinaric, Eastern (Alpine) and East Baltic races, with the proportions of these and a number of other races, represented to a lesser extent, varying from one people to another. Thus, Western peoples consist of the same races, only these races are represented to varying degrees in the racial mixture of individual peoples.

Jews also represent a racial mixture. We will proceed from this premise, and this book is devoted to proving this thesis. Only in the Jewish people are non-European races mixed in certain proportions, which is why Jews are so easily distinguished among all other peoples of different racial composition. The Jews, therefore, differ from Western peoples not as one race from another or others, but as a racial mixture of a certain composition from racial mixtures of a different composition.

This already indicates that Jews are not part of the "Semitic race," as is often claimed — the concept of "anti-Semitism" is based on this. How should this "Semitic race" be defined, if on Map III, in the area where Semitic languages are spoken, we encounter the most diverse human types, the differences between which are so striking that anyone who attempted to describe the "Semitic race" based on the appearance of these groups would find themselves in a very difficult position. For modern racial science, there is neither a "Semitic" nor

"Jewish" race. There are Semitic languages, and their interpretation as a reflection of the psyche of a certain type of people is given in Section III. "Semitic" refers to a family of languages; it is a linguistic term, not a racial one.

One should not confuse linguistic and racial affiliation. From the linguistic affiliation of the ancestors of the Jews, who spoke Hebrew at first and then Aramaic, to the number of peoples speaking Semitic languages, one cannot draw conclusions about the racial affiliation of the Jews. Peoples *of* different language *families* may be racially close, while peoples of the same language family may be racially distant from each other. Language is an external manifestation (phenotype) of a person, while race is their heredity (idiotype). Language can be changed, but race cannot.

The non-existent "pacy" of the Semites in the West is often contrasted with the "pace" of the Argives, which also does not exist. And in this contrast, if we are referring to races rather than language groups, there is a persistent confusion between pacy and language. In linguistics, Indo-European languages were previously often referred to as

"Aryan," and today in English linguistics the term

"Aryan" is often used alongside the term "Indo-European". German linguistics now applies the term "Aryan" only to the Indo-Iranian branch of Indo-European languages. In its early stages, racial science referred to non-existent peoples as "white" or ( according to Blumenbach)

"Caucasian" pacy "Arghian". Later, racial science, linguistics and ethnology sometimes referred to peoples speaking Indo-European languages as "Aryan peoples" and, finally, the Nordic race, i.e. the race whose linguistic expression is the Indo-European ("Aryan") languages, began to be called the "Aryan race". As we can see, the term "Aryan" has become unsuitable for scientific use today. It exists in various unclear meanings in non-specialist circles, generally as a vague designation for those European and West Asian peoples who do not speak

Semitic languages. It is probably the use of the terms "Semitic" and "Aryan" outside of pure linguistics that causes the confusion that still prevails today when it comes to the question of the racial uniqueness of the Jewish people, in the minds of Jews and non-Jews, defenders of Jews and their enemies.

A long-standing misconception that Jews are a religious community, like Buddhists, Muslims, Catholics, Protestants, etc., has also contributed to the confusion of opinions about the essence and racial uniqueness of Jewry. A Jew who has converted from Judaism to another faith or become an unbeliever is said to no longer be a Jew. But even according to Jewish commandments and customs, a Jew who has left the Jewish *community* continues to be considered a Jew, a fellow Jew. Among the most nationally conscious Jews, the Zionists, many do not practise Judaism. The English statesman Disraeli ( Lord Beaconsfield), a Jew, belonged to the Anglican Church, but he was proud of his race like few others of his time, and throughout his life he felt himself to be a Jew and was actively involved in Jewish issues. Today, there is an international association of Jews of the Christian faith. Initially, in Judaism, ethnicity and religion were almost one and the same, but today, like other nations, it can include people of different faiths. Today there are Jewish Catholics, Protestants and freethinkers, just as there are among the English, French, Germans, Russians, etc.

Faced with the difficulty, even impossibility, of considering Jews a religious community today, Jewish physician and racial scientist Weissenberg declares Jews to be a kind of "cultural community." I can draw this conclusion based on his statement: "For me, Jews are a cultural phenomenon." If this thesis is to express more than, say, for comparison, "Germans are a cultural phenomenon," then Weissenberg must understand Judaism as a homogeneous community with a special "culture." But then it immediately becomes clear that

the name does not define the essence of Jewishness. First, Weissenberg's term does not cover those Jews who emphasise their belonging to German, French or any other Western culture. Then it will be necessary to define what is meant by a "cultural phenomenon" or

"closed community" and whether Jews are such a community. This term does not explain the essence of Jewishness. One could call theosophists of all countries and peoples, for example, or another similar group, a "syncretic community." But if we were to include Jews under this term, we would overlook the important fact that Jews have a common origin. Therefore, it is easy to recognise Jews in a mixed racial composition, whereas it is impossible to recognise, for example, theosophists of all countries or members of another "cosmopolitan community" by certain racial characteristics. After these considerations, it should be clear that the essence, external manifestations, and influence of Jewry are only then suitable for scientific analysis in a rational form when we recognise Jews as a special race.

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*Heine clearly distinguished between apathy and indifference, writing: "I do not derive my strength from my Jewishness, to which I do not return because I have never left it. I did not convert to Christianity out of hatred for Judaism."*

*Arshiv Izraelit (1864) emphasises the Jewishness of the Jewish people as something inherent and inherited: "Israel is a nation. We are Jewish because our parents are Jewish. A child born to Israeli parents is a child of Israel. Birth imposes certain obligations on him, and we become them not only through circumcision. No, circumcision is incomparable to Christian baptism. We are not circumcised because we are circumcised, but we circumcise our children because we are Israelites. The seal of circumcision is placed on us at birth, and we can never erase this seal or renounce it. A true Israelite who renounces his faith and is baptised does not cease to be an Israelite, and all his obligations as an Israelite remain in force."*

*Hya podioctti eBpee8 sevodnya especially emphasises the Jewish vcttopk Dubiy8 8 s8oey "World History of the Jewish People, 1925."*

Jewishness is not a race, not a religious community, not a "cultural phenomenon," but a nationality. As such, it cannot be the subject of direct study either for racial science or for comparative religious studies, but rather for ethnography and linguistics. From the point of view of racial theory, Pirimi in his book "The Race of Europe" (1900) argues that Jews are not a race, but a people. Today, the Jewish people are particularly emphasised by those who even consider themselves to be of Jewish descent, who consider themselves to be of their own people. The peculiarity of the Jewish people lies in their lack of a homeland, their own territory, which is not the beginning of their new settlement in Palestine, a common language, and a peculiar sense of kinship that compensates for the absence of everything else. Ethnology, which is directly concerned with the Jewish people, emphasises this uniqueness. M. Haberlatz writes in his *Illustrated Ethnology*, published by Buian and corresponding to the current level of knowledge, about the Jews: "Although they do not have their own country, statehood, or common language, they are united by their identity, a distinct nationality, and possess an incomparable, unique mutual bond in their vividly expressed consciousness, character and blood."

As a people, rather than as a religious community, Jews can be the subject of study in two fields: racial studies and the science of heredity. As with all known peoples, in the case of the Jews, racial studies raise the question of the origin of this racial group. This book is an attempt to answer that question. It traces the racial origins and development of the Jewish people from their beginnings in ancient Palestine. The author believes that this approach to the subject is best suited to the goal of providing information for everyone.

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*Volume fJ, 1926, 299-300.*

## A few words about **head and neck** measurements

This book will not discuss how racial scientists describe different human races. We will not go into detail about racial measurement methods either.

Martin's "Anthropology Handbook" (2nd ed., 1928) and the section "Techniques and Methods of Physical Anthropology" written by Moplisone in the volume "Anthropology" serve as a guide on these issues. Explanations of the terms "long-headed," "narrow-faced," "short-headed," "broad-faced," etc., which are frequently used below, are given in the conclusion to my book "The Races of Europe" (3rd ed., 1929).

Long skulls and heads are those whose longitudinal diameter (when viewed from above) significantly exceeds the transverse diameter, while short skulls and heads are those whose diameters are close to each other and often even equal. The maximum length and width of the skull or head in living people are measured in a specific way and in specific planes, and then the transverse size is expressed as a percentage of the longitudinal size, resulting in a cranial or voluminous **index**. If they are equal, we have a short skull with an **index** of 100%; if the width of the skull is equal to 70% of its length, this skull is called long and has an index of 70. Skulls with indices of 74.9 and below are considered long, those with indices of 75-79.9 are considered medium, and those with indices of 80 and above are considered short.

This indicator does not provide any information about the details of the skull structure.

. Both long and short skulls come in different shapes. The shape of the face is indicated as the proportion of its height relative to the zygomatic arch, the former being reflected in the pro-

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<sup>4</sup> *Culture of Modernity, Part III, Section V, 1923.*

<sup>5</sup> *Measurements taken on the head of a living person cannot be directly compared with those taken on a skull; conversion is necessary. See the conversion table in 8 "Psychology of the German People".*

ceggah moro. The height of the face (not including the nose) is measured from the root of the nose at the height of the outer ends of the eyebrows to the lowest (not the foremost) point of the chin. The width is measured as the greatest external distance between the cheekbones.

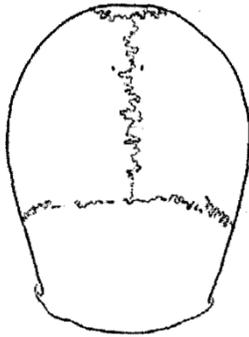


Fig. 1.  
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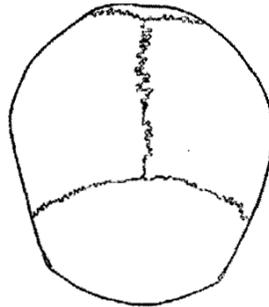


Fig. 2.  
 форомкити chreii s 8g,3



Fig. 3.  
 / liuo, ukaitel okna 9J,S

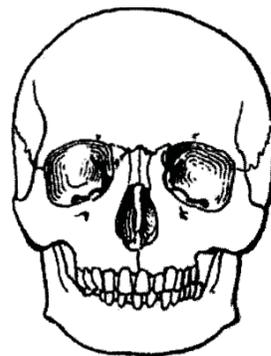


Fig. 4.  
 Shyrok:e itso, ukayatel okht 83,S

The percentage ratio found is called the morphological index and is calculated on the skull. Individuals with an index of 84.9 and below are considered short, those with an index of 85-89.9 are of average height, and those with an index of F and above are tall. On the head of a living person, the boundaries are as follows:

$$x - 83.9, 84-87.7, 88 - x$$

Thus, the higher the head index, the wider the face, and the lower the index, the longer the face; the higher the facial index, the narrower the face, and the lower the index, the wider the face.

This information is important for understanding the subsequent discussion. Where additional explanations are required regarding racial measurement methods, these explanations will be provided as the discussion progresses.

## II. The population of Palestine before the Jewish invasion

Вкмеомггев Гла есттпие, положе, тодгинеацдергальскойрасы (represented, for example, in Central and Western Europe in the Palaeolithic era), but it is impossible to say whether its individual representatives were numerous. In any case, it is clear that the later population of Palestine, including the Jewish people, retained some noticeable admixture of this race. It is not yet known to which race the fishermen of ancient Palestine belonged, some of whom date back to the Palaeolithic era and whose remains have been preserved under layers of sediment.

In the Neolithic period, which began in Palestine around 10,000 BC, the first population accessible to modern research appeared. Mainly in Gezer (between Jerusalem and the coast), but also in other places in ancient Palestine between 5000 and 2500 BC, a population of small stature appeared — Kittel indicates two "o+cii" with an average height of 1.67 m, for women — 1.60 m — thin, with fairly long skulls, but not as long as those of the later tribes who spoke Semitic languages. Christian considers this population to be "ancient Mediterraneans."

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<sup>6</sup> *"History of the People of Israel," vol. I, 1923, p. 28.*

*"Research in the Paleoethnology of the East. Reports of the Women's Anthropological Society, vol. 54, 1924, p. 45.*

We are talking about a population that was more involved in agriculture (growing grain, olives, grapes) than hunting. Some of them lived in caves, raised pigs and sacrificed them. The method of burial was cremation. These were not tribes that spoke Semitic languages, because, not to mention the fact that the unmixed prehistoric Semites were taller and had very long heads, the Semites appear in history as nomads who despised pigs and were opposed to cremation. And the most ancient layer of place names in Palestine is not Semitic.

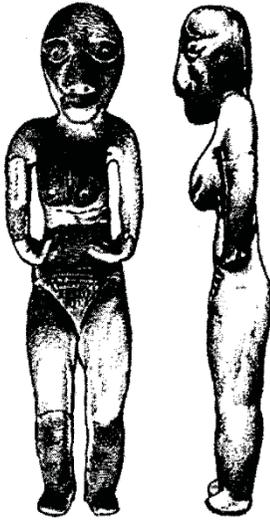
Some consider cremation among the population of Gezer to be a sign of the Mureish, who spoke Indo-European languages. But among the peoples who spoke these languages, and mainly among the peoples of the Nordic race, cremation became widely practised in the late Neolithic period in the Danube basin, among the people of the Linear Pottery culture (according to Schuchardt, in Thrace, among the tribes of the Corded Ware culture) and, later, among the peoples who spoke Indo-European languages, only after 2000 BC. Funeral rites in ancient Palestine may have been influenced by cremation among the Indo-Europeans.

In the Neolithic period, in the 5th-4th millennia BC, a human race spread across Asia Minor, Mesopotamia and the Caucasus, which is called the Proto-Asian race. By 3500 BC, this race had already brought its more or less strong admixture through Syria and Palestine to Egypt, and by 3000 BC — to Crete, Crete and Greece, and later, in the early Bronze Age, to Italy, North-West Africa and Isnawi. Etsuard Meyer discovered as early as the 4th millennium BC in Egyptian images

the "Semitic type" as early as the 4th millennium BC. In the West, the "Semitic type" usually referred to Jews of the pre-Asian race in its pure form or mixed with the Oriental race — both races will be described later. In Galeste, brachycephalics appeared as early as the Neolithic period, who could be classified as

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<sup>8</sup> *Клстория* bre8iostp, m. f, 1926, p. 378.



**Рис. 5**  
*Фигурка из Бадари*

The oldest surviving images of Jews with curly hair are of the Perzian race. The connection between ancient Egypt and the Near East is confirmed by Egyptian pottery from the 5th millennium BC, which was imported via trade routes from Syria.

#### **A. Near Eastern race**

In the explanations to the illustrations, K (and Sch) means the head (and skull) index, G means the facial index, A means eye colour, and H means hair colour.

only to the Trans-Asian pacē. After Neolithic finds,

discovered in Egypt in 1924, it can be assumed that the vanguard of the pre-Asian expansion reached Egypt as early as around 1000 BC. In Badari (near Asyut on the Nile)

in the desert north of Fayut, the earliest traces of a non-local population, probably immigrants from Palestine, have been found. One of these finds, a figurine made of leather, depicts a woman with physical features typical of the Afro-Asian race. The steep slope, characteristic of this race, can be considered artificial, for the convenience of installing the figurine,

BUT THEY ARE CLEARLY NOT THE WORK OF the ancient Egyptians, judging by their depictions. These figures can be considered

Colour designations are given where the illustration does not provide information about the actual colours. In images of living people, the name is indicated in cases where the person is already known from other images. In all illustrations, the indication of race refers only to the features visible in the image. The images say less about the individuals than they do about racial characteristics (hence the request to the publisher to add new ones).

This paca is also called Armenian, since it has been preserved in its purest form among the Armenian people. Due to its widespread use among the Assyrians, it is also called Assyrian. Other names include Alarodian



*Fig. 6.*  
*Skull from Asia Minor. Near Eastern paca.*

chas, Cappadocian, Proto-Armenian and Hittite paca. Pexe na-eyual its "tavrvgioxoy" according to oecriiocri, in the population of which it still prevails today. It is consumed as "Caucasian paca" (not to be confused with the race of the same name by BuomenSaha!), since people of this type predominate in the Caucasus.

They are of the Central Asian race of medium height, stocky, short-headed, with a "red, as if chopped off" forehead;

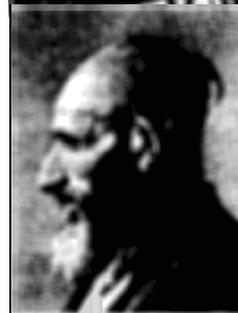
Rip 7, e, b.  
*Armenian, nepebtieasumcxa*  
pacf2.

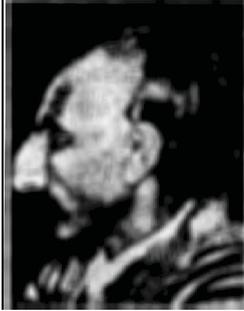


Fig. 8, a, d.  
*Armenian, neofi odoeiti*  
*Near Eastern type, oefio*  
*gshaya opueuman tran primest.*



*Iberdehei, nepedne«suam-*  
*ская раса.*





*рис. 10.*  
*КМеретинеу ис Кутаиси.*

*Сирийский арМөНт Н.*



**<< Рис. 12.**

*он, изармянской знати.*  
*Расовые черты заметней,*  
*еси сахрsims доептут*

**° Рис. 13.**  
*Кавказ. Фрусии Сталун.*



**•• Лис. 14.**  
*АрМсискаа тани,одцица*  
*Обанян.*

**< Рис. 15.**  
*Кавказ. Грузинка.*

*Тообра:»reiuum отбеиі перебнеасуатсхой он преиМууестденю*  
*перевеасуатсхой рас і.*

Medium width, with a strongly protruding massif nose, curved in the cartilaginous part, with a soft tip. The nostrils are raised, often as if turned upwards at the sides; the dividing wall of the nose is lowered below the nostrils, so it is more visible than in other breeds. The lips are quite fleshy, the lower lip protrudes much more than the upper lip, 'ιαρο σβίιααετ and protrudes so much that the combination with the fleshy, σβίιααοίηοί ηροου gives the impression expressed in the folk saying: "He (or she) 'eats himself (or herself) by the nose'. The mouth is wide, but not very deep. The corners of the mouth, which from the nostrils to the corners of the mouth, are more pronounced than in other races. The corners of the mouth seem slightly curved, as if pressed in by the tip of the nose.

The chin, compared to European races, is shorter and more rounded, and the line leading from the upper lip down to the very front of the chin is characteristic of the Near Eastern head. The cheekbones are thicker than in other races.

The chin is broad and fleshy.

Hair is coarse and black, thick and often curly. Eyes are brown, skin colour is dark. Body hair is very thick, beard grows well. The eyebrows are thick, often meeting above the nose (synophrys).

People of the Near Eastern race, especially women, tend to be plump, with a double chin and a double chin.

The physical characteristics of the Near Eastern race are best studied among peoples who have inherited this race, such as the modern Greeks, Turks, Jews, Syrians, and Persians. T h e **most distinctive feature** of the Near Eastern race is its particular skill in trade. Weissenberg calls the modern Greeks and Jews "born traders". It seems that these trading abilities are stronger among peoples with a Near Eastern admixture,

the greater the influence of this admixture. Von Puchan, discussing the "twofold talents" of the Jews in his later work "Peoples, Races, Languages" (1922), this characteristic is inherent not only to the Jews, but also to modern Greeks and Aryans: "This is evident at least in the fact that throughout the East, in cities populated mainly by Greeks and Armenians, Jews find it very difficult to establish themselves, and in some cases fail to do so altogether. This is expressed in exaggerated form in a folk anecdote, according to which seven Jews are *equal to one Armenian*, and seven Greeks are equal to one Armenian. This means that Armenians are 49 times more cunning and businesslike than Jews." If Armenians are considered the most cunning and businesslike, this can be explained by the fact that the Armenian people are predominantly of Near Eastern origin.



•• Fig. 16.  
*A rpyaikha. The nepebneasuamcxuu type of uopbu ecroii npunczio prevails.*

\* Fig. 17.  
*Turkish. A mixture of Nordic with the Near Eastern type.*



•• Fig. 18.  
*Sh8edspaya aikinpuca (e8peiu ?).*

• Fig. 19.  
*Рыжевато-светлые волосы, голубые глаза, нордическая примесь.*

The pre-Asian race's flexible mind, lively eloquence, ability to get inside someone else's head, assess their actions and situations, and express and rephrase other people's thoughts all contribute to their special gift for trade. Hence the calculation and readiness that often characterise pre-Asian faces, and sometimes even their posture. Shtil writes about Armenian prisoners of war: "Their features speak not so much of energetic enterprise as of cautious restraint, not so much of self-confidence as of cunning calculation."

Penz explains the psychological essence of the Near Eastern race as the result of a special selection process when he writes:

"The Near Eastern race is oriented not so much toward domination over nature and its use as toward domination over people and their use."

Yes, the "use of Yudeans" leads to the fact that groups of Yudeans, predominantly of the Asian race or predominantly of this race, migrate from areas where the Near Eastern race predominates, and settle mostly as merchants and hunters, most often in cities, among populations of other races. Thus, Armenians, a predominantly pre-Asian people, are scattered throughout the world. Von Puchan reports that of the four million Armenians, almost half live in diaspora, but these Armenians, with their proverbial wit, always know how to protect themselves from persecution in the countries where they live.

"Tens of thousands live in Hungary, Galicia, Transylvania, hundreds of thousands in Asia Minor and Constantinople, their largest colonies are in Galatz and London, and more recently also in Beršpie and New York, where they have their own neighbourhood. Some even go as far as India and China." At the same time, Armenians, like other peoples of the pre-Asian race, are characterised by a special vitality in the most unfavourable conditions.

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*Von Lusov, op. cit. p. 141.*



•• Fig. 20.  
*Armenians.*

^ Fig. 21.  
Georgians with a mixture of  
*оpиеу-  
тальной расы.*



•^ Fig. 22.  
*Bessarab.*

^ Fig. 23.  
*pred, soldier of the  
Franco-Queshoi army, оpиеу-  
тальной расы.*

A gift for the performing arts, especially music, is characteristic of the Persian race, as is a tendency toward calculated cruelty, which manifested itself in the history of the Persians (when there were fewer people of the Nordic race among them), in Armenian and Turkish history, and in general throughout the history of the Near East and in many tales of the Thousand and One Nights. Lenz refers to Shakespeare's Shylock, in whom this "voluptuous cruelty" is taken to the extreme. Cold cruelty is often described, with Aryan merchants exploiting their victims.

Series of illustrations "Jews of Germany". Near Eastern and predominantly Near Eastern type.



Fig. 24.

*Турецкие еонджарствениге дезтми. Гтедattanпрадо: ир ууе-  
 стдеино in пилісхий тип с иебоотіюй переднеазиатской прттуе-  
 «пю; преиМуттґестдеіію переднеазиатский тип; прпоиуестдеи-по  
 переднеазиатский тип с иебо виіюй ълфвической (?) ир ешт.*



•\* Piic. 25.  
*Albert Ballin*  
(1857-1918), *General Director of*  
*the Tanae Company.*

• Fig. 26.  
*Max Riberman,*  
*born in 1847, xybonuux.*



&lt;&lt; Pt/c.27.  
*Donia Sanier*  
(1819-97), *linguist.*

&lt; Fig. 28.  
*A writer.*

The pre-Asian race seems to lack the ability to establish a state absent, since a state with a predominantly Near Eastern population, governed by people of predominantly Near Eastern race, is unable in extraordinary situations to transform its trade connections and accumulated wealth into power. Von Louisian assesses the Armenians as follows: "There has never been a people as politically stupid and incapable of governing themselves or being governed by others as the Armenians." Large and long-lasting state formations in areas where the Near Eastern race predominates were mainly created by tribes of Nordic origin, as I have tried to show in my "Racology of Europe."

*And mcmpaquu from the series  
"E8peti pz Geripishch".*

*Piic. 29. &gt;  
Emil Uuueeimer  
(1860-1926),  
prominent industrialist.*

*Fig. 30.  
Edouard Bernsch , born in  
1850, socialist writer.*



*Milo npeurmurcem8ewio  
prediieatsiatsi:ono muna*

*Fig. 31. &gt;  
Cedepntfii umms»neu,.*

*Fig. 32. &gt;&gt;  
Wpauqia. Marley Moppac,  
pob. 1868, nucamezz (bBwrenue  
"Ahsion fransez").*



If the ability of the Near Eastern race to form states is undeniable, then the entire Near East is characterised by a tendency and ability to create religious communities and more or less secret, semi-religious, semi-political societies. In my book *Paca and Style (2nd ed., 1928)*, I showed how, during the collision and intermingling of the Near Eastern and Nordic races — specifically, only in the region from the Near East to India, where such a collision took place — — on the basis of the Nordic organising power and the characteristic Near Eastern tendency towards prophecy and religious propaganda, the great "religions of Revelation" arose. We constantly encounter individual features of such missionary activity in the West among people of mixed type, in whom the following predominate

Near Eastern or Nordic features. In the same book, I pointed out a trait that, after the disappearance of the Nordic race and the simultaneous decline of the Near Eastern race, manifested itself in the later (denordicised) Eplins, Persians and Indians, as well as other peoples of the Near East, a trait which, as Krlaycc confirms, clearly corresponds to the mental nature of the Near Eastern race: the Near Eastern soul is unable to establish a balance between the sensual and the supersensual in a way that is repugnant and ambiguous to other races, similar to the Persian poet Hafiz, and either one or the other prevails in it. What Oldenburg mentions as characteristic of peoples speaking Semitic languages, "the mixing of the sacred with the brothel," corresponds, as does the sexual sensuality of the Babylonian cult of Ishtar, the cult of Anahita in later times, and Aphrodite among the later, denormalised Hellenes, to one of the possibilities of the Near Eastern racial soul, while its other possibility is the suppression of feelings, asceticism.

Unbridled love for the "flesh" is possible for the the Near Eastern race, as is the destruction *of this* "mozir". The gap between "flesh" and "spirit", which other races do not perceive and consider insignificant, always originates from the Near Easterners.

In the book "Paca and Style," I showed, using examples from Hellenistic art and various Eastern religions, the characteristic tendency of the Near Eastern racial spirit toward self-excitation. People of the Near Eastern race can excite their feelings, partly by giving in to them, partly by spurring themselves on: violent outbursts of joy and equally violent and professional lamentations at funerals are the fruits of the Near Eastern racial spirit. We see this soul in the expressionist art of the recent past, in the excitement of the Jewish

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\*^ "O fi we and oblige races and peoples," 1928.

Actors, lawyers, ОpaTOPOB p liQOПOBHдHHKOB. The will of the SPIRIT-ноp power over society with the help of self-excitation and simultaneous penetration into the minds of many people of the Near Eastern race, who may ultimately gain power by succumbing to similar temptations. The enjoyment of power over the masses, which they describe in the ways described above, and the ability to act as arvratorOB II П;ЭO]ЭOKOB — are the most important moments in Wt'f3Hu today's Near Eastern race.

Рис. 33. &gt;  
*E8rey us Russia Mevin.*  
*'Communist do:ax, executed*  
*in 1918.*

Fig. 34.  
*E8rey in Hungary.*  
*Heinrich Gross, pa88un.*

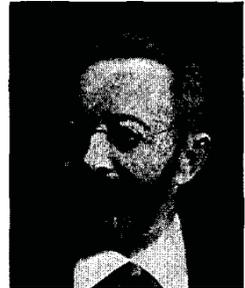


Рис. 35. >

*писател .*  
*Еврей из Германии,*  
*Fig. 36.*

&gt;&gt;  
*E8peii from d'panqui*  
*Cen-Caiic (183!S-1921),*  
*хонпозитноp*



*Lt'i nepebneosuamcroeo ru preimuuest8enpo*  
*perebnetiatskhoeo muna.*

A detailed description of the Russian racial soul, its distinctive features, and its relationship to the Russian way of life, was provided by P. Kriaycc in his work "On the Nature of Race and Peoples" (1928), which is often cited here. P. Kriaycc in his work "On the Soul of Race and Peoples" (1928), which is often referred to here.

If we compare Claus's description of the Central Asian racial soul with what has been said above, it turns out that either Knaycc has placed too much emphasis on the Central Asian essence in his analysis, with regard to religious life, to the detriment of the whole, or different approaches are possible thanks to zoom, ero raeni giabpi-datepi choose yes anapiiza other aspects of the Central Asian race. However, within the pre-Asian race, two psychologically (and physically?) different types can be distinguished, between which there are all kinds of transitional forms: one type is peasant-like, more attached to the land, the other is merchant-like. The first type predominates among the Aegean Turks, the Persians and the Armenians living in Armenia, the second among the Aryans and Jews living in the Diaspora. The former are more inclined towards the Christian way of life, the latter towards the Zoroastrian way of life. The coexistence of two types (mostly transitional forms) within the Central Asian race indicates the gradual formation of the Central Asian racial essence.

All images of the features of the spirits of Mephistopheles The evidence testifies to the fact that that the ancient peoples associated the uepzauvi with the pre-Asian race and believed in the devilish uepзах гісііхического сграда, and they also associated ceropцs, as shown in oггіe картины vi cцeнuecзиe iуacкvi. At the same time, it is striking that, at first glance, such chervi ricvixрrнec«opo sgrad were not associated with the expression of pizza close to the pre-Asian pace dinar race (puc 37 and 38).

Fig. 37. &gt;  
*Meabrakepie 'èpma from a  
Cambridge manuscript.*



Fig. 38.  
*The spirit of Zoe. Kamepiap  
cxyxtnmypa of the Council of  
Ilari:ikian Boeomater.*



*On both pucynxax m t 8idi and the line muya  
perebiasatskoy pacui.*

It has already been mentioned above that the Near Eastern essence is also — and even primarily — manifested in peoples who speak Semitic languages. Westerners, who are not knowledgeable in racial studies, tend to find even in physical and mental features of the Near Eastern race.

"something Semitic" and even "Semitic in general". This mistake, the confusion of race and nationality, is due to the fact that many Jews, whom residents of Western countries can observe in their cities, have features of the Near Eastern race, and that Jews or their Eastern ancestors, according to their original language, Hebrew, and the Aramaic language they later borrowed in Palestine, can be attributed to peoples who speak Semitic languages. And in modern Syrians and Arabs, as well as in the Arabic-speaking inhabitants of North Africa, we also constantly encounter features of the Near Eastern race.

However, initially there was no connection (and there still isn't, from an ethnic and psychological point of view) between the Near Eastern race and the Semitic languages. Rather, these languages were originally



In the second millennium BC, tribes of the Nordic race, who spoke Indo-European languages, formed the dominant layer of Nordic-Near Eastern tribes and peoples in the vast regions of the Near East and displaced the Caucasian (Aralodian) languages. Today, these languages have survived only in a relatively small area, shown on map I. But the paca that created these languages, whose psychic essence, as shown by 'rb in his "World History on a Racial Basis" (1925), corresponds to the Caucasian language family, the Near Eastern paca is widespread far beyond the modern area of the Caucasian (Aralodian) languages.



Fig. 39.

Kurbys. *The predominant type is nepeduessuamcxuïi, with бδyx тужин справа - Nordic influences.*

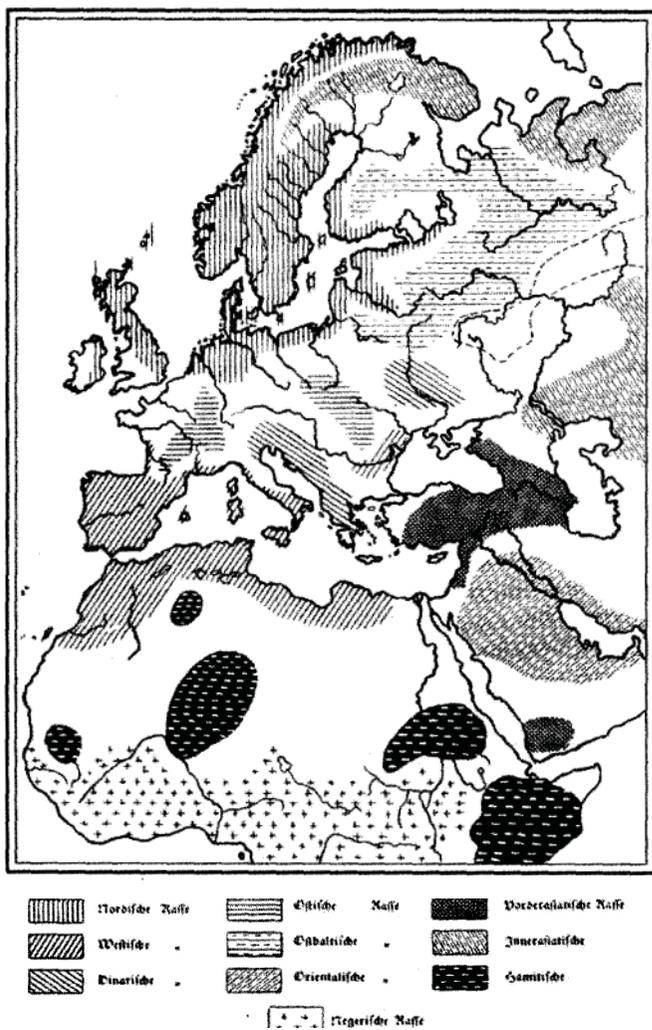
In my "Racial Geography of Europe," I described the modern distribution of the pre-Asian race as follows. Starting from its main area, the Caucasus, its more or less noticeable traces can be found not only to the east, to India and Central Asia, but also to the west and north-west, not only in the

the Jewish people and the Tsigan groups, but also throughout southeastern Europe, especially in the Black Sea region, and to a lesser extent in Greece and on the Balkan Peninsula.

We **also find** traces of Near Eastern blood **in** Syria and on the islands of the Aegean Sea, especially in Crete, Sicily (particularly in Syracuse and Agrigento), and North Africa, especially in Tripolitania, Tunisia, and Algeria. In southern Italy, this admixture is most evident in Salerno and Bari, and in Spain, on the coast of Andalusia. In Syria, the strong influence of Near Eastern blood extends along the coast of the Mediterranean Sea to South Arabia, where this race even begins to predominate, and from there to North-East Africa.

It follows from the above that the non-Asian admixture among Western peoples and some of their representatives can be explained by hereditary traits inherited from Jewish ancestors. In Central and North-Western Europe, the Near Eastern hereditary predispositions, apart from relatively rare connections with the Gypsies, may be the result of connections with representatives of the peoples of Southern and South-Eastern Europe.

The ancestral homeland of the Near Eastern race, i.e. the region where, as a result of selection over prehistoric millennia, it acquired *its* characteristic physical and psychological traits, is most likely the part of Near East where it still constitutes the bulk of the population today, i.e. the countries of the Caucasus and neighbouring regions. The Near Eastern race has a number of striking physical characteristics in common with the Dinaric race of Europe, which is why racial scientists consider these races to be closely related, "sister races" (Oyech *Fuinper*). *This* kinship is more evident in physical characteristics than in mental qualities, but nevertheless, it can be argued that these races are branches of a single original race, whose ancestral homeland was in Asia Minor or in a corresponding part of the landmass, which in the Tertiary period



*Областу преоб абавува омоџотн из рас.*

Rio de Impa and "a different configuration than today's." Different selection directions led to the fact that the single race, after geographical division into two groups, split into the pre-Asian race and the Dinaric race of South-Eastern and Central Europe.

The main characteristics of the Dinaric race are: tall stature, slender figure, brachycephaly, narrow face, steep, sharply defined forehead, very large nose, which, with a high, protruding bridge, slopes downwards at the cartilaginous part and becomes straight; wavy, curly or frizzy hair; deep-set brown eyes, brown skin).

### **B. Stone structures in ancient Palestine**

At the turn of the 4th and 3rd millennia BC, in Palestine, to which the population of Gezer belonged (see above), probably Mediterranean, already mixed with the Near Eastern race that was rising in the direction of Egypt. It is unlikely that the hereditary traits of the population of Gezer have been preserved in any significant quantity. In modern **Palestine**, they are found only to a small extent.

In the second half of the Neolithic period, around 3000-2500 BC, a new population group, or at least a new culture, appeared, known as the Palestinian megalithic culture. At this time, stone structures (dolmens,

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<sup>11</sup> more accurately determined its Norwegian origin in his book "Che-lo8echesknoe ras'i p prmopya p ryaz8ishchya," Oslo, 1925.

<sup>12</sup> For physical **characteristics and psychological** features of the Dinaric race, see Gyukpier "The Race of the German People," IN-e ed., 1929, and "The Raceology of Europe," 3rd ed., 1929.

menhirs, cromlechs), which are mentioned repeatedly in the Old Testament (usually under the name "nmlagap").

Which people spread these structures? Is there any evidence of migration to Palestine by this people, its ancestors? There are no clear answers to these questions.

So-called megalithic tombs can be traced from southern Scandinavia, Denmark and northern Germany to the Oder, through Holland, Scotland, England, Ireland, France, Corsica, the Iberian Peninsula to Etruria, the Otranto region, the northern coast of Africa to Tripolitania, then to Upper Egypt, Palestine and Syria, Bulgaria, Crimea and the Caucasus, northern Iran to India and Kopen. In North Africa, megalithic burials date back to the beginning of the Bronze Age, and in India to the Bronze Age. In Western Europe, they seem to have spread along the coast between Brittany and Portugal.

Did one people spread these stone structures, or was this custom passed on from one people to another? Probably, most of these structures, although not all, spread as a result of migrations; others may have spread as a custom. Baron von Geyne-Geldern suggests that some of the stone structures were spread not by a particular people, but through a religious teaching that saw the creation of these stone monuments as a "means of salvation for the soul," so that this was partly

"evidence of a great religious movement" rather than the migration of a people.

However, the stone structures of Northern Europe are clearly similar to those of Southern Europe and testify to migrations. The spread of these structures from Northern and South-Western Europe through North Africa to the countries of the Eastern Mediterranean can be considered

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\*\* *Megaliths of Southeast Asia and their significance*. "Anmponor", vol. 23, 192\$, p. 276.

the result of waves of migration from the same area of origin of peoples of the same racial origin. Wilke points out that "already in the Neolithic period, there was a cultural migration from Western Europe through the countries of the Eastern Mediterranean to India, caused by the migration of peoples." He explains "repeated cultural flows directed towards the east" "solely by the hypothesis of repeated large migrations of peoples".

The origin of stone tombstones from the prehistoric period cannot yet be precisely determined. Kossinna, for example, is uncertain whether it was Northern or South-Western Europe. Much points to the area described above between Brittany and Portugal. In any case, it is possible to imagine the builders of Western European stone tombstones mainly as members of the Cro-Magnon race, the population of north-western Europe as a mixture of the Cro-Magnon and Nordic races, and the rest of Western Europe as inhabited by tribes, in the lower strata of which the Mediterranean race predominated, and in the upper strata — the aforementioned racial mixture of the Neolithic population of northwestern Europe. Vtipke assumes that stone tombstones spread from Western Europe to India, mainly by representatives of the Cro-Magnon race or waves of peoples of the same racial composition as the Neolithic population of Scandinavia, i.e. a mixture of the Nordic and Cro-Magnon races. According to Wilcke, they spoke Indo-European languages. Kittel agrees with this.

Indeed, we find traces of tribes speaking Indo-European languages in the area where stone gravestones are found, stretching from Northern Europe to Italy.

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\*4 *Cultural ties between India, the East and Europe. Mannus Library, N. • 10, 1925.*

<sup>5</sup>Ucmopl of the Izroil people, vol. 1, 1923, p. 39.

In most of this area, these languages are spoken. Could the builders of Neolithic stone structures in Palestine and Cyprus have been pre-Europeans in terms of **language**? This suggests not only Vishke, but also Met Gold, who also traces the influence of the views that developed in the early stages of the spiritual life of the Indo-European-speaking peoples on the first Jewish settlers in Palestine. But this influence could also have come from another wave of peoples, also mentioned by Meingold, who were undoubtedly of Indo-European origin and who reached Syria and Palestine during the period of the Palestine megalithic culture. Kapge suggests that this "culture could have originated in Palestine itself. Other researchers generally accept the origin of stone structures in the East, but so far they have not been able to convince modern specialists in the prehistoric period of this. Kapge sees the builders of the dolmens as the indigenous Palestinian population, semi-sedentary pastoral tribes, and concludes that the Semites should be considered the main bearers of Palestinian megalithic culture. As far as I know, few agree with Kapge. The first Semitic-speaking peoples to arrive in Palestine were the Amorites; they appeared there around 2500 BC and found a more or less dense population. **But the Amorites** cannot be considered the creators of stone monuments, not to mention the fact that they were a mixed people in terms of race, and their Semitic language in itself says as little about their physical and psychological characteristics as the languages of other peoples. The Amorite wave was the first wave of Semites to cover Pa-

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\*6 *Indo-Europeans in China. Additional notes on Semitic religion and linguistics. Appendix to the Journal of Ethnographic Research, vol. 33, 1918.*

\*\* Refati. Donshortskaia kul'tura Psiepyia p Ftsnikin. Coffeclaneia *Hierosolymiiana*, mon f, 1917, p. 709.

lestii, and Palestinian stone structures date back to the pre-Amaric period, then Kapre is wrong in attributing these structures to the Semites.

The fact that the builders of these structures were Indo-Europeans, as claimed by Vytke, Meingold, and Kittel, since this name only indicates the linguistic affiliation of this population, can be proven if the oldest

layer of Palestinian toponyms turns out to be Indo-European. The Palestinian stone structures date back to between 3000 and 2000 BC, while tribes speaking Indo-European languages appeared in the Near East no earlier than 2500 BC, and in Palestine no earlier than 2000 BC.

Only in the second half of the third millennium BC did significant migrations take place, which spread the Nordic race and its descendants from Central and North-Western Europe, and separate Indo-European languages to the Near and Central East, migrations, which I wrote about

in "The Races of Europe". The tribes, mainly *riopg* the race already in the early Neolithic period, settled Scandinavia and spread their *Indo-European languages* there; at the same time, tribes of the same race seem to have settled in areas from north-western Germany to Thrace, where the admixture of the Cro-Magnon race was still strong.

But whether the Indo-Europeans were numerous and strong enough to impose their language on these peoples of Europe as early as the Neolithic period is highly doubtful. Western Europe was only Indo-Europeanised by the Celts in the Bronze Age. If the non-Indo-European peoples who spread stone structures to Palestine and beyond, as Wilke suggests, came from northwestern and western Europe, then in racial terms it would have been a mixture of Mediterranean, Cro-Magnon, and Norse peoples.

racial origin, and their language would not be European.

Whether these waves of dolmen builders advanced from Western Europe to the East or groups of sailors of Western European origin sailed along the shores of the Mediterranean, in any case they would not have reached Palestine without bringing with them the cultures of the non-European Mediterranean.

Mediterranean coast, in any case they would not have reached Palestine without bringing with them the races of the non-European Mediterranean. Since the local origin of Palestinian megalithic culture cannot be proven, ancient Palestine must have absorbed the Cretan and Nordic races.

Traces of both of these races can be found in the Canary Islands, in North-West Africa, among the light-skinned Libyans of ancient Egypt, and even in Ethiopia. In the dolmens of Apjira, skeletons have been found that indicate an average height of 1.74 m and an average cranial index of 75, i.e. dolichocephaly. Bertollogg and Chantr prove that in prehistoric North Africa, tall, long-headed newcomers appeared along with the dolmens <sup>(2)</sup>. In Fritsch's book *Egyptian Types of Our Time* (1904), one can find a number of types with a presumed admixture of the Cro-Magnon race.

Separate groups of the Nordic race seem to have reached Upper Egypt and the Sinai Peninsula as early as around 600 BC. The ancient inhabitants of Egypt, named after the place where they were found, the "Nagada race," were tall, with medium to long heads, narrow faces, narrow noses, and the remains of their hair found were light in colour. Peixe attributes them to the Nordic race. However, these groups of the Nordic race cannot be called Indo-Europeans, since in the Neolithic period, when they appeared (around 6000 BC), the Indo-European family had only just begun to form.

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<sup>\*</sup> *For physical characteristics and mental qualities of the Falskaya (Dalskaya) race, descendants of the Palaeolithic Cro-Magnon race, see Günther's "The Race of the German People" and "The Race of Europe". The main characteristics of this race are: very high forehead, large and medium-sized head, broad and low face with a protruding chin and a strong lower jaw, nose of medium width by European standards, light hair, eyes on deep sockets, blue or grey, light skin.*

<sup>1</sup> *Melis. Berber Sonpoc. "Apxu8 fur Anthropology", vol. VIII, 1909.*

<sup>\*\*</sup> *Anthropological studies of Eastern Berber, 1913.*

form. "Paca Nagada" probably came from Western Europe via North Africa to Egypt and neighbouring countries.

Baxton also mentions the Nordic admixture among the ancient Egyptians: "Among the ancient skulls from the vicinity of Thebes in the collection of the Department of Human Anatomy at Oxford, there are forms that **can undoubtedly** be attributed to the Nordic race" (2).

### **B. The Nordic race in Palestine before the invasion of the Jews**

It has already been said that the tribes speaking Indo-European languages appeared in the Near East no earlier than 2500 BC, and in Palestine no earlier than 2000 BC, and later several waves carried Indo-European languages even further into Asia. These languages arose among a group of Neolithic Central European inhabitants, who belonged mainly to the Nordic race. The peoples who spread the separate Indo-European languages were mainly Nordic.

Where they settled permanently and where separate ethnic groups formed, mainly Nordic peoples dominated the non-Nordic lower classes and imposed their language on the mixed population.

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+\* Nyarod Anni, 1925, p. 50.

!! For physical characteristics and psychological traits of the Nordic race, see Uunter. "Paconoz of the German people" and "Racology Eðponyt". The main features of this race are: tall stature, long legs with a slight bow, a thick neck, a narrow face with a pronounced chin, a narrow nose with a high bridge, soft, sweet or salty/bitter taste (zooty) hair, dark eyes, grey eyes, pinkish-white skin colour.

and their traditional beliefs. In many such peoples, as a result of anti-selection, the Nordic admixture is now almost imperceptible, while Indo-European languages, more or less distorted by non-Nordic linguistic heritage, continue to be spoken. Indo-European languages with different variations express the Nordic racial spirit, while Caucasian (Alathian languages) express the Near Eastern racial spirit.

But tribes of Nordic origin spread beyond the modern and historical area of Indo-European languages, and as the ruling minority of a racially diverse people, they imposed their language on the lower classes they had enslaved, so that the hereditary traits of the Nordic race can be traced in the history of peoples speaking non-Indo-European languages, or even today in such peoples. Often, only the spirit of the Indo-European language influences the non-Indo-European language, but in all cases where a people is not Nordic or, for the most part, was not Nordic in the past, but speaks an Indo-European language transformed under the influence of its spirit, one can, as I have argued in my "Racial Studies of Europe," raise the question of a predominantly Nordic ruling class that once ruled this people. Indo-European languages and traces of their spirit are a sign of the once-dominant class of a predominantly Nordic race.

But it could also be that separate tribes of the Nordic race, which had been transformed under the influence of selection into the Nordic race group YODEY IJ,entrapny & to (•) the Nordic race formed the Indo-European language family in its most ancient form. Perhaps this Nordic race, pre-European in language, played a role in the racial mixture of the Sumerian people. The Sumerians mainly settled in the area south of present-day Babylonia, where they came from a mountainous country located to the east between 4000 and 3500 BC. Perhaps some of the Sumerians came from Western Asia.

According to Peixe, the coloured figurines made by the Sumerians are partly light in colour, which may indicate a Nordic rpweca. Judging by the surviving images, the Sumerians were undoubtedly non-Nordic in their majority: short or medium height, stocky, strong-built, probably mesocephalic, some with narrower, some with wider foreheads, low foreheads, large, deep-set eyes and slightly pronounced chins. They often had narrow, sharp, straight, and slightly concave noses and slanted eyes. The skulls found have an index of 70-75, i.e., they are distinctly dolichocephalic with a narrow forehead and nose. The sculptures testify to the obvious influence of the Near Eastern race. We have already mentioned the possibility of a Nordic influence. However, the majority of this people cannot be considered predominantly Near Eastern or predominantly Mongoloid.

The Sumerians remain a mystery to both linguists and historians. The oldest layer of the Sumerian language dates back to 5000 BC. This language was already extinct by the time of Hammurabi, the Babylonian king of Amorite origin (around 2000 BC), but it survived as a liturgical language, similar to Latin in the Catholic Church, until the Hellenistic period. Hommel relates the Sumerian language to the Turkic languages of Central Asia, to the Altai branch of the ancient Altaic language <sup>(2)</sup>. The ancestral homeland of the Sumerians was sought in the region of Iida. Xom cmrraer believes that the Sumerians came from Iida and represent the most "draashchi" people.

The Sumerians are of particular historical significance because they laid the foundations for later Mesopotamian cultures.

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2\* Christian sees the Sumerians as a mixture of Mediterranean, Malay and Near Eastern races. "Research on the Near East Communications of the Anthropological Society, vol. 54, 1924, p. 33.

24 tserg geography and uciopuu Ancient Востоха. Per8oia holovikya, 3926, p. 2f.

25 Ancient History of the Near East, 191a, p. 74.

Fig. 40, o, b.  
 Sumer around 2900 BC.  
 Peredieaonatꝑe paca.

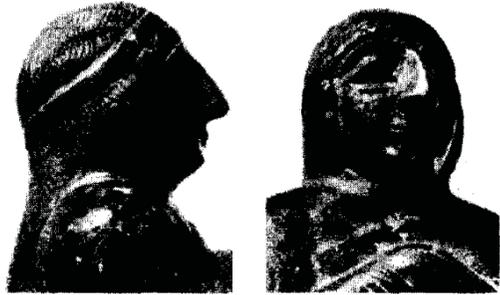


Fig. 41, o, b.  
 Sumerian cꝑyaeuo-  
 cnyꝑumentnuqa from around 2800  
 BC.  
 Mpeunyyecmꝑenuo pre-Asian  
 type with ꝑumectio  
 blinnooloꝑoꝑyacti.



and most of Asia Minor. It is possible that there was a small admixture of the Sumerian race (or races) in the later peoples who spoke Semitic languages.

The Nordic admixture in the Sumerian people, in any case, is the earliest trace of the migration of Nordic peoples to Asia Minor.

<sup>26</sup> One place in the *Sargonian • Poem about Gilgamesh*, whose meaning is based on ancient Sumerian tradition, can be interpreted as a memory of these ancient Nordic visitors. About Enkidu, the hero of this poem, it is said that his hair was like that of a woman, "like wheat." Did she have long hair the colour of wheat? The Greeks also used this expression to refer to silver hair.

Around 2000 BC, the Hittites began to emerge in the Near East. The capital of their kingdom was the city of Hatti (modern-day Boğazkale, east of Ankara, in the bend of the Gallis River), and its western borders reached the coast. From Asia Minor, the Hittites gradually advanced into Mesopotamia, where Semitic-speaking peoples lived, and around 1870 BC they captured Babylonia. Around 1300 BC, the Hittites' power extended to Syria, but at the same time it was shaken by the invasion of new conquerors, probably the Phrygian-Mysian peoples, who had separated from the Thracian group in Southeast Europe, Indo-European in language and Nordic in racial origin. The centre of the Hittite kingdom, which had broken up into small states, moved to Syria and the regions bordering it from the north. In the 8th century BC, the collapse of this kingdom was complete. For Palestine, the proximity of the Hittite tribes was of great importance; apparently, the mixing of the Jews with the Hittites was quite strong.

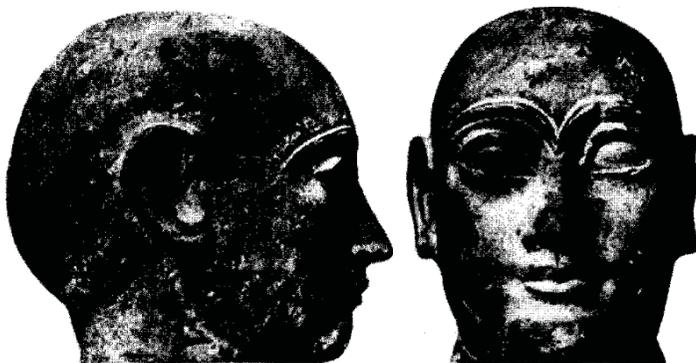


Fig. 42, e, b.  
*bzaeopobnbüü* Sumerian of the period around 2500 BC.  
Primarily a semi-Maritime language.

The Hittite language, documented since the 15th century BC, is an Indo-European language belonging to the Kentum group, like Greek, Latin, Celtic and Germanic languages, while the languages of the Indo-Europeans who spread to Eastern Europe and Asia belong to the Satem group (Slavic, Armenian, Iranian and Indian).



**Gvs4Z.**

*Hittite 80иъъ. Egyptian Bartf XIII 8eka before Christ.*

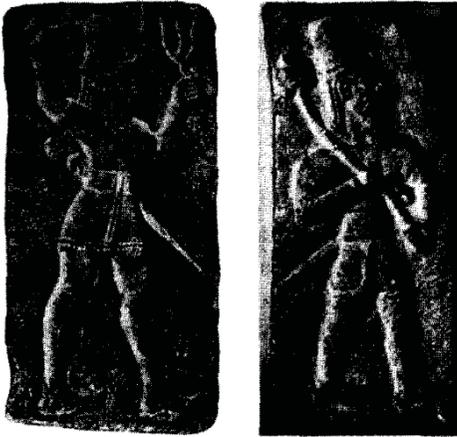
The Hittite language has an Indo-European structure, but its vocabulary is dominated by non-Indo-European words. From this, we can conclude that the Hittite people were racially diverse: the ruling class, of Nordic origin, determined the structure of the language, while the lower class, predominantly of Near Eastern origin, belonged to the Mexican race. This is confirmed by the Egyptian depiction of the Hittite king defeated by Ramses in the 14th century BC as a long-legged bpondin<sup>(2)</sup>.

The Hittite god of courage, Inar and Inaras, corresponds to the ideas about gods characteristic of the Indo-European peoples of the Nordic race. The root of the word underlying this ioien. Grozny compares it to the Greek "aner" — "man", as well as to the name of the Indian god Indra<sup>(2)</sup> '.

---

<sup>21</sup> de Larouge. *Аруфиъи. Ix social roya. 1899, p. 259*

<sup>28</sup> *Hittites and Indians. "Lfaïumiрифт фюр Ассурологи", vol. 4, 1928, p. 184*



- \*• Fig. 44.  
*Hittite god Term t.*
- Fig. 45.  
*Хеттский воин with боед im shonopov.*

*On otux bdyx ioobr eniux us Zeib:pirhi  
(Седеp Cуру) o emrra рерт i  
переbnessуатской расы.*

Depictions of the Hittites on Egyptian monuments confirm linguists' conclusions about two different types of Hittite society. The preserved Hittite names, probably almost all without exception the names of representatives of the ruling class, are partly, without exception, Indo-European. This class of the Nordic race was so thin at the time of the development of Hittite art, because the Hittites, ecmi judging by their images, were in their main *zvтacce* of their byt'iou yuomami prevyashcheniye pred—non-Asian race, since the features of this race were particularly successfully reproduced in Hittite art. Kaymi in his

"Hittites" (1920, p. 28) describes depictions of Hittites on Egyptian **ских памятниках XIII века до н. э. (рис. 43) и находит у них «мон-** The only "Mongoloid" feature in these depictions is slanted eyes; otherwise, the predominant features are

show features of the Near Eastern race or its mixture with the Oriental race. This type can still be found today among the Turkmen of the Near East. The absence of a beard cannot be considered a racial feature — shaving could have been a custom. But Kauli correctly notes that certain features of Egyptian depictions of the Hittites may have been caricatures. Images from the 9th century BC from Karhemish on the Euphrates allow us to judge the Hittites as a people of the Near Eastern race, mixed with the Oriental and Mediterranean races. In the images left by the Hittites themselves, they appear as a predominantly Near Eastern people, "clearly of the short-headed Armenian type." Egyptian artists depicted the Hittites living in Ascalon in Karnak as belonging to the Near Eastern race. In general, the Hittites were "stocky people with rough features" <sup>(0)</sup>.



*Хеммсное rock painting of Ibrise on cedepnon*

Gxfb & , sir i — tuicsemy P

*ТаВра.*

i.

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<sup>29</sup> *Кавли, с. 32.*

<sup>\*0</sup> *Seis. Races of Вемхого Задема. 1925, p. 192.*

The spread of the Indo-European languages indicates that the tribes speaking these languages reached the Near East as early as the third millennium BC. Another indication of this is the presence of the Kassite tribe, which around 2000 BC had long been living in Zagadom Iran, modern-day Puristan. Around 1900 BC, the Kassites invaded Babylonia, and in 1746-1171 BC, the Kassite dynasty ruled there, whose rulers, at least at the beginning of their reign, we can imagine as

*Fig. 47.*

*Xemm or a Syrian. Egyptian image from Ilycopa.*

*Kapuxamyra ru does not have Asian and Negroid features?*

people predominantly of the Nordic race. Only a Kassite-Assyrian dictionary has survived from the Kassite language, on the basis of which Sheftelovitz determined its belonging to the Indo-European family. Pik suggests that the Kassites came to the Near East from their ancestral homeland in southern Russia.

The appearance of the Kassites in Zatisriom Iran around 2000 BC, as well as the even earlier appearance of Indo-Europeans in Asia Minor, shows that during this period the influence of Indo-European **languages** on the Hittite language is not surprising, and that the Hittite people may have been of Nordic race.

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Journal of Comparative Linguistics, vol. 88, 1905.

Racial Elements in the Trojan War. Journal of the Anthropological Institute, vol. 46, 1916.

## G. Amorites

The second wave of peoples, with whom the Semitic peoples came into contact, is usually referred to as the **Amorite** or Canaanite migration. It began in the second half of the third millennium BC with the occupation of Babylonia and Canaan by the Amorites and related Semitic-speaking tribes. The last and most recent wave of this migration was Jewish, but the settlement of Jews in Palestine ended around 1200 BC.

The Amori are believed to have originated in the mountainous country referred to in cuneiform as Mar-tu, located northeast of Babylon.

• The country of Amurru, W °WPP\*• °P

Of the Babylonian kings, the most famous in history are Hammurabi (27-24 BC). Hammurabi's laws, which clearly show the influence of the spirit of the Nordic peoples who spoke Indo-European languages, also influenced the most ancient laws of the Jews. Hammurabi beat Amorig.

After the warlike Amoritic empire spread its power to Western Syria and Palestine and began to threaten Egypt, images of Amoritic warriors appeared, made by Egyptian artists, images that allow us to draw conclusions about the racial composition of the Amoritic people, or at least its ruling class. Klee, in his book

The Empire of the Amorites (1919, p. 58) provides a description of these images of the Amorites. Judging by them, the Amorites were tall, broad-shouldered, with long necks, long heads, low, receding foreheads, and aquiline noses. Above their blue or dark eyes, their eyebrows protruded, and above their thin cheeks, their cheekbones were prominent. The lower half of the face appeared angular and heavy, but it was usually hidden under a thick, curly beard that was pointed at the tip. The lips were relatively thin, and moustaches were usually shaved off.

In the images from Abu Simbel, the Amorites have yellowish skin; so *ervtrn:arie*, whose skin is reddish-brown



**Рис. 48.**

*Пленные амориты. Египетское изображение. Преобладает нордический тип.*

, Pygmalion painted the people as they were. The eyes in the images are blue, the eyebrows and beards are red. In Medinet Habu, according to the same Knew, the skin colour of the Amorites in their images is "even more pink than green". Petri found in an Egyptian tomb of the 18th dynasty, i.e. the period from 1580 to 1359 BC, depictions of light-skinned **Amorites** with bright eyes. In the images at Karnak, the skin is partly yellowish, partly red. The Old Testament mentions the tall stature of the Amorites, which Seys finds in the features of ііх піщ "yo ii сіппу".

Petri, one of the most prominent scholars of ancient Eruirita and ancient Palestine, speaks of the "light-coloured Amorites". аХоемем mentions that, according to the descriptions of cupvicvie, the Amorites were "fair-skinned and blue-eyed."

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!\* *Egunem and I4vraip. 1911, p. 15. See Seys, "Races of the World." 1915, p. 92.*

^\* *Xemmu and the Scythians. Correspondence sheet of the German Society of Anthropology, ethnology and demography. 1898, p. 59.*

"The paintings in the tomb (of the Egyptian nobleman) Rekhm-Ra (in Thebes) show us the features of the "Ruthenians", i.e. the Syrians, about whom Amti wrote an article. These Ruthenians had light and red hair." This is how de Lapouge describes the images of the Amorites of the 14th century BC. "It is clear that the Amorites belonged to the fair-haired race," writes Seys. To be cautious, we can say that the upper class of the Amorites belonged to this race.

Is the fact that the Babylonian kings called themselves "lords of the black-haired" unrelated to this subjugation of the dark-skinned, predominantly Near Eastern population by the dominant light-skinned Nordic race? De Lapouge mentions this custom, which was also observed by Nebuchadnezzar and the Persian king Cyrus.

There was a Nordic admixture among the Amorite people, in the Amorite tribes of Stiriš and Palestine. But one can imagine that only the ruling class of the Amorites or part of them belonged to the Nordic race. Had this group been more numerous, it would have imposed the Indo-European language on the entire people, or at least left some Indo-European words in the Amorite language. However, only in the culture of the Amorites can one recognise non-Semitic features characteristic of the Indo-European peoples. The bulk of the Amorite tribes, especially the lower strata, were a mixture of pre-Asian and Oriental races. The basis of the Amorite racial mixture was most likely the Oriental race, to which all peoples who spoke Semitic languages originally belonged. When and where did the Amorites acquire their Nordic features? We cannot answer this question yet. Peak traces the Amorites or the descendants of the Amorite ruling class to the lower reaches of the Danube.

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*Arpiu*, p. 29.

*Y.B. Pick, qum. son.*, p. 172.

It was precisely the warrior class of the Syrian-Palestine Amorite tribes, i.e. the class with a strong Nordic admixture, that later became part of the Jewish people. The Canaanites of the Old Testament were partly descended from the Amorite tribes; in the Old Testament

"Amorite" often means the same thing as "Canaanite," although there are indications that the Canaanites were originally called the various coastal tribes, and the Amorites were called the mountain tribes. Seys considers the Euphrates and the Euphrates, who became part of the population of the Jewish state, as part of the Amorites.

The Horites, a tribe that eventually occupied the area south of Jewish-populated Palestine, probably also belonged to the Amorite or Canaanite migration. The Horites are "xapy" in ancient Egyptian documents, in Hebrew they are called "horim", i.e. noble. It is assumed that the name of this tribe comes from the Izrota word "arya" with the same meaning. From this, it is concluded that the Horites are a tribe from the circle of Nordic peoples who spoke Indo-European languages. The mention of the Horites among the Semitic peoples in the 1st book of Moses, 36:20, can only serve as an indication of their linguistic affiliation, but not of their racial characteristics. Winkler compares the name "Horites" with "Hari" from the inscriptions of Bogazköy and attributes a Northern European origin to the Horites. In this case, we may be talking about a tribe of Nordic racial origin very close to the Indians. Hyzinger proved that the Indians, or at least some of them, when they still lived in modern Armenia, called themselves "hari", i.e. "fair-haired".

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\*\* Benqneer. *ESrean Archaeology*. 3rd ed., 1927, p. 45.

!® Staton • Izlnouü yu from Bogaz-Köy in the collection in memory of Boduen de Kfpme, Krakow, 1921. See the section "The Race of the Indian and Persian Peoples." Günter "Rassology *E8ponu*".

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3' *Ariyu*, p. 29.

36 *Fjnu, Una, Son.*, p. 172.

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*Binzinger. European Archaeology. 3rd ed., 1927, p. 45.*

*!® Spiaty "IAndiytsi iz Bogaz-koya" In the collection in memory of Boduen de Courtenay, Kpaxo8, 1921. See also the section "Racial History of the Indian and Persian Peoples." Günther "Racial Studies Edpo".*

## D. Mitanni

And in the kingdom of Mipaini, which arose around 1600 BC in Mesopotamia, and later expanded, the ruling class was predominantly of the Nordic race. Around 1500 BC, the kingdom of Mipaini expanded to Syria, and around 1400 BC, families with Indo-European names already ruled in Syria. During the same period, Nordic skulls were found in the Syrian ruling class. The Mithanians themselves were predominantly of the Perzian Asian race. The Mithani language, which, like Elamite, belongs to the Hittite (Alarodian) family of languages, also points to this race.

The Mitanni language was also dominant in Syria and Egypt, as evidenced by based on the findings in Terim-a Parnes in Egypt. w. To iiammi герепи Egyptian pharaohs Amenhotep III and Amenhotep IV, dating back to the 15th century BC and containing valuable information about relations between the states of the Near East and Egypt. This collection contains non-European names of Syrian and Palestinian cities, which are close, on the one hand, to the Indo-European language and, on the other hand, to the ancient Hebrew language. For example, the ruler of the city of Kelt near Jerusalem was called Suvardata, which corresponds to the ancient Hebrew name meaning "gift of God." **The** Syrian-Palestinian **military nobility** was called "martii" — in ancient Hebrew, "maria" means "warrior, hero." Although closely related to the ancient Tyrian, the ruling class of Mitanni, which was *even more closely related to* the Nordic Indo-Europeans, seems to have adopted the Caucasian (Alarodian) language of the lower classes of this state, it retained **its** traditional Indo-European **names**. And in the testimonies of the Mitanni, the gods of Indo-European origin, Indru, Varuna, and Mitra, **known** in ancient India and Persia, are invoked. **Probably**, the Mitanni, **commander of King** David's army.

The physical characteristics of Mitanni warriors from around 1300 BC, based on images from the tomb of the **Egyptian** pharaoh

Horemheb, Edward Meyer writes: "Among the hypheniks from Cripuit nar snu with characteristic Semitic features, we see a complete departure from the Hittites with reliefs from the 19th dynasty, bearded and beardless, partly elderly, with finely drawn features and a slightly depressed forehead and slightly indented middle of the skull... Among the peoples of the Near East, this is a completely foreign element, a type that we are more likely to encounter among Europeans and Persians. This is confirmed by linguistic evidence about the origin of the Mari.

Traces of the Mitanni ruling class can be found in Syria, Northern Palestine and Judea. Perhaps it was the horse that brought the Nordic peoples, from whom the aristocracy of the Mitanni kingdom originated, to the Near East. Just as the camel and the donkey are characteristic of the peoples of ancient Mesopotamia, especially the Semitic-speaking peoples, the donkey, as an Eastern domestic animal, probably originates from the East African steppe donkey, and the camel from Central Asia. while *the lo-iir* — from the prehistoric Central European wild horse and characteristic of those tribes that brought Indo-European languages to the Near East. We will talk about the appearance of the horse in Canaan later.

Heiit *aeggriec:roro* Pharaoh Amenhotep IV, mother of Pharaoh The heretic Akhenaten is considered to be the daughter of the Mitati king. Her images have been preserved, one of which shows non-European features, Negroid and Negroid, and the other, which Petri's "Research on Cimae" {1906} - features that can still be found today in the racially mixed population of Bcsopka. However, Egyptian sources mention the blue eyes of Pharaoh Teye. A small admixture of Nordic blood from the Mitanni aristocracy is also evident here.

The presence of Negro admixture is widespread throughout the entire territory of ancient Persia, as well as in Iran and India. Curly

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<sup>39</sup> *История древности, т. II, 1929, с. 34.*



Рис. 49.  
Тетие, жена фараона

*Amenhotep IV.*  
Около 1380 г. до н. э.

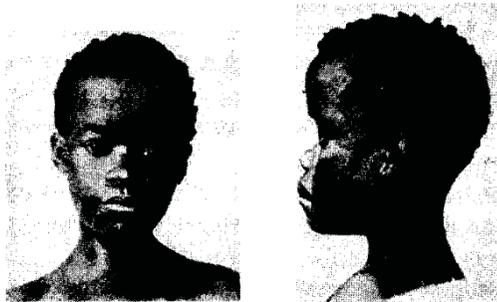
Hyzizing finds in prehistoric Asia Minor, and spedy u-a - contemporary Iran. Perhaps this is vi, post-

curls on the temples, which Mani-  
mr  
приписывает сиритам, могут об-  
ясняться такой примесью. Штульман  
и редцолагаеи, во доisyurichazhoe  
population with dark skin and curly  
вими волосами, которое встречается  
From Africa to Australia, including  
eastern Arabia, southern Asia and  
Indonesia, **it spread** during  
the early period of South Asia. De  
Papou also drew attention to the  
"tuemy negritos" living around Suzi.  
He compared

them to the "Negroes" of w ."  
Iidisk it  
h

Such "Negroes" are found by  
курчавоволосую «карликовую расу»

Fig. 50. a, b.  
9e8ushka from nmenenu akha us  
neco8 socmonnoeo Keto, falling  
under the category of aQpuxan-  
like piecemonous munny.



<sup>40</sup> Crafts and Industry in East Africa. 1910, p. 146.

<sup>41</sup> Aryan, p. 258.

<sup>42</sup> Ethnic strata 8 Izlpane. Reports of the Vienna anmpn. society, vol. 46, 1916.

mnio falling on gpaza, but still not more precisely defined by racial science, was more than itredgola-gats Hyuziptg, in the hereditary traits of prehistoric and protohistoric pygmies, traces of whom are most evident today in Baluchistan. Perhaps this dwarf type was also included in the racial composition of the Jewish people — short-legged, meso-brachycephalic, with a round, protruding forehead, a short, snub nose and ears of the same shape, fleshy lips, with the upper lip turned outwards, with curly hair and dark skin, but its admixture is very small. Among the skulls from Syrian burials studied by B. I. Iak, there are short, Near Eastern ones, and long, Oriental ones, but among the short ones there are some with protruding jaws (prognathism), which suggests the presence of this dwarf race, rather than a "Turkic" one.

Tatar," as Seys believes<sup>4</sup>.



Fig. 51.

*Jordan. Prina e-hmm  
x numei'icxomy  
muny?*

Did this ppiuесь affect the 'iergs of Teye? As will be shown later, the presence of non-Negro admixture in the countries of the ancient East can only be assumed from 1500 BC onwards.

By around 1400 BC, the population of Palestine, taking into account all of the above, must have consisted mainly of a mixture of Pre-Aegean, Oriental and Nordic races. The Jewish tribes invaded this racial mixture.

&lt; Ryask Bvmzozo 3o8emo, i 925, p. 157.

### **III. The Jews at the time of their invasion into Canaan**

The Amorite and Canaanite migration of Semitic-speaking tribes has already been mentioned above, the last wave of which can be considered to be the Jews. The large waves of Semitic-speaking tribes will be discussed in more detail below.

Usually, four migrations of Semitic peoples are distinguished:

1. The Babylonian-Semitic migration around 4000 BC in Babylonia, where around 3500 BC Semitic-speaking tribes settled among the Sumerian population.

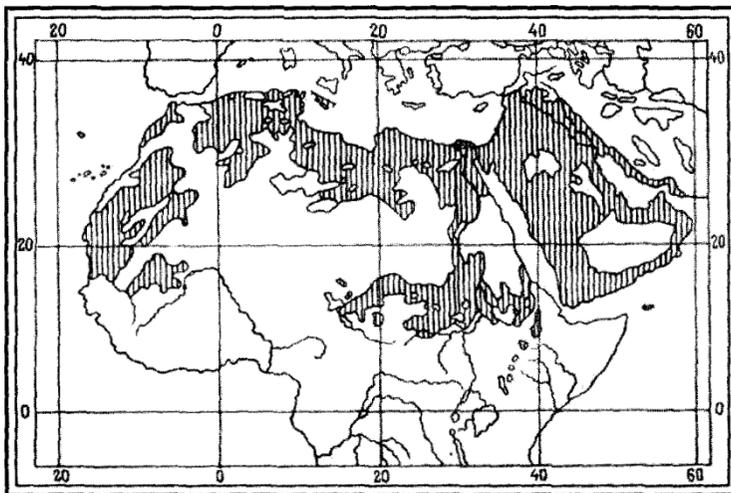
2. The aforementioned Amorite or Canaanite migration, which around 2500 BC or even earlier brought Semitic-speaking tribes from Babylonia to Syria and Palestine. Of these tribes, the Phoenicians reached the furthest limits, and the last wave of them were the Jews.

3. Aramaic migration: it began before the Amorite migration had ended and captured Sirtiya in 1200 BC.

4. Arab migration: it reached Syria in the 9th century BC, reached its peak thanks to the victorious campaigns of Islam in the 7th century AD, and ended when the forces of Islam dried up.

As a result of all these migrations, Semitic languages became widespread. Today, their area of distribution stretches from the Persian Gulf to North Africa (see Map III) and includes those areas where the admixture of the race that spread the Semitic languages has almost disappeared.

Where is the ancestral homeland of the Semitic peoples? Rani. te her gicwni in South Arabia, an area where, as it seemed, numerous n eueiia could settle, since in prehistoric times it was relatively fertile and its climate was cooler.



*The area of distribution of cenumcxux is unclear.*

Today, the hypothesis about the Arabian origin of the Semitic-speaking peoples is doubtful. Ngitaad categorically rejects it: "The Semites did not spread from Arabia, but from the north, from Syria."

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*формул "Исследование рас Бреднего ближнего Востока" [Research on the Ancient Near East], 1927.*

4. *The essence of the Proto-Semitic language.* Linguistic-psychological analysis, 1925, p. 22.

According to the Egyptian dictionary, 6 is the only one of the Proto-Semitic languages, i.e. the Assyrian-Babylonian dialects, xors Sumerian com crunno поворотъ m in the consonants of the Akkadian language. This should be considered as evidence of the separation of the two languages. The area where the Semitic language acquired its characteristic features is, as we know, Western Syria and Mesopotamia.

Preliminary conclusions can be drawn from the study of pre-the presumed oldest form of the Proto-ic language, which, according to Ngna, was "mainly an isolating language," i.e., it had not yet acquired the structure characteristic of Semitic languages. Perhaps of great importance for determining the Semitic homeland is Hommel's reference to the "striking" coincidence of sentence **structure** in Semitic and Malay languages, which Hommel considers "remarkable". Finally, the relationship between Semitic languages and Hamitic languages leads us to link the question of the ancestral homeland of the Semitic peoples with the question of the ancestral homeland of the language spoken by the Semitic-Hamitic group at that time.

All these questions, in turn, are linked to questions about the physical and mental hereditary predispositions of the groups of people who originally spread the Semitic and Hamitic languages. The Semitic languages undoubtedly spread along the Oriental route, while the Hamitic languages spread along the Hamitic (Ethiopian) route..

But it seems that the ancestral homeland of the Oriental race should be sought in Southeast Europe, in the steppes of Southeast Europe

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<sup>46</sup> *Essay on the geography and ucmopuu of the ancient East. First tiolo8ina, 1926, p. 18, note 3.*

*Unfortunately, researchers studying African races have not yet proposed a suitable name for the "Hamitic race," which is why we refer to Hamitic psychological affiliation and belonging to the people who speak the Hamitic language. Therefore, to the usual German name for this race, "Hamitic," I always add in brackets its Italian name, "Ephocopskaya," although it is not better, since it can cause confusion between the concepts of people and race. The confusion is compounded by the definition "Ethiopian race" given by Blumenbach (1752-1840).*

vi Zagadtsoy Asia, where oia formed  
 in the giodiieidnikovom hieriode, and  
 the progenitor czoй  
 paca — around the Persian Gulf  
 . We will return to these questions  
 when we discuss these two regions.

In any case, the Semitic peoples did  
 not come from Arabia, as was  
 previously believed, but from Mamom  
 Azteca and Sirtia in the region  
 inhabited by the peoples of the pre-  
 Aziatic race. In peaym, maze iiacuae  
 go-  
 sgio,gts+vutozhchego layer orietal-nog  
 role ita naselieie *pre,gf-neaztiatskoy*  
 paca oko 4000 g. do n. o. vozni the  
 Vonski people, who were the ancestors  
 of the Semitic people.

LANGUAGE FOCHOODCTB IOIII,1ЭГО CИОЯ.  
 NOT

The lower class constituted a  
 significant portion of the population as  
 a whole, and the language of the lower  
 class became established as the  
 language of God. As already  
 mentioned earlier with reference to  
 Itgtiada, Assyro-Babylonian oncrue  
 diia exwt deviated from Proto-Semitic  
 phonetics under the influence of the  
 Uymoro language. Or-rel also pointed  
 to this circumstance and о́зочр»m its  
 racial mixture. The phonetic influence  
 of the Iumer population, other

*И?uc. 52.*

Сmmrya tts тiз8есmтюю vrcu-  
 pийiicio zo and,arya

Atishurnashpr—fi. 884-860

BC kIэ

Semy Npn ыi. Преум  
 ес—m8енпо

орнеетноiаыti тум.

*пóдчёркнута?IR фppw*

&lt; ;fuznad. *The earliest migrations of the peoples of the Near East. 1923.*

in terms of racial composition, manifested in the Akkadian language. A few skulls found in ancient Mesopotamian tombs in Kish, between the Tigris and Euphrates rivers, show, according to data provided by Baxter, that around 3300 BC, Near Eastern forms were already mixing with Oriental ones here. Baxton considered them to be Mediterranean.

The Phoenicians, judging by the skulls found near Sidon, had an oriental type with an average cranial index of 79.31. The Carthaginian Phoenicians also remained a predominantly Oriental people, with 82% of skulls, but they already

*Accupueq. Opuenmm+naz  
paca. Nose 8 according to  
bueu mpe ttii ttaorhyt .  
Characteristics*

*& amp; W \* Chb.*

traces of Near Eastern Brahman and Negroids. Bertopon describes the features of contemporary representatives of the population of Tutitis, who are similar to the Phoenicians, that they belong to the oriieiggyunoy ras".

During their invasion of Palestine, the Jews were tribes of a predominantly Oriental race. Mozi generally believes that the Semitic-speaking peoples were Oriental.

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<sup>4</sup> Forrest. *Research on the races of the ancient Near East*. 1927, pp. 105-106. *BO Peoples of Asia*, 1925, p. 103.

!! Chantr. *Skulls from the Sidon necropolis*. *Bulletin of the Ionian Anthropological Society*. 1894, p. 12.

&gt;<sup>2</sup> S. Shantr. *Anthropological Studies of Eastern Berber*, 1913.

<sup>3</sup>! Pummisp. *Pocm and history*. 1924, p. 409.

domo prevailed and remained pure as long as they preserved their way of life. Today, the oriental paca and Semitic spirit are preserved in their purest form among the nomadic Arabs, the Bedouins. These are the Semitic-speaking tribes **in which** the **Oriental** race is most prevalent today (see map D). It seems that they are proudly aware of their racial purity. Volner reports that the Bedouins boast to their neighbours about their pure race. The prehistoric Semites of the era of Semitic migrations, including the Jews in the early period of their history, should be imagined as similar to the modern Bedouins, but with even less African admixture.

including the Jews in the early period of their history.



Fig. 54, a, b. Assyrian woman. *Tireitushesip8epno opueu-mm* or type with *ieboliioi pre-petite feature. Mumbme8udutte ansa.*

According to the aforementioned work by Bertolon and Chantra (p. 347 j, **some Arab tribes in Tunisia**, considered to be the most racially distinct there and living north of the Mejzherda Mountains, are of a distinctly Oriental race with small Negroid and Near Eastern features. The 25 skulls of Arabs from Aden described by Shan-trom (p. 350) also have this shape, and in Aden the Oriental race is mixed with the Hamitic race. According to Mokki, the skulls of Arabs from Africa and Pamir have

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*Travels in Syria and Egypt, vol. 1, 1788, p. 290.*

\*SAbout onyatryaoyauv yarpbo8. \*Apxu8 anshromontt ts etiozhieii, m. 36, 1907, Ne 3.

I'll fill out the form, from Asia, Sitriti — ueao- and brachycephalic: there was mixing with the pre-Asian race here. Based on Shantra's measurements of erunezcziix bedouins, Pittar believes that 90% of them are dothiopefai. The growth of a separate group of Egyptian bedouins resembles that of the race, and on the nasal bone — a Negroid feature. According to von Puchan's research, Arabs from the shores of the Persian Gulf have a pre-Asian appearance, as you said about omshars. But the prevailing opinion is that of A. Oriental paca.

#### A. Oriental race

This pacy is called, yes vi teitero 'iasto giazivaiot "se-tshoy", confusing linguistic and racial affiliation. The name "Arabic paca", which also leads to confusion: the people and the pacy. PeXe called this pacy an eastern variety of the Mediterranean, emphasising its proximity to the hospedney.

The term "oriental race" was coined by Eugen Fischer. Pam.iii Denier was named after the race, which was described by Nordhaus in his book. Waycc called the Oriental race "a strange race," referring to how it differs from the European race in terms of its physical appearance and cultural characteristics. The connection between the PusgipieP faith and the Oriental race is obvious: the psyche of the tribes of the Oriental race is shaped by the desert environment. Darre has mentioned this more than once.

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<sup>6</sup> *Rvs and t/st/torya*. 1924, pp. 436-437.

"*Narody, rasy, yazykhi*." 1922, p. 92.

<sup>^</sup> *Kresqpyant8o as the source of life for the Nardic people*. 3929, p. 46.

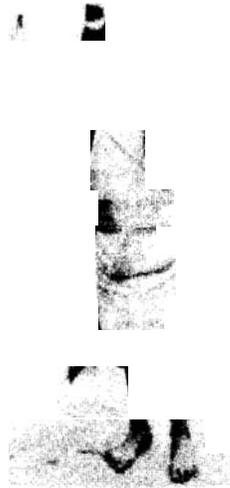
The Oriental race is of medium height, closer to tall than short, generally slender, often thin; men have a protruding chest, well-developed muscles, and often sinewy bodies. Women have smoothly rounded forms and heavy hips.

The Oriental race is distinguished by a pronounced long head, narrow eyes, and a protruding chin. The nose is narrow, usually curved in the *upper* third (Fig. 53, 67, 85), less often angular in the upper third (Fig. 66), not very prominent, sometimes flattened in men, with a deep but always narrow root (Fig. 70).

The lips are slightly thick, but even if they are pointed, they seem to be smiling, as if their mouths are pointed forward, and their corners are pulled up at the sides. The mouth is narrow, often protruding forward along with the tip of the lower lip.

The groove between the upper lip and the lower lip is *my6osaa*. This groove is often located higher than in people of other races (Figs. 56, 68, 110), which is a characteristic feature of the faces of people of the Oriental race. The upper lip is not protruding, but the lower lip is sometimes protruding.

Often — usually in childhood and in women — the eyes have a mandible-like shape, i.e. the inner corners of the eyes are more pronounced than the spindle-shaped shape common in Europe.



Pic. 55.  
*Me these-nobnacplete  
 pekauya io Tyuuca.  
 Ilemuvest8enno  
 orientated ia type. knut.  
 Characteristic shape of  
 eiJb.*

Fig. 56. \*

Henrietta of France, Queen of England, 1605-69, daughter of Henry IV and Marie de' Medici. The Order of внбиті  
tititn, vifiatededadne zbrvi.



Fig. 57. &gt;&gt;

Ифшвл, афна Book of Minelli.  
Predominantly oriental type or strong orientalmixture.  
Almond-shaped eyes.

The inner corners are more rounded, while the outer corners are more pointed. At the same time, the eye socket rises slightly outward in the longitudinal direction (Figs. 56, 57). The eyes of people of the Oriental race often appear sunken, especially they are often buried in eyelids that appear dry. The eyebrows are often strongly arched upward, and the eyelashes are sparse. The ears are relatively small and often fit very tightly to the head. The skin is light brown, often lighter than that of people of the Mediterranean race, but pale and dull in tone, never pinkish. The hair is dark brown or black, usually wavy. Individual hairs are thin and soft. The sclera of the eyes is dark brown.

Women of the Oriental race often have eyes whose corneas are more curved horizontally



Rvs. SO.  
Almond-shaped eyes in Jews  
Восточной Европы.

vertical plane than in other races, with the exception of the Hamitic race.

Men's beards grow well. Beards are found here, which are clearly divided into three parts: the moustache, the sideburns and the beard itself,

and those that form a single whole. The shape of the beard among the Semitic tribes of the Oriental race in Egyptian mummies, without moustaches, with sideburns and pointed at the chin (piic. 116), could be a special feature rather than a racial trait.

Women of the Orttent race mature quickly; their most beautiful age is between 12 and 20, when their narrow faces with gently rounded chins are especially attractive. The slenderness of their figures is preserved even with wide hips and large breasts.

In addition to the rare oriental breast shape in the form of a rain and a hemisphere, women of this race more often have large, hunting breasts, i.e. those with a diameter of



Piic. 59.  
*A soldier of the French army.  
 Predominantly oriental type with  
 a slight admixture of European  
 features.*

- *Fig. 60.  
 Algerian, soldier of the French  
 army. Predominantly oriental type.*

Fig. 61.  
*Abd el-Kader, Arab world  
 (1801-33). Silver-sea  
 admixture?*

&lt; Fig. 62.  
*A drawing made by V. Tents in  
 1873. Pre-Asian*

Fig. 63, a, b.  
*A pred.*



Fig. 64, a, b.  
Нѣмѣи ns Teeupm. ИруМест  
брахунѣа4ууоу рас і?



Ріс. 65, а, б.  
*Лъзан from door Аеш.*





- &lt; Horn. 66.  
*Arab iomuozo Ankupa is psoeyagpuyu nob angle with his nose. Prwec porticheskoy ras? K - 76.64.  
G - 9B,52.*

- Fig. 67.  
*fobexa us Tawixeuma.  
Nose uooyum 8 potene*



- Fig. 68.  
*Portrait nynuu uz Egypt, II 8eh and. o. Xaraxmer-tiii0 piiscyuk tooth.*

- &lt; Fig. 69.  
*Porpem vyvtiu. Greek conqa II 8eka n. o. Hopdu-sixth bring?*



- Fig. 70.  
*A slave, sheux us oasuca*

- Piir. 77.  
*And the slave from upcxok Sakhor.*

The length is less than the diameter in height. Panyo met women in Southern France with breasts of this shape, whose ancestors were the medieval Saracens (of Oriental race) who settled there. The breasts of women among Eastern peoples and Jews, shaped like a goat's udder, i.e. pear-shaped breasts, pointing downwards, as do their nipples, are more likely to be explained by Negro admixture than by admixture of the Oriental race, since this breast shape is most common in areas where Negro admixture is strongest.

Fig. 72, o, b.

*Sacred us Batumi.* The advantage is opueñuño man with prtimesgyu shopokoneti *pacbt* and *peobt-iuou iorbicheskoy nrumecbio.*



The Oriental race is closest to the Mediterranean race. Both races can be considered as two different types of the same race, at least in terms of physical characteristics. In psychological terms, the differences are greater.

The mental peculiarity of the opvieirramnoy race was first noticed in ancient times in the example of the Ara-Bedouins. They always rushed into battle, feeling their own superiority and a kind of unshakable pride, which hindered the development of Arabic music and theatre until they mixed with the Trans-Asian race. The peoples and tribes of other races in the Oriental race always clung to immutable ideas about gods or God, which in religious life gave rise to intolerance towards those of other faiths and their persecution. Not only in their faith, but often in their daily lives, the people of Orii

The growth is often restrained and serious, and sudden bursts of passion sometimes disrupt this seriousness, *sae* and *nomioe* do the composure of an oriented person can be suddenly disrupted by sexual desire. Thus, the mental state of an oriented person changes from lazy, often inert calm to turbulent

Shallow but sharp observation, strong willpower, sharp wit, cold-heartedness and vindictiveness are always controlled by sober reason, and vivid quarrelsomeness is always subject to calculation: sudden

Gas. 73.  
*E8reyka* Pa  
Yesterday.  
*Ireipuest8enno*  
*opueummtubt* type.

A bandit raid, the success of which seems highly probable, expresses the essence of the Oriental race.

The English orientalist Seay gives a description of the mental makeup of the "Semites" that corresponds to the description of the Oriental racial type, but certain features in it are more likely to relate to the mental essence of the Near Eastern race. When he calls the "Semites" cunning and quick-witted, when he attributes to them a good memory, strong family ties and a thirst for adventure, as well as discovering in them, warlike by nature, a dislike of military discipline, he names the main features of the Oriental racial character. Earlier, Seys attempted to describe the psychological essence of the Semitic tribes, predominantly of the Oriental race, with the words: "Fervour of faith, cruelty, closed-mindedness, weakness of imagination."

But I suppose that the power of imagination mentioned here of the Semitic-speaking tribes indicates an admixture of the pre-Asian race; the power of imagination is difficult to reconcile with

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*Foc's/ Old Testament*, 3rd ed., 1925, pp. 121-122.

sober Oriental mind. We can take the Arabic language as an example of the mental essence of the Oriental race, since it has best preserved its pre-Islamic features and is still spoken today by the Semitic Bedouins, who are most strongly influenced by the Oriental character. According to Bergstresser, the Arabic language allows us to judge the mental qualities of the "ancient Arab Bedouins," i.e., people of the Oriental race, such as "clear-mindedness, observantness, and a pronounced interest in

Рис. 74. &gt;  
 Zheishiiia iz Vpfelo.  
 Мретоуцестдеуоо оруен-  
 тануиуиу type.



Fig. 75. &gt;&gt;  
 Норпрет мумму еенет-  
 цхоео с»уеуиуха. Preplu-  
 uestедепо оруеumm p ru



Fig. 76.  
 Portrait нынуи зрехо-  
 емнемцхоео еубрѳа.  
 Преиууестдеиіро оруеи-мм  
 and ru type with сребуем-  
 поторскоіі принеццо?

Рис. 77. &gt;&gt;  
 Роqmгет мумму. Премвнлв,е-  
 смBeuno оруеи уузиу inun.



\* Fig. 78.  
*klz непербфресное ЕрМи-  
 тата. Неботиia» пере-  
 иеаоитсха» example.*

• Fig. 79.  
*Is зосуВарстденное  
 муоен, верхии.*



Fig. 80.  
*И Нпу иQH0 т ЪНоi гQЛерен,  
 JJонjon.*

• Fig. 81.  
*From Рудра, Тарин.*



Fig. 82, p, b.  
*Young Arab from клеуса—*

But псyухех 78-81 едрен преунуестдеиiio  
 опиеитмиуоео type with хорпмитн Ревбндtria.

Рис 83, а, б.  
Араб-беёуун ии Мместииии.  
Иреоонабаииие оруенммзно-



Рис. 84, а, б.  
СНумХи, chorro se 8 сирүү—  
ском приюте, Иерусалим.



Рис. 85, а, б.  
Спиухи, сбтаунбие 8 сирүти-  
схОМ приюте, Мерустин.





•• Fig. 86.  
*Beibin u3 GitiestinBt.*

• Fig. 87.  
*M: yupeq.*



m. 88.  
*Iretz with perebneasat-*

• Fig. 89.  
*Эмир Сауд, Хиджаз,*



•• Ptic. 90.  
*Beibin pZ Apa8iiti.*

&lt; Fig. 91.  
*Beibin from AраВfin.*

*Претцууественно ориентт ните туре i.*

Fig. 92.  
Lermontov, Russian poet.  
,Qinarskaya npiwvecb

E8peu and Iz kleMeua.

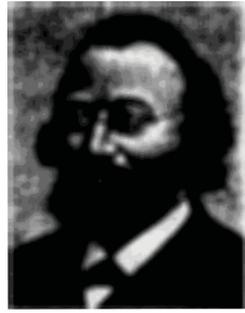
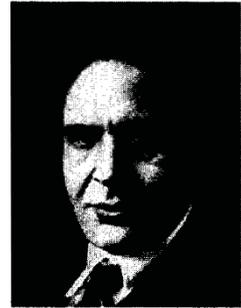


Fig. 94. &gt;  
Auepuxancnuü e8peu Va-  
muit, xiiuoaxmep. Norbiche-  
cxa» bring?

Fig. 95.  
E8rey iz GerMapiti, M ff3bt-kak t  
istüü buQEKTILOQ. Ilerp-  
peaoiatskaya npiMect.



E8peiixa from GRpMaHuu, Eli-  
Zabet Bepeuep, axmpuca.

Fig. 97. &gt;&gt;  
E8peu us TRpMOuu N. Pi-shat s  
nopbu ecxoiü (and ne6olzwiou  
nepebuensuam-cxoiü?)  
npiMectio.



Pre yyeem8enno oripitpy munu.



Fig. 103.  
 Gepprietta Gerr, 1764-1847.  
 Omeii, — e8rey us Tlopmyea—spi

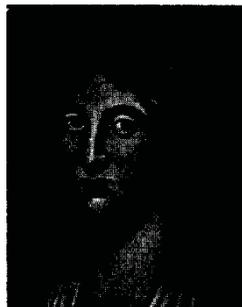


Fig. 104. &gt;&gt;  
 The wife of Komnosumopa  
 Meier-Bera, her cousin, her  
 mother's niece.

Fig. 105.  
 O. Bnionenmmit, noom-  
 bpa mamfpe, 1852-1917. Ne-  
 bopiiia" t nuüicxavi npuMecb.



Fig. 106.  
 George Ribble, painter, b. 1863.  
 Perebeatsha i npuMect.

**Рис. 107. >**  
 E8rey from Benzuyu. E8apon R.  
 von Dochu, writer, 1845-1912.  
 Ilepbeuensuamcxa» priMec.

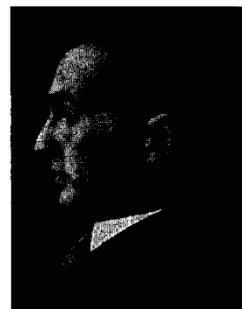
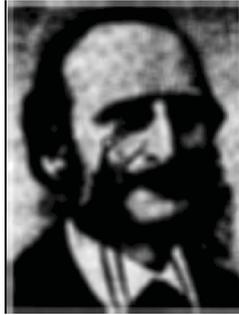
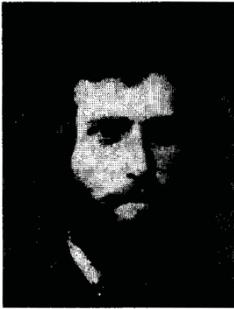


Fig. 108. &gt;&gt;  
 E8peü us A8mpuu. Ilepbe-  
 neaeatskaya npuMect.

IlepuMyyecm8euno opuenmmuu re munti.



"Г". тоо.

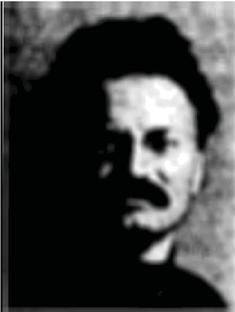
Е8рети тиа Поошии.

- Fig. 110.  
*Еврей из Германии.*  
W. OfфебаХ, КОМТЮ3т-  
тор, 1819-80. Ререѡеасои-  
атска і приМес .



ЊоффхроЎКа us Poccии.  
Отеи, руссхий, Мѡтлс —  
е8рейка.

- Pис. 112.  
*Е8рейха из беѡвееи.*  
Ререѡеасуатспап приМесб.



- Pиic. 113.  
*Пе8 Трoухий (брон-  
ийтѡйи) Реребнеасуат-сикас  
(и ѡругие і') приwieси.*

- « Pос. 114.  
*Е8реї по Англии. Алб-  
фреб вейт, 8павеѡеа рув-  
шико8 8 ID:»ппой Африхе.*

The Arabic language is characterised by "rationalistic features" and is least suited to the direct expression of feelings, but it is unsurpassed as a language of science.

The spirit of Semitic languages should be regarded as an expression of the Oriental race. A psychological analysis of Semitic languages in general, and of the living Semitic languages in particular, would be at the same time an analysis of the Oriental racial soul. Renan pointed the way for these studies in the introduction to his "General History of Semitic Languages" (3rd ed., 1878).

The first detailed description of the racial-psychological essence of the Oriental race, or at least of the aspects of the Oriental racial soul related to religious life, was given by Claus in his book *On the Soul and Appearance of Races and Peoples* (1928). He calls the Oriental race a desert type and describes its psychological manifestations as the attitudes of people belonging

'S TYPE OF "PEIZVNNYKH".

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6° *Knowledge of Semitic languages*, i 92a, pp. 146–147.

\*\* Npz8yaipe «semiti» *seyato from the list of peoples in the 1st book of Moses. 10: "These are the generations of the sons of Noah: Shem, Ham, and Japheth."* Brockelman (*Semitic Linguistics*, 1916, pp. 14-15) writes: *In the list in Genesis 10, the peoples and tribes of the Near East are divided into three large groups and are traced back to three patriarchs, Shem, Ham and Japheth, the sons of Noah. This was the only known form of ethnic and political unity at that time. The scope of this review is limited to the most important ethnographic and cultural connections, so it includes Elam and Ur, Elamites and Lydians, as vassals of the Assyrian Empire, to the tribe of Shem, and the Phoenicians, who were closely related to his own Hebrew people, on the contrary, to the tribe of Ham because of their close political ties with Egypt.*

But when A. Il. Schlözer sought in 1781 a common name for the Ebreans, Arameans, Arabs, and Abyssinians, whose languages are closely related, the name

"sechati" arose, because the peoples of e8peu, Arameans and Arabs are descended from Shem.

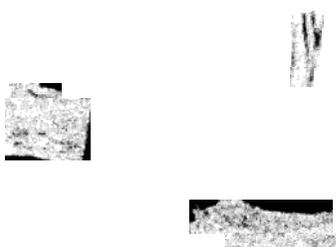
Semitic languages include: Akkadian ( Assyrian-Babylonian), Canaanite, Moabite, Hebrew, Phoenician, Aramaic, Samaritan, Mandaic

, Syriac, Arabic, Ethiopian, Amharic, and others.

In addition to those indicated on the map

II places where the Oriental race predominates, its admixture can be found to a greater or lesser extent in the countries of the Eastern Mediterranean, primarily in the western part of Asia Minor, throughout Asia Minor to Central Asia and India, in South-Eastern Europe, in Greece and the Greek islands, in Sicily, in southern Italy and Malta (where the Semitic language has been preserved), and in the south of the Iberian Peninsula. A noticeable admixture of the Oriental race is observed in the coastal countries of Africa from Zanzibar in the east to Morocco in the west and in the north-west and east of Madagascar. Southern, especially south-western England and southern

Ireland retained a small oriental admixture from Phoenician traders. During the period of Spanish power, its troops spread small admixtures of the oriental race. Otherwise, the oriental and Near Eastern races are represented in the modern West mainly by the Jews living there.



*Fig. u y5.  
Miticux-xyð.  
Πρεμυγεςτδεννο  
oriental race.*

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*\*It is worth mentioning the small admixture of Oriental blood among the population of Ya8; the Arabs living there brought the Arabic dialect to Ya8, and there was a mixture of the indigenous population with races characteristic of the Arabs.*

## B. The invasion of the Jews

The area where the earliest traces of the Jews are found should be sought in Northern Mesopotamia, in Aram. In the Old Testament, the ancestral homeland of humanity "is thought to be somehow connected with Babylonia."

**The history** of the Jewish invasion of Palestine has not yet been sufficiently studied. In any case, it lasted a long time, a hundred or two hundred years. During this period, individual tribes or small groups of tribes invaded Palestine from different directions. In addition to the Israelites, the Moabites, Ammonites, and Edomites were also considered Jews. We will not discuss the latter three tribes in detail: from now on, the term "Jews" will refer only to the ancestors of the Israelites.

The name "Jews" in the Old Testament is usually synonymous with the name "Israelites"; the former seems to have been used more by other peoples, while the latter was the self-designation of the people. "Jews" originally referred only to the tribe of the Hebrews, which, together with other tribes, later formed the southern kingdom of Judah. Only in the New Testament are all Jewish people commonly referred to as Jews.

There were two main migrations of the Jews: one from the north to the region of the future kingdom of Israel, the other from the south to the region of the future kingdom of Judah. The name of the Habiri tribe that came from the south was later transferred to the entire people.

These Habiri were a part of the Jewish (Israeli) people who probably lived in Egypt for some time. In the era

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\*1 See the 5th book of *Moses*, 26,S: "My father was a Hebrew."

Tizebrekhi. *The Foundations of Israeli Politics*, 3rd ed. 1919, p. 22.

<sup>B</sup> E. Meyer. *Vicmopuya dreδnosti*, vol. U, 1928, p. 345.

<sup>66</sup> Kitschel. *Picmopuya noppod Pzranlya sh. 1* 1923, pp. 405, 424, 425.

6\* EBren, np uδpume: *ibrim*.

Between 1500 and 1400 BC, the Egyptian kingdom exercised a kind of protectorate over the petty kings of Palestine, the rulers of the Canaanite cities. Correspondence found in Tell el-Amarna shows that during this period, Semitic tribes from the Arabian and Sinai deserts constantly attempted to invade Palestine. These tribes were called "Habiri." Some of them were most likely identical to the Jews. According to Edward Meyer, "the ethnic identity of the Jews and Israelites with the Habiri who invaded Palestine, mentioned in the Amarna letters, is in any case beyond doubt." It seems that individual rulers of Canaanite cities used the Habiri as mercenaries, and they remained there.

The Jewish people as a whole never lived in Egypt. Only the "tribe of Joseph" or those Habiru who later joined this tribe moved to Egypt. Today, some researchers even doubt this, because the influence of Egyptian culture on Israel was relatively insignificant. The Old Testament stories about the stay in Egypt are legends, as are the Jewish characters that appear in them. One way or another, one Jewish tribe from the north-eastern border of Egypt, from the Sinai desert, reached southern Palestine around 1250 BC or later, while other Jewish tribes began to penetrate Palestine from the north and northeast as early as 1400 BC. Prehistoric finds also point to this period between 1400 and 1200 BC: "Joshua's conquest took place at the end of the Bronze Age, shortly after 1200 BC, but there are indications that the Jews had already taken control of Central Palestine, Xape Ephraim, three centuries earlier"<sup>9</sup>.

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<sup>68</sup> Јжшш, *op. cit.* p. 347.

<sup>69</sup> *Eδpeu 8 Palestine, Reδyu arkeologik, vol. 48, 1928, p. 330.*



*ruc. 116.*

*Семумоззут noe tribe nepecmsemc» 8 III mbtcaчmemuu ho and. o. nob important Abii, «knt nycmbtuu» us Syria 8 Ezunem. Eeunemcxoe izo-br euue from Ben Xaccana, 12th century buuucmuu. Miodi preimzJiqecmBen-no opuehmtuou pacbt with ueбontmou pre-Asian admixture.*

As for race, in the early period of the Tirgina-Lgi, the Jews were naturally oriented towards the pace, However, artists were hired to depict the invaders around 2600 BC.

ii. o. ii riosme in Eriuiet семіггоязыитітх n elen (cc. piic. 116).

A small admixture of the Hittite race іііуенасъ was already present among the nomadic Jews, as well as among the Midianites ii and Kenites. The intermingling with the Moabites and Madianites, as evidenced by the 4th book of Moses, 25, whether this meant the transformation of the Jews into a racial mixture, since azo rineuen, like the Jews themselves, most likely belonged to the oriental race. The same can be said about the mixture with the Keres ( Koued Cydett, J, 16). The Jewish ruieusi, which lived in Egypt, uorno viuezo іітпііуесо races, itredstavoitgih among the ancient Egyptians. Since the races are mixed, even if they are not related to the time of the Jewish tribes' arrival in Egypt, xapaxzepirsi for the Jewish people, we will discuss the racial composition of the ancient Egyptian people, albeit in the form of a general overview.



## B. The racial composition of the ancient Egyptian people

The pre-Egyptian culture is, for the most part, the creation of the Hamitic (Ethiopian) race or the Hamitic (Ethiopian) Oriental racial mixture.

From Ethiopia, already in the Neolithic period, tribes of the Hamitic (Ethiopian) race — Tivian B or Munter's "coarse type" — migrated to Nubia. Müggger compares his eun B with the Hiapeolithic Cro-Magnon race of Western Europe, the peoples from North-East Africa through North Africa to Central Europe, which these peoples colonised. Other scholars do not agree with the idea of a northward migration to the upper Nile and further to the northwest. They

*nubShtafo* dieoih os ov, and prurecmi rdd rasreuu ozhonaraviip-skot  
origin, which allows us to conclude that prehistoric

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GtiehiptyapeoFryashiy8nttnenAreyAeirikitki.Ovimabr                      ntnnisYi,

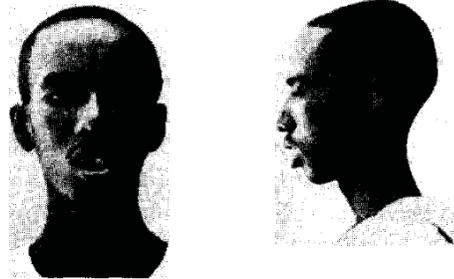
*негров — с темно-коричневой или черной кожей, все три типа — с черными глазами, не-*  
*kotarh plechei a priseyateR-zavoy8ateley - with cdvttoii hod                      ii s8etl tmi eyes.*

\* "On the process of racial changes in the Egyptian people and on the theory of their origin based on ethnic elements." *Journal of Anatomy and Evolutionary History*, vol. BB, Bunycx 1 and L 1928.

migration of the Hamitic (Ethiopian) race. The ancient Egyptians were, in racial terms, very similar to the modern *pre-Byzantine* (Ethiopian) tribes, *pre*, and most of all, to the Beja tribes, who live today in the foothills east of the middle Nile.

Perhaps it was the Israelites who first encountered in Egypt a human type, traces of which can be seen in ancient and modern Egyptians: they are stocky, prone to corpulence, broad-shouldered, with a broad chest,

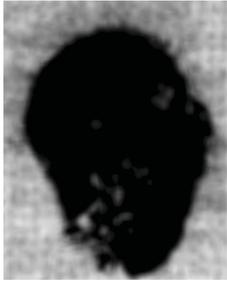
Fig. 117, a, b.  
 Eonmsn from Ac-  
 cyana. X itsgo-  
 sreBriemomorshaya cweeb  
 {from Peshchitsky нуиесбм?)



T uc. 118, b, B.  
 Egyptian qapuqa Nefertiti. XIV  
 8eh ho i. o.. X Chinese type.



72 /рД уь, Prehistoric and early historic шитно8ление Egyptian narada. Appendix to "Stimmen des Orients", vol. I, 8un. 2, 1922, сmp. 7-8.



^° Puc. 119.

*Ezunemckcк фipнoиi Prin-3ec II, 1303-1237 AD. oо n. e. Xaумcck мun.*

*Рopтpeт eeунeтcкoй MyMи и, 200 AD. H. 9. Xн-Myтcкxий нiиn, c иieбoль-иioй пepeдиeнcуaтcиoй пpиMec тo.*



\*• Pre. 121.

*Фoлoдa вyнoвo cтapyxи иz гpoбни цъi Aтeнxoмeнa II, pharaoh IN-н oииaстии. Xaмитcкxoв (эЛгuOTICKā9) paca.*

• Piic 122.

*GozoBa MyMии Qapaoua Totmeca IV.*



\*• Pkr 123.

*Farnon Crme I, around 14000 BC, from A6ittdocn.*

&lt; Puc. 124.

*Oapaon Anenxomen IV, 1584-64 oO H. o. ИpeиMy-yectBeишo x иитcний (oQuoнcкxий) мun.*

but with relatively narrow pelvises and thin legs; their heads are flat, their faces are of medium width with a tendency to thickening of the cheeks, their noses are short and straight or slightly curved with upturned nostrils, slight prognathism, but without a tendency to thickening of the lips. This "coarse type" is found among the lower strata of the Egyptian people, but its racial affiliation is difficult to determine.

**With the penetration of the Lemena (Ethiopian) race into** the middle reaches of the Nile, ancient Eriueez around 4475 BC experienced another invasion: through modern Kosseir on the Red Sea, tribes of type A or "Bopee for Ogo" by Munter, predominantly of Oriental race, but already with a Near Eastern appearance. Ouvi ripiuiecmi brought plants of Near Eastern origin with him to the Nile Valley. First, the Y e kingdom arose, whose population belonged mainly to the Hamitic (Ethiopian) race, and then, in the middle and northern parts of the Nile Valley, the Northern Kingdom, where the Oriental race predominated. These were the two so-called pre-dynastic kingdoms. Around 3300 BC, the mythical Menes, the founder of the kingdom, brought all of Egypt under his rule. Thus, a balance was established between "Hamitic power" and "Semitic intellect," as Grül puts it.

The unification of the kingdom was followed by four centuries of development of statehood and culture. The foundations of ancient Egypt were laid, and its original features are admired by historians.

Ancient Egyptian, which dates back to 3000 BC and was still spoken in some settlements in Egypt even in 150 AD, reveals such a peculiarity — roughly corresponding to the racial category of the Egyptian people — among the Semitic and Hamitic peoples, that some linguists

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Pptnshor. *Rpsi ya ucmornya*, 1924, p. 524.

!\* Ts. op. cit. and 11.

believe it to be Semitic, while others believe it to be Hamitic. Hommel, who disputes the existence of a separate Hamitic branch, says that ancient Egyptian and the related Berber language of North-West Africa separated from the Babylonian branch of the Semitic language family.

Today, following Erman's work *Egyptian Grammar* (3rd ed., 1911), Egyptian is usually classified as a Semitic language, whereas earlier it was usually classified as Hamitic. Erman suggests that the Egyptian language belongs to the Semitic family, but separated from the other Semitic languages thousands of years before our era and developed in a special way. Peek and Fleur describe the development of this language as follows: "The language of the ancient Egyptians was originally Hamitic, but over time it became Semitic."

In addition to the Hamitic (Ethiopian) *girimesi*, which is characteristic of Hamitic languages, and the Oriental admixture, which is characteristic of Semitic languages, the ancient Egyptian population, at least in Lower Egypt, probably also had admixtures of the Mediterranean race, as well as Nordic and Cro-Magnon races.

A small Cro-Magnon admixture in the population of ancient Egypt has been partially preserved, as already mentioned, to this day. It can be linked to the Neolithic builders of dolmens in the Mediterranean countries.

The Nordic admixture in the pre-Egyptian people originates — apart from the aforementioned mixing with the "Ra-race of Nagada" — probably from mixing with the Libyans, who themselves may have been a mixture of Nordic, Hamitic (Ethiopian) and Cro-Magnon races. The Nordic and presumed Cro-Magnon admixture of the Libyans could have been the result of...

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!! *An outline of the geography and history of the two Bocsyoca. Yeršaya Polšina, 1904, p. 17.*

1 <sup>6</sup> *Peasants and potters, 1928, p. 134.*

political migrations of peoples of Western European origin, who were probably the builders of stone structures in North Africa. Meller finds similarities between the customs and clothing of the Lithuanians and those belonging to the Cro-Magnon people of the Canary Islands. The ancient Egyptians may have adopted the custom of burying corpses from the Libyans, which was also known to the Guanches and practised by them in the same way as by the ancient Egyptians.



Fig. 125.  
*Egyptian practices umcxou ras t asuanicriivu pepsi-kami with predominantly pre-Asian features.*

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!! *The Egyptians and their Libyan neighbours. "Zeitschrift für Ethnologie", vol. 52-53, 1912, p. 427.*

Egyptian documents report on the restless Libyans who invaded the Nile Delta from the west as early as the third millennium BC. Between 1350 and 1090 BC, there were devastating invasions by the Libyans, who almost completely occupied the area in the Nile Delta. From 1100 BC, many Libyans served in the Egyptian army and even became commanders. Starting with the army, they then took over the entire state. In 945 BC, the powerful Libyan Sheshonq (Shishak in the Old Testament) became pharaoh himself, and the Libyan dynasty ruled Egypt for two hundred years. During the reign of this 26th Egyptian dynasty, from 663 to 525 BC, the Livonian goddess Neith became the state deity of Egypt.



Ptic. 126.

*Sše oBonocae and sšetlotao re nušuiīqa with p kom smroucnyz nepbeδ pa eonoδe and tattooδkoīī na hands and uoeax. Noric type with hamitskaya admixture.*



Рис. 127.

A painting by Ezvlytshoe, dated approximately 1190 BC, from the

court of T'hai-oesa III  
 Хамитский или преимущественно ориентальный тип?

нордическая

примесь?  
 Small

Some Libyans had fair skin, light hair and eyes. Such images of Libyans in the Fitwan tombs of 13F BC show that their features resemble those of the Nordic race, rather than the fair-skinned Cro-Magnons, whose racial mixture with the Shivites must also be taken into account when establishing the racial and linguistic connection between the Libyans and the Guanches and Berbers of modern North-West Africa. Seys, judging by the images, considers the Libyans of ancient Egypt to be "dtpiohlovti". Greek and Hellenistic writers — Callimachus, Scylax and Procopius — still

ПОМНЮТ SVOTPOVOPOSYKH PNII-  
 in Cyrenaica." And in modern

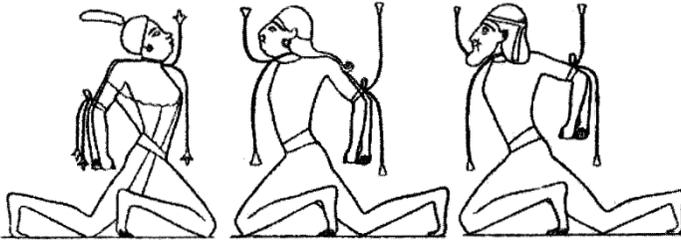
According to Myers in the Journal of Anthr. Institute, vol. 36, 1Ф6, p. 265, light brown hair, light eyes and light skin are sometimes found among the Egyptian population, most often among the Copts. The Copts probably represent the racial mixture of the ancient Egyptians and modern Egyptians. Today, it is not uncommon to find people with freckles in Egypt, which is also a sign of Nordic ancestry.

It is doubtful that the Jewish tribe that lived in Egypt retained a noticeable admixture of Nordic Libyan blood; it is more likely that it carried an admixture of Hamitic (Ethiopian) Egyptian blood. Hamitic (Ethiopian) features sometimes

!\* Ras Bešzozo Zv8ešs, 1925, p. 215.

бнъя• оубвнъян ос т4вожыхяк8пйqвт в 8ообје ыт сфррхфл9вх  
 Serd 8 XI section of the book "African Anthropology of the Hamitic Tribe", 1897.

and are still present in the Jewish people today; these hereditary traits may date back to the time when one of the Jewish tribes lived in Egypt.



Rns. 128.

*Ezunemcnue eumuxu: chief (kushitn), xemrit and opum.*

The Jews seem to have mixed in Egypt with representatives of some despised, semi-foreign tribes or the Egyptian lower class. This can be inferred from the vague account in the Second Book of Moses, 12:38: "And a multitude of mixed-blood Jews went up with them." In Exodus 11:4, mention is made of "the priests among them" — probably referring to some members of the Jewish community who were regarded as belonging to the lower class.

According to the 4th Book of Moses, 12:1, there was also intermarriage with Egyptian slave women of African descent. The undoubted admixture of the Negro race into the Jewish people is often attributed to the times of the "Egyptian captivity". But this thesis does not stand up to criticism. The mainly Hamitic (Ethiopian)-Oriental population of ancient Egypt could have included, even before 1500 BC, a small number of Negroes or Negro-Hamitic hybrids, used in small numbers as slaves, initially only by the nobility, but

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®\* Junker. *The first appearance of the Negro in history. Report of the Royal Academy of Sciences, 1920.*

Around 15 BC, the Negroes first encountered each other: at that time, Negro tribes migrated from the Zoga to the fourth cataract of the Nile and appeared for the first time on the same coast of Somalia. It was only from this time that the Egyptian people began to mix with the Negroes, first in the southern part of the Nile, then further north, but to a lesser extent. In southern Egypt, this led to the decline of culture, while Lower Egypt continued its culture. Orr explains the worship of animal gods as the influence of the Negro spirit on Egyptian priests, while the Ethiopian Egyptians worshipped gods only in the form of humans.

The Negro admixture could not have reached Lower Egypt, where the Jews lived, before the time of the Exodus, i.e. before the 13th century BC. The Jews probably only acquired a noticeable admixture of the Negro race in Palestine, but more on that later.

The borrowing of some Egyptian words, such as Mo-Moses (in Hebrew "moshe", verog ggio, from the Egyptian "mes" and mi "mesu" — "child"), Pinchas and others, proves, according to Ernou Giebrecht, that the Jews and Egyptians were "friendly" *with each other*. Pivi speaks about what happened to the peoples in such relations: "It is possible that cases of incest were frequent." If so, then, given the local circumstances of the time, the Jews must have had, in addition to the admixtures already present among them of the Oriental and Near Eastern races, also admixtures of the Hamitic (Ethiopian) race and the "coarse type" described above. Co-

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<sup>81</sup> Грюль, цит., с. 13.

<sup>82</sup> *Research on the Ancient Near East*, 1926, pp. 83-84.

\* *Basic Features of Israeli Religious History*, 3rd ed., 1919.

<sup>84</sup> *Евреи 8 сѣме statistics. Characteristic anthropological and paeiyoepcheskpe features and ethnic individuality*, 1918, p. 12.

According to the 1st Book of Moses, 41, 45 ii 50, Joseph married an Egyptian woman; her name was Aseneth. One passage from the 5th Book of Moses, 23, 7 states that Egyptians were accepted into the Jewish tribal community, which was based on blood ties. Hagar, Sarah's servant in the story of Abraham, is called an Egyptian.

### G. Hamitic (Ethiopian) race

Pexe calls this race an African variety among the Mediterranean peoples, while Juffrida-Rugeri calls it an "Ethiopian variety of the Indo-African type." Eugen Fischer does not recognise the Hamitic (Ethiopian) race at all, but sees it as a mixture of Oriental and Negro races. The name "Hamitic race", as already mentioned, is not very appropriate and comes from the Old Testament.

The Hamitic (Ethiopian) race is distinguished by its tall stature, and in some groups, as a result of "training," by its very tall stature, with men in these groups reaching heights of 1.90 m and even up to two metres. The individuals of this race are extremely slender, which is why von Pusan suggested that *the internal organs of* the particularly slender representatives of the Hamitic (Ethiopian) race may be arranged differently than in people of other races. The tall stature of this race is often determined by tall, slender, thin legs. There is even talk of the "excessive length" of the legs of the Hamitic (Ethiopian) tribes of East Africa.

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\* 1лКЛЛЗЯМОЛГМ8Я, 1б, 3.

86 S. von Luschnitz, "Hematske tpy" in Metineofid, "Yazik za mnoff," 1912, pp. 251-252.

Men's shoulders are angular and slightly raised. Their relatively long arms are as slender as their legs, with thin thighs and calves. Their hands and feet are particularly narrow, even pointed. Their hips are narrow, as are those of women. The chest often appears flat, and the buttocks protrude slightly. But despite this slenderness, they give the overall impression of being flexible and strong. Whereas among East African tribes of predominantly Hamitic (Ethiopian) race, women tend to be overweight, even obese, this is not a matter of hereditary predisposition: it is the result of the widespread practice in East Africa of deliberately fattening women.



Fig. 129, a — c.

'fepen тумсу 8 разтіѣх проехқіят 8 уменьшетінъіз мпсштпбпх.

Hamitskha (Ethiopian) unu pre ууестдеуио х itshaya paca.

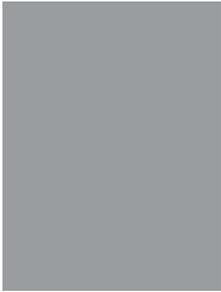


Fig. 130, c, b.  
25-year-old *severnii*  
*сого/туеу*. Хамфисхоя  
(Ethiopian) раса.



19-year-old *севертѣиу со-*  
*Мѣл/туец*. *Tireimayant-*



•• Fig. 132.  
*МВтѣйкв. Neritepso-*  
*Hamitic «ве»*.

• Fig. 133.

Іф3 *Eondar* (Efunu i).  
*Пре ивестѣпо khamit-*  
*спѣ type — with iebolii*  
*oriental or сребу-*  
*оуНОМорсрѣі пр «н»іо?*

Fig. 134. &gt;  
 Popen mummy.  
 Greco-Egyptian hybrid of the first

*oriental or Hamitic type with  
 Negroid and Near Eastern  
 admixture?*

**Fig. 135. >>**

*Predominantly Hamitic type with a  
 small admixture of Negro features.*



Fig. 136. &gt;  
 Somali woman. Mostly Hamitic type  
 with probable Oriental admixture.

*Somali girl. Hamitic  
 type with a slight Negroid admixture.*



Hamitic (αφίιοιic« x is pronounced flatness of the forehead and narrow faces. The eyes appear very narrow and light, while at the same time being deep-set and protruding from above. The back of the head protrudes far beyond the chin. The shape of the face is determined by slightly protruding cheekbones, but this does not affect the overall impression of the face as very narrow, elongated and rounded. The lower jaw appears light, the chin is pronounced, the nose is of medium length and slightly hooked (very narrow by African standards), often straight, but usually slightly curved, The eyes protrude slightly forward (myopia), the lips are slightly thick, but not thick.

The ears are relatively small and fit tightly to the head. The eyes are often almond-shaped and appear large and slightly protruding.

appear large and slightly protruding. When laughing, the teeth are more exposed than in other races. It seems that the upper lip of the Hamitic race is short or appears to be short.

The skin colour of the Hamitic (Ethiopian) race is reddish-brown, ranging from light to dark brown (the skin colour of Negroes, more or less dark brown, usually has a greyish tinge). Their hair is dark brown to black, wavy rather than curly, and their eyes are dark brown (the colour of the iris). The gaze is described as "fiery," differing in its alert sharpness from the dull expression of the eyes of the Hamitic-Negro neighbors. The gaze of the Hamitic people



Fig. 138.  
Kucc Erob, su man  
Muopopo, region of Met'u  
Osepauu ḡocmonnou Af-  
rihi, with s8o semniuii-  
tom. H itsaya {ophio-  
stal) paca.



•• Ptic. 139. r,rueyo  
simoh  
Kissikherobo.

&lt; Fig. 140.  
Kam a-Kako, imperial  
malder obzaciiuu Roφφa  
(Ethiopia). Mreimu-  
west8eiio Hamitic  
(Ethiopian) type.

The (Ethiopian) race is clear and open, located in the depths of the high temples behind *cf* eera n ii often shine with a peculiar deep gaze. The eyes of Negroes, on the contrary, are not so deep-set, located in low eye sockets behind rather thick eyelids.

The hair covering the body of people of the Hamitic (Ethiopian) race, apart from the luxuriant hair on the head, is sparse. Beards grow poorly, and sideburns, moustaches and beards themselves are clearly separated from each other by hairless areas.

The breasts of women usually remain relatively small.

Fig. 141. &gt;  
Pretty much zeštmsy (Ethiopian) type with негритянской примесью.

Fig. 142. б Преттуууественно хит-ский (Ethiopian) type.

Fig. 143. &gt;  
Еδреи us Success.  
Орнеуммио-непне-асуатсгаа or hamitsko-неубнеасуатсхас smec?

Fig. 144. &gt;&gt;  
Соммиег. Hamitsko-orienteed laughter.



The psychological qualities of the Hamitic (*Ethiopian*) race include, according to Pexe, a warlike spirit, the ability to rule, intelligence, and organisational skills. It is quite possible that the Hamitic (Ethiopian) race was the state-forming race of Africa and remains so to this day in certain parts of the continent. This is a true race of rulers, which, thanks to its spiritual predispositions, has become an aristocratic class among many African Negro tribes. In images of "Negroes," we see *that* Hamitic features predominate among representatives of the nobility.



¥ i

W, 0 " " " "

Ptic. 145.

*Krestiyape 8axymy and suamntte  
8amymcu (East Africa).*

(Ethiopian) features with a slight Negroid admixture, while the rest of the population has Negroid features with a slight (Ethiopian) admixture (see Fig. 145). This was emphasised by Clemms, who referred to the tribes of this race as the ancestors of his "active race". Recently, the state-forming role of these tribes was again emphasised by

· "The Ciodap of the Prehistoric Period," in *V*, 1926, p. 370.

\*^ Vseobiyaya isiporia apfjatztk cheao8echech84, moj 17, 1847, p. 255

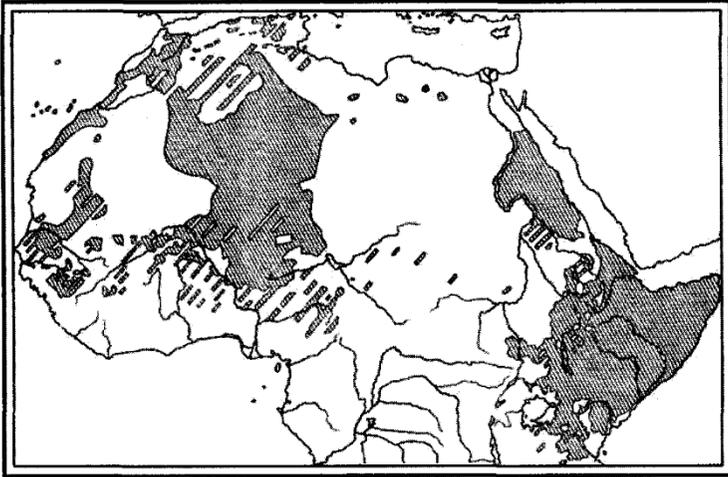
Spanaus. The main role in the creation of the ancient Egyptian state was most likely played by the Hamitic (Ethiopian) race, as evidenced by the physical features of mummies and depictions of the most famous ancient Egyptian pharaohs.

The "9m" trait, which Peche lists among the psychological characteristics of the Hamitic (Ethiopian) race, is striking not only against the backdrop of the Negro environment of the tribes of this race, but can also be seen in the features of many mummies and contemporary representatives of the nobility of the East African tribes — the Wahima. The Hamitic (Ethiopian) race is characterised by a warlike spirit, but despite its tendency towards *mezosoc* and actions influenced by sudden emotional outbursts, its representatives are able to restrain these outbursts, remain calm and not resort to excessive gesticulation. In ancient Egypt, balanced behaviour was valued, as it is valued today in Ethiopia and in those East African tribes where Hamitic (Ethiopian) paca predominates. People of this race are characterised by a reserved pride, which in a social setting is expressed in the form of reticence, deliberateness of speech, and even aloofness and indifference. In trusting relationships, people of the Hamitic (Ethiopian) race are distinguished by their loyalty and sincerity. Not only the young people of this race, but also the older ones often seem dreamy. Until mature age, men of this race retain a certain softness, one might even say gentleness, despite the warlike nature of this race of rulers.

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<sup>89</sup> ff gfffA critical view of the Hamitic problem in Africa. Reports on ethnology and prehistoric nepuoi/nj. 1929, p. 181.

<sup>9</sup> Kissilerobo, a member of the Maasai tribe, von Luschanz compared with the pharaohs Cemu I - see fig. 138, 139 and 121. The Hamitic (Ethiopian) race was apparently considered beautiful and noble in ancient Egypt. Men and women of tall stature and slender build — this is how they appear in ancient Egyptian depictions of lions, considered beautiful and noble, as well as dogs in human form.



*Kapma IV.*  
*Areas of distribtition of Hamitic languages.*

Members of the Hamitic (Ethiopian) race love games and physical exercises, and they tend to boast about their physical qualities and talents.

In his work "The Wahima (Wahutsi) and Wanjambo in German East Africa," M. Weiss describes the Wahima (Wahutsi) tribe, which is predominantly Hamitic (Ethiopian) in type:

"Giyarya pa vahima, you involuntarily feel as if you have been transported to Egypt, even before getting to know them better, based solely on the purely external impression that these six-foot giants often make, proud, noble, calm, confident, open and polite, you cannot help but feel that you are in the presence of representatives of a master race."

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*Apxu8 fur Rpsenbtldv, No. 5-6, 1926*

The Hamitic (Ethiopian) racial soul is expressed linguistically in the Hamitic languages (see map IV), which are widespread in vast regions of Africa, whose modern population has only a small admixture of the race that spread these languages.<sup>(2)</sup>

But representatives of the Hamitic (Ephgotic) race are found far beyond the area of Hamitic languages. The Bantu languages of Equatorial Africa have been strongly influenced by Hamitic languages and seem to they are the result of a mixture of Sudanese languages, in which the Negro racial soul has been preserved, with Hamitic languages, while the Hottentot language is the result of a mixture of the Buinman language with Hamitic languages. Von Luschan found among the Zulus and other Kaffir tribes of South Africa a population that was predominantly Hamitic (Ethiopian) in type, as he put it, "a return to ancient Hamitic forms."

The "similarity of the Kaffirs to the Jews," about which Ratzel wrote in his *Ethnology (Volume I, 1885, p. 137)*, or more precisely, the similarity of some Kaffirs to Jews, can be explained by the Hamitic (Ethiopian) influence, noticeable in some Jewish individuals with Hamitic features and Negroid traits. A Hottentot named Abraham Glatte could have been nicknamed in South Africa

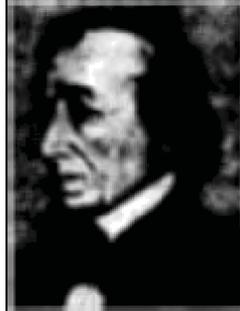
"Dizraetch" for the similarity of facial features to those of the English Jewish minister Dizraelti (Porda Beaconsfield). The "similarity" of these Jews (Figs. 146 and 147) can be explained by the Hamitic (Ethiopian) admixture common to both of them.

The areas where Hamitic (Ethiopian) paca predominates today are shown on Map II. Where there is a noticeable admixture of Negro blood in these areas, it is, according to the law of inheritance of physical characteristics along with gender, more characteristic of women than of men.

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<sup>92</sup> *The basic Hamitic languages include: a) Upper Cushitic: Raffo, Agay, Bwiiin, 6) Lower Cushitic: Somali, Galla, Afar, Bedawye, 8) Berber: Kabyle, Tamashek, Helmet*

\*! *Meingof. Rzyzi zemmmof. 1912, p. 253.*



Gotvshentot Abratach *Ilatie*,  
presumably with Hamitic  
admixture.

&It; Rcs. 147.

*Anmian e8rY Benjamin Disraeli,*  
*Lord Beaconsfield, 1804-81,*  
*Prime Minister Anton, probably*  
*with a mixture of Hamitic blood.*

men." The Ethiopian people, Semitic in language, have a very strong Hamitic race, perhaps even predominant. In Egypt, the Copts, Christian descendants of the ancient Hamitic Egyptians (the name comes from the Greek word Egypt, distorted by the Arabs), retain a strong Hamitic admixture, especially the Copts of Upper Egypt, who were not subjected to such oriental influence as the Copts of Lower Egypt and the population of Central and Lower Egypt in general. A noticeable admixture of Hamitic (Ethiopian) blood is also found among the tribes living on the southern and southwestern coasts of Arabia, especially the southern Arabs of the Tihama tribe on the Red Sea. This admixture was also accepted by the Yemenite Jews. If the Hamitic admixture in these areas dates back to the prehistoric period of Arabia or to early Jewish history, then it may also be found among Jewish tribes that did not live in Egypt.

The Hamitic (Ethiopian) admixture among Western Jews today is, of course, very small. I remember one Jew from East Germany, as I recall,

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9' D;k. *Serji. Afrka. 1897, p. 261.*

*Pex. Hamitic and Semitic racial characteristics. Report on Eastern Research, 2nd report, 191B, p. 24. This report even mentions the predominance of the Hamitic race in South Africa.*

He was mainly of Hamitic (Ethiopian) origin, who, surrounded by a large number of Eastern Jews in a large German city, behaved like a Jewish aristocrat, and the Jews themselves seemed to consider him as such. Von Puschman mentions a Hamitic girl from the Ipeoni Massai, who in all her behaviour and appearance reminded him of the girls one might meet in Bertwie. Nine separate Jewish women and men can always be found to have some kind of uepty, which can be explained more by Hamitic (Ethiopian) or Oriental hereditary traits, but it is rare to encounter a Western Jew with a strong Hamitic admixture or its predominance.

Where was the ancestral home of the Hamitic (Ethiopian) race? We have already discussed the migration of this race to Egypt, mentioning that the newcomers brought with them plants of South Arabian origin to the Nile Valley. From the 5th and 6th millennia BC, the tribes of the Hamitic (Ethiopian) race probably advanced from South Arabia to North-East Africa, and from there their descendants gradually spread to Africa. The main migrations seem to have been from the northeast in a large arc through the west to the southwest, and others from the northeast to the south. The spread of the Hamites protected the population of the Nile Valley from being absorbed by the Negroes. The Hamitic tribes, nomads who raised cattle and not only kept them, like the modern Bantu, with patriarchal family structures, gradually gained *power*dominated the Negro tribes of Central and West Africa, who were hoe farmers with a matriarchal society. Geriann believes that the Hamites bred and spread a breed of African cattle originating from Egyptian wild cattle.

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<sup>96</sup> Ivlehnov. *Vzyk hamito*8. 3912, p. 249.

<sup>91</sup> *To the Hamitic Sonpocy. Report at the conference of the German Anthropological Society. 1926, p. 60.*

Such characteristics of the Prahamite culture as cattle breeding and patriarchy prompted the so-called cultural circles to attribute the Hamitic tribes of the Hamitic (Ethiopian) race to the time of their stay in South Arabia. Schmidt and Koimepc traced the Hamites back to the prehistoric "cultural circle" of patriarchal cattle breeders in Central Asia. We have already cited Klemma's opinion about the Hamites as masters over the Negroes. Klemma also assumed that the ancestral homeland of the Hamites was in Asia. These hypotheses should be combined with the anthropological and racial views of Stupman and Johnston on the origin of the Hamites. The former seeks the ancestral homeland of the Hamites in southern Iran and northeastern Arabia, while the latter also points to the area around the Persian Gulf. This hypothesis is confirmed by the presence of a number of physical features of the Hamitic (Ethiopian) race among the population of the western coast of India and the neighbouring regions of Iran. The Italian racial scientist Juffrida-Rugeri considered this admixture to be so strong that on his map of racial distribution he combined North-West Africa and West India as the area of the same type, which he called "Indo-African".

As a comparison of physical characteristics shows, the Hamitic (Ethiopian) and Oriental races are so close to each other that one can assume their common origin from a single original race. The languages of both races, Hamitic and Semitic, are also closely related, so that the hypothesis of a Hamitic-Semitic proto-language, from which Hamitic

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<sup>8</sup> *Nauod'i and jltuni. 1924, pp. 78 and 306.*

<sup>9</sup> *Topzo8n and Industry in East Africa. 1910, p. 135.*

<sup>1</sup> *Overview of African Ethnography. Journal of Anthropology, vol. 43, 1918, p. 382.*

*Although it could be the other way around: admixtures of West African and South African origin influenced the tribes of the East Coast of Africa and parts of East Africa.*

The Semitic languages diverged in one direction, and the Semitic languages in another. The area of origin of this proto-language and the Hamito-Oriental original race is sought "somewhere in the Near East." Linguistics has not yet found answers to the questions associated with this. Espi "Ham," as Hommel believes, "is older than his brother Shem" and if Semitic languages developed from Hamitic ones, as Orrel believes, then it is necessary to explain how the roots of Semitic words based on three consonants were formed from the roots of Hamitic words based on two consonants. Previously, attempts were made to understand how the roots of Hamitic languages were formed from the roots of Semitic words by truncating them. On the other hand, linguistic phenomena that cannot be explained within the framework of Semitic languages, based on their structure, can be interpreted with the help of Hamitic languages.

Today, we can only say that, just as Hamitic (Ethiopian) and Oriental races appear to be closely related, so too are the Hamitic and Semitic language families. Both racial and linguistic connections. From a linguistic and racial point of view, Christians distinguish between two groups of Semitic-speaking peoples:

- 1) the layer of more ancient Semitic languages: Akkadian (Assyrian-Babylonian), Minaean-Sabaeen, Ethiopian, Yezidi Mahra;
- 2) the layer of younger Semitic languages: Canaanite, Aramaic and Arabic.

The older layer corresponds more to the tribes of the predominantly Hamitic (Ethiopian) race, while the younger layer corresponds more to the tribes of the predominantly Oriental race.

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102 *Punep. Ezpetsha Literature. 1927, p. 3.*

\*<sup>oo</sup> *Essay on the geography and ucmopuu of the ancient East, 1904, p. 507.*

! *Research on the races of the ancient Near East. 1927, p. 55.*

!<sup>s</sup> *Christian calls it "Semitic" in his article "The Akkadians and Southern Arabs as the most primitive layer of the Semites. Anthropos, vol. 14-15, 1919-1920, p. 729.*

However, this explanation of the Semitic origin of the Assyrians and Babylonians is insufficient. It is hardly possible to speak of an admixture of the Hamitic (Ethiopian) race among the Assyrians and Babylonians.

The question of the common origin of the Hamitic (Ethiopian) and Oriental races seems less difficult if the area of origin of the former was indeed Southwest Asia, and the latter, as 9ngnad suggests, Southeast Europe. However, since the Oriental race is as close to the Mediterranean race as it is to the Hamitic (Ethiopian) race, this immediately raises the question of the common origin of these three races, and then the question of their common original form and of the Nordic race, since a relationship between the Mediterranean and Nordic races is assumed, since both of these races are better

ZNPI DESCRIPTION i1pp.

Starting with the third edition of my "Racial Studies of the German People" (1923) I have pointed out the Indo-European-Semitic-Hamitic linguistic connections, which correspond to the connections between the Nordic, Mediterranean, Oriental, and Hamitic (Ethiopian) races, the kinship of these four well-proportioned, broad-headed, narrow-browed, narrow-nosed, and soft-haired races. This kinship is also noticeable in their mental qualities: a warlike desire for domination, a chivalrous spirit and noble behaviour to a greater or lesser extent are inherent in all four races; The Nordic, Oriental, and Hamitic (Ethiopian) races are also characterised by a certain **sense** of distance in their relations with people, self-control, sober judgement, and a tendency towards state-building. Henkel, in his book *Varuna*, suggests the existence of even more distant racial connections from Oceania to Northwestern Europe, from the long-nosed, narrow-faced, narrow-nosed and wavy-haired groups of people from the islands of the southern seas to the Nordic race. Kern, in his book *The Genealogical Tree and Character of the Germans*

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<sup>1</sup> 1st edition 1911, 4th edition, 1924.

vi neighbouring tribes" {1927) seeks the area of origin of the aforementioned races in "Eurasia", as he calls South-Eastern Europe and Western Asia.

Indeed, it can be assumed that the selection processes that separated the Oriental and Haku (Ethiopian) races from the common original race took place in these steppe regions. And the Mediterranean race, both in its original form and in its place of origin, could be close to this common original race in my region; I could derive it from the common original race, but I would look for its place of origin in South-Western and Western Europe, where the so-called Tardenoisian culture developed in the late Palaeolithic. And I imagine the Mediterranean race to be closely related to the Semitic-Hamitic races.

On the contrary, the "isolated position of Indo-European languages" and their very distant relationship — if this word can still be used — with Semitic-Hamitic languages means that the Nordic race, which is considered the bearer of Indo-European languages, cannot be directly equated with the Mediterranean, Oriental, and Hamitic (Ethiopian) races and with the probable area of origin of these three races." Darre, in his book *Peasantry as the Source of Life of the Nordic Race (1928)* also opposed Kern's hypothesis and attempted to prove that the physical and mental characteristics of the Nordic race cannot be explained by selection among

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!\*" See Xupm. *Indo-European Grammar*. 1927, vol. 1, p. 47, "The Isolated Position of Indo-European Languages and Its Causes," in the work "The Essence of the Proto-Indo-European Language. Linguistic-psychological research," 1927, p. 24, also states that *Indo-European languages have nothing in common with Semitic-Hamitic languages*. We quote Brockelman again, "Semitic Linguistics, 1916, p. 19." "Whether the Semites and Indo-Europeans were related in terms of physical characteristics is a special question. If they really were once closely related to each other, then, in any case, it is clear that no traces of this remain in the language."

steppe nomads, but only by selection among the "Central European peasantry." Thus, if we imagine the four races mentioned above as originating from a single source as a result of selection based on different orientations, as I imagine them, then the group from which the Nordic race formed in Central and Northwestern Europe at the end of the Ice Age must have separated at some point, long ago, from the group of people who and North-Western Europe, must have separated long ago from the group of people that later split into the Mediterranean, Oriental and Hamitic (Ethiopian) races.

When considering the question of close kinship between the Mediterranean and Oriental races, as opposed to their descent from a single common ancestor, the objection may be raised that the prehistoric population of the Mediterranean region was essentially Mediterranean in character and matriarchal, whereas the early historical Semitic-speaking tribes, predominantly of the Oriental race, had patriarchal relations. However, it seems that matriarchy also existed among the Semitic-speaking tribes in prehistoric times. In his book *Jewish Archaeology (3rd ed., 1927, p. 113)*, Benzinger provides evidence that matriarchy and polygamy were attested among the Arabs in ancient times (the "Queen of Sheba" in the legend of Solomon, queen of the South Arabian people of the Sabeans, can be cited as an example of ancient Arabian inheritance law with primogeniture of the eldest daughter). Traces of polygamy were also found in *ancient* Babylonia, and traces of matriarchy can also be found among the Jews, Egyptians and Libyans. Perhaps the impetus for the transition of the Semites from matriarchy to patriarchy was given by the Hamites? The patriarchal views of the Indo-Europeans of the Nordic race date back to a much later period, and they began to spread in the Near East around 2500 BC.

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\*0+ See *Genesis 2:24; 21:10; 43:28; 44:20, Judges 2:19; 9:1.*

## IV. The intermarriage of the Jews with the Canaanites

The Jews came to Canaan as nomadic shepherds, but even in their earliest written records they are depicted as a predominantly agricultural people. If we recall that it would be almost unnatural for Semitic-speaking tribes of the Oriental race to be settled and live as farmers, then we must immediately assume that the Jews of the time of the migrations of the legendary Abraham and up to the era of Joshua had a different racial composition than the Jews of the time of David and Solomon.

The Jews of the migration period (1400–1200 BC) were still nomadic tribes with the typical features of the Oriental race, most similar to modern Bedouins. These features are best preserved in the Old Testament stories about the lives of the "forefathers" and the conquest of Canaan by the Jews. They reveal chivalrous spirit and a sense of dignity; heroic traits that are more prominent in the Book of Judges: cunning and deceit, which the Oriental race has always considered virtues. Vengefulness and ruthless cruelty, characteristic of the Oriental race and embodied in the image of the special Jewish god Lhve,

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*Genesis, 13:2; 24:31.*

*!! Genesis, 54:35.*

as well as the tendency to indulge in dissipation during periods of respite, characteristic of the same tribes of the Oriental race. The cruelty of the Jewish priests is evident in the stories of the expulsion of Arapu, the deprivation of Esau's inheritance, and the punishments that befell Pharaoh and Abimelech. "Even though they were completely innocent, they fell victim to the lies of the patriarchs, and they still suffered losses." One of the earliest parts of the Old Testament, written around 1150 BC, the Song of Deborah, expresses the warlike spirit and wild, cruel joy of victory of the Oriental racial soul in ancient Judaism. Features of the same racial soul can be felt in the stories of the deeds of Aod, the Jewish woman Jael, Gideon, and Jephthah.

The Oriental racial spirit is also reflected in ancient Jewish The most common idea of a happy human life was that of nomadic herders with lots of camels, cattle, and sheep, who owned vast pastures and looked down on those who built houses, planted crops, grew grapes, and drank wine. But nomadic herders always knew how to take advantage of the fruits of the labour of agricultural tribes. This is particularly emphasised by Darre in his book *Peasantry as the Source of Life of the Nordic Race (1927)*. And the Jews of the migration era knew how to do this. "When Yahweh, your God, brings you into the land which He swore... to give you, with its large and good

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\*\*\* *Gisebrecht. Osiođnye cherv.pi'i eirailsoy religioznoy zhizni. 3rd ed., 1919.*

\*\* *Book of Judges, 5.*

<sup>113</sup> *Суды, 3, 15.*

<sup>\*\*4</sup> *Judges, 5, 24-27.*

!!^ *Judges, 8, 18.*

116 *Суд•«, 11, J.*

<sup>117</sup> *Бытие, 13, 2-5.*

with cities you did not build, and houses filled with all kinds of good things you did not fill, and with wells dug out of stone you did not dig, with vineyards and olive trees you did not plant, For centuries, and olive trees that you did not plant, I will eat and be satisfied; then be careful not to forget Pheve, your God."

But these traits ultimately recede into the background in the course of early Jewish history, giving way to the traits of farmers, and are felt in a weakened form only among the Jewish tribes that emerged later in the Kingdom of Judah. Although the Old Testament contains a covenant between Yahweh and his Jewish people to exterminate the inhabitants of Canaan and a prohibition against intermarrying with them, lest the Jewish people turn away from Yahweh and turn to the gods of the Canaanites, neither this covenant nor this prohibition was observed. Large parts of the population of Canaan eventually became Jews. According to Deuteronomy 23:7, the Edomites were to be accepted into the Jewish community. The Ammonites and Moabites, also Oriental tribes, according to Deuteronomy 23:3, should have been exterminated, but intermingling with representatives of these tribes still took place.

*Gio*, *tskhanaanei* should be understood as the racial mixture that arose in ancient Palestine as a result of racial stratification and interbreeding, as described in Section II. This Jewish-Canaanite ethnic mixture created the racial and psychological conditions for the development of agriculture and statehood among the previously predominantly Oriental Jews, who had a strong admixture of the Near Eastern race and a weaker admixture of the Noric race. The original Jewish people of the Oriental race initially...

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\*\**Deuteronomy, 6, 10-11.*

<sup>319</sup> *Exodus, J4, M-J 6, Deuteronomy, 7, -4.*

It resisted mixing, but then surrendered to it completely. Geiger, in his book *Ancient History and the Translation of the Bible* (1928, p. 42), cites examples of this and later mixing of peoples in Jewish history and resistance to this mixing. From the predominantly Oriental Jewish tribes arose a people who represented an Oriental-Near Eastern-Nordic-Hamitic-Egyptian racial mixture.

The Jews of the past seem to have been on average shorter than the Canaanites. The latter, on the one hand, had a strong Near Eastern admixture, i.e., an admixture of a race not as tall on average as the Oriental or a mixture of the Oriental race with the Hamitic, and on the other hand, the Nordic admixture among the Canaanites could have been so strong that they made an impression on the newcomers, the Jews, as tall people. To the Jewish tribes that penetrated Canaan, many Canaanites seemed like giants, compared to whom they themselves looked "grasshoppers". They feared these "sons of the Anakim," who are mostly referred to <sup>2</sup>. The tall and strong "amiiu" and "sammesumim" are also mentioned as pre-Jewish tithe-payers of Canaan and are compared to the "Anakim". The sons of Enoch, phoxome, were the inhabitants of the area around Hebron, whom Caleb defeated. Legend ultimately transformed these people, who were taller than the Jewish newcomers, into the "Tispolin" (Rephaim) who lived in Canaan before the Jews. This legend is associated with the megalithic structures of Palestine, which are considered

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120 ijuung j3 §3\_3q

\*+\* *Numbers*, 13, 29 and 34; *Deuteronomy* 9, 2: ifucyc Ny8vp, 13, 12.

\*+\* *Deuteronomy*, 2, 10 and 21.

2\* *Exodus*, 13, 23.

They are the dwelling place of the spirits of the prehistoric people. This is the "Refaim" branch of the Amorites, and the Anaim, Rephaim, and Samaritans are branches of the "fair-haired race" <sup>2</sup>.

The Jews made a much smaller contribution to the creation of Jewish culture than the Canaanites. "The victory of Israel over Canaan meant that the culture of Israel was assimilated into that of Canaan" (<sup>5</sup>Prt mixed the inhabitants with the honest nasseneutie "the Canaanites were the rulers, and the iizpaitriozne — the subjects." This process of learning took more than two hundred years.

The Prishtitsa people brought with them the custom of their ancestors, which is reflected in the construction of hereditary crypts and the sacrifice of victims, a custom that, despite its obscurity, dates back to the 2nd century BC. During the rites, people tore their clothes, put on sacks, sprinkled ashes on their heads, tore their hair, and wailed, as was also the case among the Jews. Kovuer Zavega as a place where, according to modern concepts, Yahweh dwells, omocmrcz to the pre-Christian era, is the sv gsirix ruieuerimi ho'ievых shepherds, "holy warriors-nomads, accustomed to life in the desert, not to a sedentary life" (2). Circumcision, originally not Jewish, but borrowed from Arab tribes, би•in гipiiне-сен ппiniemц . The Jews adopted it from the Madaians. They first circumcised a Jewish man "saying"; the reason for doing so was to establish a custom, that is, a ritual of ascending from the common people.

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\*24 Rasu 8 *Vechom Zадете*, 1925, pp. 179 and 185.

\*\* \* *Бертоле. Вистария цпътгръи Изрпъм*, 1920, p. 105.

\*2\* *Beatsveer. History of Izrvypla before the Greek era*. 1924, p. 27.

127 *Бытие*, 23.

!!8 *Deuteronomy*, 26, 4, Рнвзп *Тодута*, 4, 17, *Book of Jesus, сына Сурохода*, 7, JJ.

!!\* *Gizebrecht, op. cit.* pp. 41-42.

130 *Исход*, 4, 24.

Long familiar to the Jews, probably originating in the Eretz  
unity *ceumrrczix plevueii*, the representation of seraphim,  
*ziecevidiiothk* creatures that serve Pheve as *ioliztii*, — one of the  
representations brought by the Jews to Palestine.

But can *vâ»rsu* two creations of Jewish culture in the cultural  
heritage of the Jewish nomads-*giastukhovs* was the worship of Yahweh.  
It clearly arose in the cultural circle of the nomadic Semitic peoples of the  
Sinai Peninsula. The process of transition from the Semitic polytheism  
to the doctrine of a special Jewish god (monotheism) is not entirely  
clear. In any **case**, from Shuia, the founder of the Eyu faith, the  
legendary Moses, comes the teaching about Yahweh as the personal god  
of Israel, similar to how other peoples worship their own personal gods,  
such as the Ammonites, for example, who worship Xwoc. "Did not  
Hamos, your god, give you *w xi wu,'rro*? And we will praise all that  
Yahweh, our God, has given us in his mercy." Thus, in the concept of  
Yahweh, there is no mention of a single or universal God, accessible  
to all people and encompassing all religious life. This representation  
appears for the first time in an unclear form around 760 BC in the  
prophet Amos, not  
Jeremiah around 626 BC, and in its final form — in  
Ezekiel around 593 BC. But it always remained a belief of individual  
Jews and never became a common belief.

the true faith of all Jewish people.<sup>3</sup> ' ,

For the spirit of the Semitic peoples of the Oriental race and for  
the traditional religious beliefs of the Jews, only the belief in a  
special god and the idea of the "chosen" nature of their people by a  
special god are characteristic.

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2°\* *Knies Sudey*, 11, 24.

\*+ In his book *"The Origin and Beginnings of Christianity," Volume II, 1925, pp. 22-23, Eduard Meyer assesses the position of the Jews at the beginning of our era: "To the Jews, the Jewish god. ... omnocumcá kok gomál 8á:znaya his feature his exclusivity. ... Although it sits on the heavenly throne, but at the same time 8 t4epycalumé."*

The name of the god Lhve or Yaho **m'i appears** among the personal names in Babylonia as early as the Hammurabi era around 2100 BC. It seems that this was a common name for the god of thunder and **volcanoes** among various Semitic-speaking nomadic tribes in Sinai even before the legendary Jew with the Egyptian name Moshe deepened this traditional conception of God to the level of faith. "The most important act of Moses was that he made this god, if I may say so, the god of history, linking him closely with the people of Israel and their condition." From this conception, which can **be called** the conception of Oriental racial dualism, since it is also expressed in the religious life of other Oriental peoples, comes the idea of the "chosen people" of the Jewish nation, which plays a decisive role in the religious life of the Jews to this day.

Haberlandt speaks from his ethnological point of view—the extreme Semitic ethnic self-conceit of the Jews, who considered themselves to be the "chosen people" of God. In many Jewish names, we find the word denoting God — "el" (il). It refers to the spiritual heritage of the Jews of the era before their invasion of Canaan. We also find it among the Arabs; it dates back to prehistoric times and is a common heritage of the Semitic tribes. About

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*The name of the Jewish god, because Semitic writing uses only consonants, without vowels, was previously incorrectly read as Izleroša, correctly — Yahweh or Yaho.*

<sup>34</sup>Zenzinger. *History of Israel before the Greek era.* 1924, p. 25.

\*\*\* *In the book Delitzsch, The Great Deception, 1920-21, there is a discussion of the tragic consequences of the Spanish heresy, which confused Jewish ideas about God, R̄x̄e and Elohim, ideas about a special place (genotheism), incorrectly translating and interpreting "God" or "Lord" as the Western idea of a single god (monotheism).*

!!\* I—*тароду Европы я Востока, 1920.*

A number of passages from the Book of Exodus (3:18; 8:23; 18:5-12) testify that the Jews originally associated their god with the desert landscape.

So far, we have discussed the contribution of foreigners to Jewish culture. As for the contribution of the Canaanites, the picture is as follows: "The Israelites undoubtedly adopted the most important achievements of material culture from the Canaanites: agriculture, the construction of houses and temples, shipbuilding, weaponry, including chariots equipped with sickles, and agricultural tools, which in Syria still retain some of their ancient Hebrew names. The calendar from autumn to **autumn** is also associated with Egypt... **Since** the cult was closely linked to agriculture, the names of agricultural festivals (the festival of unleavened bread, the festival of pruning the vines, the festival of the harvest) are in turn linked to the Hebrew festivals and are simply borrowed from them. It is precisely those holidays that we consider to be typically Jewish, the Palestinian holidays of Passover and Trinity, the Feast of Tabernacles, and the Feast of Grape Harvest, are peasant holidays of Canaanite origin, while Passover was a holiday of Jewish nomads, cementing the bond between Pharaoh, the god of the tribes, and Israel, his tribe. The ancient fortified cities also passed from the Canaanites to the Jews, for example, Jerusalem (Yerushalayim), already known around 1400 BC as a politically important centre. Thus, the Hebrews learned to build houses and cities, but even Solomon (972-933 BC) was forced to invite Phoenician architects to build the temple and smelters from Tyre to manufacture temple utensils.

The Canaanites adopted the celebration of the Sabbath, which was originally a Babylonian custom. Being themselves, like the Oriental race, warlike but not

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*Wiesebrecht, op. cit., p. 18.*

knowing no other methods of warfare except sudden attack, the Jews adopted from the Canaanites the actual art of war (strategy), as follows from Judges 3:2. The Jews would later learn from the Philistines how to create a disciplined army.

The Canaanites worshipped the mountains, and in some places their places of worship were springs, stones — including the stone structures mentioned in Section II — and groves. Jeremiah (2:27) condemned the worship of trees and stones as early as the 7th century BC. Images of bulls and snakes also seem to have been revered by the Canaanites and related Semitic tribes. In the groves, which were numerous in ancient Palestine, the Canaanites, as is now believed, worshipped divine natural beings, *elohim* and *tili bealim*. These beings, in the aggregate of their divine power, gave rise to the concept of the god Baal, whom the invading Jews considered the main enemy of their god Yahweh. This was evident as early as the 9th century BC in the struggle of the prophet Elijah against the priests of Baal. The contrast between the concept of god among predominantly Oriental tribes and among the Near Eastern-Oriental-Northern racial mixture led to a contradiction between the compilers of

the Pentateuch, the Yahwists from the southern tribes and the Epichists from the northern tribes of the Jews.

The special god Phe, strict, sober, vengeful, as he appeared to the Oriental racial soul, was opposed in Canaan by the god of intoxicating self-sacrifice, a joyful uplifting of the senses to the point of ecstasy, the god of growth and fertility, at whose festivals wine flowed like a river, a god corresponding to the pre-Asian racial soul, perhaps with features like those of peasant 60-

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138 *עֱלֹהִים* - plural form of "eloah", Arabic "illah".

<sup>39</sup> Beninev. History of kfspn'ya do zrechkoepoz. 1924, pp. 80-81.

deities of the Indo-European peoples of the Nordic race, above all, the deities of the ancient Romans.

The destruction of two gods followed the mixing of peoples. Phe was worshipped in cities where Baal had previously been worshipped, also with wine libations (which the nomadic ancient Jews, as Giose — Arab nomads-Muslims) and on Phwe altars, with Jewish de-vuiki becoming Phwe priestesses on these altars — temple prostitution was characteristic of peoples with a strong Near Eastern admixture. Prostitution in the Jerusalem temple is attested to in the First Book of Samuel, 2 :22, and the Second Book of Kings, 23:7.

The spirit of the Near Eastern race is also evident in many Jewish prophets. This race is generally prone to prophecy, and this tendency is further reinforced by the Near Eastern methods of self-excitation. These capabilities of the Near Eastern racial soul explain the emergence of ecstatic prophets (nebiim), sometimes in groups, who prophesied while convulsing to the music of *the ta'at*. It is possible that these phenomena were also facilitated by the admixture of the Oriental race, the "chosen ones," people who were calm but prone to sudden outbursts. Those Jewish prophets who appear to us as particularly powerful, Isaiah, Jeremiah, in general all those who are represented in the Old Testament by separate books, even if they sometimes have similar features, do not belong to the type of "nebiim" described above; more is said about them in the texts — about Nathan, about Elijah; John the Baptist can also be added to them.

In ancient Hebrew spiritual life, features of Nordic origin. Meingof<sup>0</sup> draws attention to two circles of representation that are connected

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<sup>0</sup>*Индоевропейцы в Ханаане. Reports on Semitic religion and linguistics*

Primorye. Appendix to the *Journal of the Society for the Study of the Old Testament*, No. Jfi, 1918.

In the Old Testament stories about pae, the ideas of the nomadic people are mixed with the ideas of the agricultural people. The latter include those according to which Phe lives on the mountain of the gods located in the north. The mountain of the gods in the east is also known in Babylonian legends, and in the north it is placed in the legends of the Indians, Persians and Romans, i.e. three Indo-European peoples of Nordic origin. Beer suggests that these ideas were borrowed by the Jews from the Aryans. Beer sees an example of such an "Aryan" borrowing in the fact (*p. 8*) that during the era of their kingdom, the Jews began to call their god "Father." Bertope proves that "Father" or

The Palestinian Amorites called their god "brother." These early influences of the Nordic racial soul on Judaism should be distinguished from the more recent ones of the "Babylonian captivity" ( 596/586-538 BC), adopted from the Persians, such as the doctrine of Spasgel ( Saoshyant in Persian), and, finally, the influences of the Hellenistic era, when, although the Near Eastern spirit prevailed, it still contained a Nordic-Hellenic heritage.

The orientational racial soul in Judaism has long fought against foreign influences. "And now we see that some time after the invasion of Palestine and Israel, the old blood of nomads is awakening, and we learn... that it was the Kenites, with whom Moses was related, who could not settle down and remained nomads, and that spiritual figures such as the Nazirites abstained from wine throughout their lives." "And a hundred years after Amos, we learn about the sect of the Rechabites, who also remained faithful to the nomadic life, did not drink wine, and enthusiastically participated in the struggle of the worshippers of Yahweh against

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\*4\* *Isaiah, 14, 13 and 14 and Ezekiel, 28, 12, more place paradise on this mountain of God.*

\*\*2 *The significance of vrv\*qe8 for kzrv тьско-uydetickoii kulshuri, 1922, p. 11.*

the introduction of the cult of Baal. And 150 years later, the prophet Isaiah tried in vain to make him grateful for his faithfulness to the covenants of his ancestors, the elders of the people of Israel.

The Jewish people preserved their identity mainly in the East Jordan region and in the Judean kingdom. The main part of the people became settlers, not as a result of a "change of profession," as was once the case, but rather as a result of contact with the Hittite-Asian-Oriental-Jordanian Canaanites, which is why the Oriental influence on the Jewish people is noticeably weaker. Now the majority of the people cuoajaeoo live a nomadic life war on no.

The struggle in the Jewish people for racial purity with the influx of foreign races and the assimilation of foreign races into the Jewish people.iii-ной озсу czozіia єдiпicзза in the people ti гiоследующего расгiада on Israel ii The Jewish kingdom.

In short, it was Israel that conquered the Jewish tribes from the north and east, and Judah that conquered the Jewish tribes from the south. Israel, the Northern Kingdom, was more than Judea, the Southern Kingdom, the foundation of the Canaanite хунащрм; this is emphasised by Kittel. In Israel, there was a greater influence of the Near Eastern and Nordic spirit, so, in essence, the prophets and the gospels were more imbued with spiritual freedom. In Judea, the "nomadic" rulers, as described by E. Meyer, formed a special class of priests who strictly controlled all spiritual life. Certain differences remain to this day.

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2nd Book of Chronicles 8:10, 15.

us Isrema, 3S.

'4^ Gvzebreut, 9«m. op. cit. pp. 42 and 43.

\*4\* *History of the People of Israel*, vol. 2, 1925, p. 155.

'\*\*^ *ktzroshtyane and uz neighbouring itlemeka*. 1906, p. 167.

between **northern** and southern Arabs; and among Arabs, there are psychological differences between two racial mixtures of different composition.

The unification of all Jewry, which David achieved thanks to the leading position of Judah and whose fruits Solomon reaped, proved to be fragile. Immediately after Solomon's death (in 933 BC), his kingdom split into the Northern Kingdom of Israel, which existed until 722 BC, and the Southern Kingdom of Judah, which fell in 587 BC. The "shepherds of Judah" and the "Christians of Ephraim" did not get along in one state and hardly felt themselves to be one people. Under Solomon, a group of rich people formed in Jerusalem, which, based on their trade, can be defined as Near Eastern. These were the rich people who, in the words of the New Testament, were called "Mammon," and were constantly denounced for their cruelty to the poor, the widows, and the orphans, for violating the laws and for their greed. The rule of this class of rich people over the whole country and their purchase of kpyugim.ix тiмe-нтiп did not strengthen, but rather weakened Jewish national unity and the state. "Woe to you who add house to house, who join field to field, so that there is no room for others, as if you alone dwell on the earth" <sup>(0)</sup>. The old customs of Solomon's time, the greater simplicity of life, began **to give way** to the rich and the poor. The result was the division of the North and South, Israel and Judah.

Pacxon between Israel and Judea exacerbated the racial differences in religious beliefs. In Israel, the belief in God ripoiiusmi 'iерты елохvиmов made it more acceptable to the two non-Oriental races, while in Judea, from the very beginning, the Lord

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\*49 *Kntt* в, p. 27 7.

150 *uf*chya, 5, 8.

Yahwist ideas of the Oriental racial soul, which always seemed narrow and rigid to people of non-Oriental races.

The greater diversity of racial mixture in Israel compared to the more uniform Judea, due to the greater predominance of the Oriental race, was expressed in the fact the history of the Northern Kingdom is full of revolts and the overthrow of kings, that strong-minded people from the lower classes rose to prominence there, enriching the religious life of the entire Jewish people and prompting its further development.

The perception of the Oriental race is linked to the fact that Jews consider pigs to be unclean animals. Darre<sup>z</sup> considers the pig, which originated in the humid forests of Central and North-Western Europe and was domesticated there in the Neolithic period, to be the main domestic animal of the Indo-European peoples of the Nordic race, and suggests that the Oriental race (Semites) has an aversion to pigs, *because* the physiology of nutrition in this race is different from that of the Nordic race, and pork is harmful to the health of Oriental people. Only the trade in pigs bred by non-Semitic tribes led to the emergence of a kind of pig breeding among Semitic-speaking tribes.

However, the Jews did not have a negative attitude towards pigs. Pigs, along with the warriors of the Indo-European peoples, mainly of the Nordic race, probably spread through the Balkan countries to Asia Minor, and then to Asia Minor (3) and Palestine, along with the Amorites **and Hittites**, as

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Khachmvt. Ocherz zeozpofit/u u xcmcpuu dre8neyu Vostoke. flepdaz /ki@piya. 3904, p. 781.

Vellhausen. *The Israelite-Jewish Religion*. "Contemporary Culture," Part I, Section IV, 1909, p. 20.

\* &gt;<sup>3</sup> The Connection Between *the Nordic Wars* and the Seumof, "Fytk und Rasse," No. 3, 1927.

\*\*<sup>4</sup> Schrader. *Reign of Indo-European Antiquities*, vol. II, pp. 179-180.

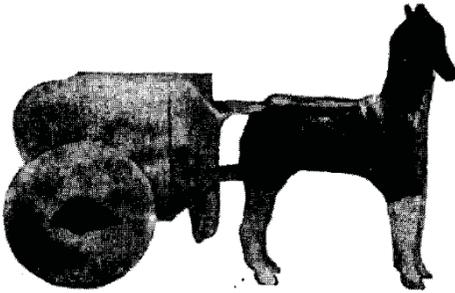


Fig. 148.  
*Influenced by the hopliai of the Hellenistic period around 1350 BC, found in Vifsania (Rmectmuna).*

This can be assumed based on the Book of Joshua, 11: 3-9. Ancient

The donkey and the mule were common in the Near East. The ancient peoples knew them even in the pre-Christian era; they are also mentioned in the Old Testament. However, Lot and David did not go to use them;

he ordered the hamstrings of the horses of 1,700 horsemen of King Zoba (south of Damascus) to be cut, just as Joshua had ordered two hundred years earlier with the horses of the Canaanite army. Only Solomon, as stated in 1 Kings 10:25 and 26, had war chariots drawn by horses (Fig. 148), and perhaps even stables for breeding horses, the account of the Jewish historian Josephus can be considered a historical source. But Isaiah 2:6 and 7 in the 8th century BC and Zechariah 9:9 and 10 in the 6th century BC opposed kings riding in chariots; Захартs suggested riding donkeys.

Thus, the mixing of different peoples and races can also be seen in the mixing of cultures and the struggle between different cultural trends. The existence of a special Jewish word to designate children born of relationships between Jews and foreigners, commonly used in the Old Testament and the Talmud, "mamzer", can serve as evidence of the frequency of such relationships. One passage from the Book of Joshua 16:10 directly refers to

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<sup>155</sup> Книга Иисуса Навина, 11, 6 и 9; 17, 18. 2-я Книга Самуила 8, 4.

speaks

the surviving Canaanite population. In eastern Jordan, the Jews mixed more with the Arameans, and in western Jordan, with the Amorites.

Among David's warriors, the Hittite Avimelech is mentioned. Ria, one of David's military commanders, married to the Hebrew woman Bitshsheba, was also a Hittite. He is described as a warlike man with a strong will and sense of duty, yet modest. The name Ria was probably originally widespread in Mitanni. It is difficult to say how many Hittite and Amorite tribes became part of the Jewish people, but there were quite a few, as Ezekiel pointed out (*16:3*) when he spoke as a prophet in 593 BC: "Your roots and your homeland are in the land of Canaan, your father is an Amorite and your mother is a Hittite." Among David's military leaders, there was also one Ammonite, one slave, and one Syrian."

Many of David and Solomon's wives were from foreign countries. The Book of Ruth attributes the Moabite Ruth to David's ancestors. Among Solomon's wives (according to tradition, there were 700 of them), besides Moabites, Ammonites, Edomites, and Sidonians, i.e., representatives of peoples racially close to the Jews, there was also one Egyptian and several Hittites. The father of Hiram, the master craftsman, was a native of Tyre, and his mother was a Jewess.

The passage from Ezekiel cited above suggests that the Jewish Ishmaelites included a relatively large number of Amorites. The Gibeonites, who "were not

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Zeb j\_d тццц Sam. 26:6.

*Is 2 Samuel 11:3.*

*!5\* Realny Slovar of the Prehistoric Period, vol. 8, 1927, p. 224.*

*!\*9 2nd Book of Samuel 23, 34, 35 and 37.*

2nd Knyau Syamuvl 3, 3; 1st Kutim Pvrsgya811, 1, 16, ZI; 1st Knyat Pvrpiggyumenoi 2, 7.

2nd Knyaz Pvrвайipozhenon 2, 14.

the children of Israel, and the eyes of the Amorites," to whom Davar gave the punishment of seven tiozomo of Saul, who, too, was in the company of the Jews. *He*, like other prophets, was a descendant of the Amorites, whom Amos (2:9) praised as early as 750 BC as inherited from the Amorites, who were like cedars in their growth and like oaks in their strength. It can be assumed that these mixtures of u ru гюдобргsie were introduced by the Jews in the 9th century during the era of стом noticeable nordrueczyio ppinieco, its o they psd Egyptian izobrte-nip look po'rrgi or exactly the same as wopirroi pa more painivix eruiemcrvix vizo6pmerrvixx. to Petry also agrees: "The depictions of Jewish cities in the Shuimei region are based on the Syriac language and the Aramaic alphabet." This means that the Jews had a city-state as early as the 8th century BC. The Jewish aristocracy vt around 580 BC was depicted as гipерiiуцесiазегтно нордичесхаз.

What processes does Ezekiel refer to when he says that his people "strayed with the sons of Egypt," "with the sons of Assyria," "in the land of Canaan to Hazde"? Does he only mean the repulsive exchange of cultures t h a t he despises, or does he also hint at the mixing of different peoples?

The Jewish language testifies to the mixing of races in Judaism. When it appears in documents, it already seems to be a Semitic language in spirit, at least if we compare it with the "classical" Arabic, which most purely reflects the spirit of the Semitic peoples. which is considered to be the original language. Beprurrpeccep characterises it as follows:

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<sup>362</sup> 2nd Ку«« Стүүлв 2т, 2.

<sup>163</sup> Neeivya 3, 7.

<sup>164</sup> *Erltnem and İztzpaimb*, 1925, p. 83.

<sup>165</sup> *флезекимъ* 16, 26, 29; 23, 5-17.



Fig. 149.

*E8peu withcno herpes ttso6pax(εuuioX 8cxo do p.o. Ireuuyyecm8en-io opueu  
pap paca with uopbu ecroïï and nepebuensuamcnöïï npuw: (n)io*

He writes in Hebrew: "The Hebrew language is rich in nuances and colours, perfectly suited to expressing vivid experiences, lively emotions and vivid stories, but it does not achieve a high level of intellectual acuity; it is the language of poets and prophets, but not the language of thinkers." If we compare this description with the description of Arabic given by Bergigesser on page 80 of his book, we might assume that the Hebrew language was transformed under the influence of the former

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*BBC 8 European languages. 3928, p. 46.*



*Рис. 150-152.  
Евреи согласно египетскому изображению 840 г. до н. э.*

Asian racial group, which is prone to self-excitation, prophecy and other traits described earlier. If the essence of the Oriental race had been preserved by the Jewish people, the Hebrew language might have retained the sobriety that Bergmann considers to be the essence of the Arabic language.

Even before our era, the Jews abandoned their language and switched to Aramaic, which was very similar to it. In the 8th-7th centuries BC, Aramaic served as the language of communication throughout the Near East, for which it was well suited due to its particularly simplified structure. The Jews used both languages in parallel for a long time, but Hebrew increasingly became only the language of worship. The words preserved in the New Testament that are attributed to Jesus are Aramaic. In the time of Jesus, Hebrew had already become the language of scholars, and they studied only it. Aramaic itself, thanks to its significant simplification and, even more so, the loss of characteristic Semitic sounds, including guttural consonants, was well suited to the role of the language of racially mixed tribes, impoverished by the blood of the Oriental race.

We will deal with the mixing with slaves and freedmen in the next section when considering the question of non-Negro admixture. For now, let us briefly discuss racial hygiene among the Jews.

The Jewish people were given a covenant: "Be fruitful and multiply" and many promises that if they obeyed the commandments of Pheve, including this one, their numbers would increase immeasurably<sup>0</sup>. Large families were ensured by polygamy among the powerful and wealthy Jews in patriarchal Jewish society

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<sup>0</sup> Cp. 2 Kings 18:26.

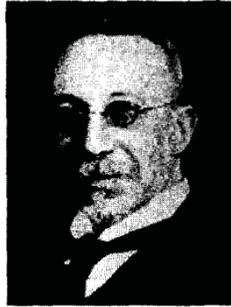
<sup>8</sup> Mark 5:41; 7:34; 15:34.

<sup>6</sup>\* Genesis 1:28.

<sup>^</sup> Genesis 18:16; 22:17; 18:14. Exodus 32:15.

Fig. 153 in 154.  
£8peu its Амттц, иреуу-

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miiti. Can considers verse  
e8pee8 to be similar to  
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Karnakh.*



Jewish families. Free Jewish women, whom Jews bought for marriage, were considered equal among themselves. Along with them, Jews could have several unfree riarizoiviç, whose children could be adopted into the family.

This practice of bringing children of unfree women into the family, as well as the large families of Jewish women, is described in the Book of Bereshit, 30:1-24. The high respect enjoyed by women with many children is evident in Krnira 24, F. Gedeon's 70 spio-vey", and the large families of David and Solomon are known from descriptions in the Old Testament. The polygamy that made large families possible remained among the Jews until the Middle Ages.

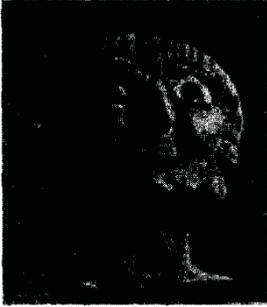
The Talmud recommends early marriages: мща оФмх полов дожны

Berxviй The Covenant condemns murder, infanticide, and adultery. As with the Arabs, the Jews had a levirate marriage: the surviving brother had to marry the widow of his childless brother who had died. The first son born of this union would take the name and inheritance of the deceased. The Bible gives the following assessment of the Jewish people in different eras:

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"Кныго Судей 8, 30.

"-' fi8peu 8 cветне ствтмисткк, 2978, т. 1, p. 29.



Figs. 155 and 156.  
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Meeubbo, epochs  
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type ru his cwecu  
with orieitalbw.*

In the time of Moses — 2760 000

During the time of David — 6,275,000

By the beginning of our era — 5,000,000

But for the Jews, it was not only the quantity but also the quality of offspring that was important. The Book of Leviticus 21:17-24 lists a number of physical defects that disqualify a person from becoming a priest. The Talmud lists 147 such defects. It is likely that some of them were taken into account when concluding marriages and founding large families. Ancient Jewish law prohibited relations with agapeptichki and leprous women. According to Tamryd, anyone who had lived with a woman for 10 years in a childless marriage had to dissolve that marriage and take another wife. *Tan*, rt gives rabbis the right to forbid marriage to people with congenital diseases, such as epilepsy, to dissolve childless marriages, and rabbis have successfully fought alcoholism, which can harm unborn children. According to Grotian-Raup<sup>(4)</sup> the Talmud also mentions deformed children who must be killed in childhood; this is evidence of concern for the direction of selection in the Jewish people.

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+\*\* *Marcuse. The End of Man. 1928, p. 107.*

\*\*4 *Manual of Social Hygiene, vol. II, 1912, p. 414.*

It is noteworthy that in the Jewish community, thanks to marriages between relatives — "for the patriarchs, such marriages were characteristic" <sup>5-</sup> and even between brothers and sisters, which were initially permitted and, despite the ban, continued to occur later — there was a significant concentration of inbreeding, which in many families led to the accumulation of hereditary defects, but in all these families and among the people as a whole, there was no reason to consider them as a cause of recession. Their genetic traits may be attributed to the fact that their owners sacrifice their painful predispositions in order to achieve mental maturity. Such selection is much more severe among all peoples than it is among animals, when the latter eat only what they need and do not eat what they do not need.

The comparison of the Jewish people's bigotry and the bigotry of their descendants indicates the similarity between the two. Pwec+inicxas pporasa spread not through zolano, but through iiasledzozeioost. Many scientists believe that it generally spreads through heredity. But in many cases of infection, when there was no contact between the infected and the uninfected, the infection did not occur. In such cases, the offspring of a leper will be a leper. Among the peoples of Boczoka, the Jews and the descendants of the Middle Ages were mainly affected by leprosy, probably because there were relatively many lepers among them.

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!!<sup>5</sup> Benqinver. Edreixya *Archaeology*. 3rd ed. 1927, p. 290.

Tyan m, p. 285.

\*\*\* See *Ezekiel*, 22, 10 and 11.

## V. The mixing of peoples and races in Palestine riocpe settlements there eapeea

Egyptian chronicles report that during the reigns of Pharaohs Merenptah (1233-1227 BC) and Ramses III (1180-1150 BC), the coastal countries of the Eastern Mediterranean were troubled by raids from the "peoples of the sea". Ramses III fought against these "peoples of the sea" in Pivane. It seems that these were mainly Indo-European peoples of the Nordic race. Among them, the Egyptians mention the "Akaouyash" and

"Danauns," who were apparently parts of the Greek tribes, the Achaeans and Danaans, who invaded Greece around 1400 or 1300 BC. The Egyptians also counted among the "peoples of the sea" a people they called "Purashat" or "Purshat," but since the Egyptians rendered the foreign sound "p" as "r," the correct name may have been "Pulashat." Obviously, this is the same people that the Assyrians called "pilashiti" and the Jews called "pelishiti": the Philistines. The Hellenic name for the Jewish Canaan, "Palestine," comes from the name of this tribe and means "czpa n 필리스티프얀 ."

## A. The Philistines

The path of the Philistines can be traced back to its starting point in the southwestern corner of Asia Minor. Apparently, they originally belonged to a wave of peoples of Norse origin, like the predominantly Nordic Thracians and Phrygians, who around 1200 BC shook the Hittite kingdom, and the aforementioned Achaeans and Dorian tribes of the Hellenes, who later, around 1100 BC, advanced from the lower Danube to Asia Minor and beyond. Initially, the Philistines probably spoke an Indo-European language close to Greek. But in history, the Philistines appear as a Semitic-speaking people, racially probably an Oriental people with a Nordic upper class. However, we can assume that the Philistines also had a strong Mediterranean influence. It is not yet possible to say where exactly the upper class of Philistines, descended from Nordic ancestors, overlapped with the lower class of a distinctly Oriental-Mediterranean population.

Around 1400 BC, the Philistines invaded Crete by ship and, at the same time, the regions of Taurus and Syria. Like all Indo-European tribes of the Nordic race, they migrated in search of new arable land, with their wives and children on carts drawn by oxen, which also carried all the belongings of individual groups. Around 1200 BC, i.e. almost simultaneously with the last waves of Jewish tribes, the Philistines invaded Palestine; around 1050 BC, when Saul and David reigned, the Palestinian coast from Mount Carmel in the north to Gaza in the south was occupied by the Philistines; clashes with the Jews began. The Old Testament mentions in IX

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<sup>18</sup> *Бытие 10, 14.*

In the 9th century BC, Kaftor *was* the ancestral homeland of the Philistines. The prophet Amos (9:7) speaks in 760 BC of Kaftor, i.e. Crete, as the homeland of the Philistines. Bpaeffus managed to decipher the Semitic language of the Philistine inscriptions, but he assumes that their ancestral homeland was in Sinai; from there they moved to Gaza and only then crossed over to Crete by ship. If these inscriptions were indeed left by the Philistines, then their ancestral homeland or the ancestral homeland of their ruling class should be sought only around the Aegean Sea. This is evidenced by the tools, vessels and weapons that have been found and described. "Their pottery from Gezer is degenerate Mycenaean pottery, as are Goliath's armour, greaves and helmet, and his love of combat, frighteningly unfamiliar to the Jews, are the same as those of Homer's heroes. These features are emphasised by Shu-Hardt and McAllister.

The Philistines, like others who invaded the Near East  
The horse was known to the tribes of the Nordic race in Asia. They harnessed horses to chariots and rode them. Perhaps we owe the invention of the alphabet (instead of hieroglyphs and cuneiform writing) to the Philistines. McAllister suggests that the opinion that the Phoenician alphabet was the first, and that all other South Semitic, North African, West Asian, Eppinsk, Italian, and thus the modern Western alphabet, may not correspond to reality"; rather, it should be assumed that several related types of writing

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*Cretan, Misenian and Trojan* scripts, 1928.

®\* *Ancient Europe*. 1926.

' Fshstkmlyane. Iz vstorpy p qyaduyasaqpya. 1914. iaz

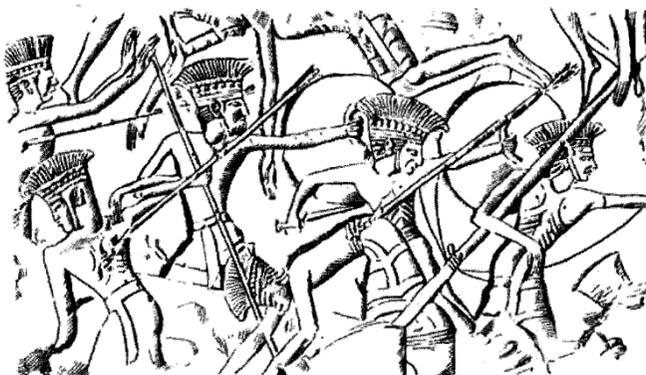
1st *Ktiura Samuil* 13, S.

183 *Ук. соч. с. 130.*

These forms of writing developed from hieroglyphic writing around the Aegean Sea. One of these forms of writing was taught to the Phoenicians by the Phthians.

The Philistines were a highly gifted people. The legend of Samson tells of a highly developed Philistine culture, from which the Jews borrowed much. As was common among tribes with a Nordic upper class, the Philistines had a well-established state order, and the Jews later took their military organisation as a model. In their struggle against the Philistines, as Macalister writes, the Jews learned what was necessary for the development of their own culture and realized the value of state unity. Judging by 1 Samuel 13:19-22, the Jews also learned how to make and use iron for the first time from the Philistines — the Jews came to Canaan with bronze weapons.

According to Egyptian depictions, the Phytistempians were tall, slender, with rather flat heads and predominantly Nordic facial features. They did not have beards. They cut their hair short and covered their heads with feathered caps and a kind of helmet with crests, their round eyes being of Central European origin. The "giant" Goliath is as typical a representative of the Philistine ruling class as the four Philistine giants mentioned in 2 Samuel 21:15-22. The predominantly Nordic "giants" as leaders *of* the Oriental-Mediterranean *people* of the Philistines made a frightening impression on tribes with a weaker admixture of the Nordic race. After the giant Goliath, like the heroes of the Yiddish, Persian, Elptin, Roman, Celtic, and Germanic legends and stories, challenged him to a duel,



Puc. 157.

Quaucmumaane © usobpaxerus mopcxoir 611111661 Pamseca 111



Puc. 158.

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I suppose the same applies to the enemy, his stone, thrown from a distance with a slingshot by a Jew — so goes the legend of young David.

Shtelin characterises the Philistine people as follows: "Courage, spiritual energy and great resilience are the essence of the Philistine character and nature " I consider it a long-standing and well-known Nordic trait that that it was precisely in the cities of the Fitiistimlyaski that the orioxy aignism was most widely adopted in ancient Greece. It is clear that it was in the ancient Greek cities that spiritual life was particularly developed.

According to the biographies of Anasasius and Justinian, in the 6th century AD, there was a famous school of orators and philosophers in Gaza. The Jews, in their opposition to Hellenism, despised the Hellenistic education system, even though it was already under the influence of the spirit of the pre-Asian race.

However, the ideological prejudice of the Philistines has not completely disappeared in their modern descendants. Seys reports that in the area south of Gaza, which is more noticeable than in the whole of Palestine, one can feel the influence of the Nordic race.

After uniting the surrounding regions, the Jews, under the leadership of David (approximately 1011-972 BC), managed to push back the Philistines and weaken their state, a more or less peaceful mixing of Jews and Philistines began. The story of Samson shows how attractive Philistine girls were to many Jews, but it also shows

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<sup>85</sup> *Philistines, 1918.*

<sup>86</sup> *The Philistine coast. 1852.*

<sup>87</sup> *Pacu Bemxozo 3a8ema, 1925, pp. 169-170.*

There is also the example of Samson's parents' resistance to the appearance of a Philistine daughter-in-law, showing that many Jews were against such mixed marriages. David also had a Philistine personal guard, "Cretans and Nethimites," i.e., warriors from Crete from the Philistine people. These same names appear in 2 Samuel 8:18 and 15:18 in reference to the Libyan mercenaries of the Egyptian pharaohs. In the history of the peoples of Asia and Europe, mercenaries of the Nordic race were often referred to in this way. Some Libyans became Egyptian military leaders, and the Philistine Jephthah became the military leader of King David; he commanded the third part of the Jewish <sup>army</sup>. In the bold songs of Jephthah, we can see an example of the loyalty of a Nordic man to a leader he voluntarily chose, often against his own people. Nordic loyalty resounds in the songs of Jephthah, the most ancient words of the Nordic people, attested to in history: "As truly as Lhve is alive and truly as my royal lord is alive; wherever my royal lord is, there will be his servant, for life and death!"

Intermingling with the Philistines hardly noticeably changed the racial composition of the Jewish people, since both racial mixtures were similar, only the admixture of the Nordic race among the Philistines was presumably much stronger than among the Jews. At most, this mixing could have slightly increased the Nordic admixture in the Jewish people.

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<sup>188</sup> Ср. Книгу Судей 14, 3.

<sup>1R9</sup> 2 Samuel 15, 19; 18, 2.

<sup>19\*</sup> Gume d "Kp̄skozh b̄pblezgoz sl̄bare, 1903, p. 342, suggests that 'Ieph̄.āi was sent by the Philistines to δ̄Iιρ̄ycan̄u as a hostage and, during the rebellion of Aδ̄ecca-roma, voluntarily went over to the side of Δ̄aδ̄udo with his people.

<sup>1^\*</sup> 2 Samuel 15:21.

## B. The Cimmerians and Scythians

The relatively small increase in the Nordic race's admixture in the Jewish people was also caused by the raids of the Cimmerians and Scythians from the end of the 8th to the beginning of the 6th century BC. From Armenia and the eastern coast of the Black Sea <sup>2</sup>Cimmerian hordes of the Nordic race invaded Asia Minor at the end of the 8th century BC. These are the

"Homer, mentioned by Ezekiel (38:6) in the 6th century BC, the second conquerors, referred to by Jeremiah (47:2) as early as the 7th century BC. The Cimmerians were followed by the Scythians, tribes also of Nordic origin. Some Scythian tribes harassed the northern border of Assyria with their raids around 700 BC, while others advanced from Asia Minor through Papestu to the eastern border of Egypt between 624 and 591 BC. This was the Scythian invasion that the prophet Zephaniah (I, 8) called the punishment of Yahweh. The legend about it has been preserved in the Book of Judith (1-3). Herodotus (J, 103-106, *IV, 11*) also reports on the Scythian raids on Egypt. The accounts of various **Greek** and Roman writers show that the Scythians, who spoke Indo-European languages, were originally predominantly Nordic. The Ossetians, a Caucasian people who still have a strong Nordic admixture today, probably originate from the Alan tribe of Scythians (Sakas). It seems that some of the Scythians settled in Vifsania; Josephus mentions the city of Scythopolis in this part of Palestine.

It must have been obvious to the Jews that the entire northern part of Asia Minor had been conquered by tribes of the Nordic race. The Pedi, who came from there, were distinguished by their lighter skin, hair and eye colour, and among the tribes that invaded from there there were many fair-haired and blue-eyed people.

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<sup>392</sup> Obnseya, XI, 14.

*!\*! Jewish antiquities. XII, B, S.*

Northern and western peoples in the east, probably around the 8th century BC, list of peoples named after the Pheta tribe: these include, in particular, "Gomer" — Kim-Hertians, "Maddan" z. e. uvi-dne, "Ivan", i.e. the Gionians, as well as "aikenazim". This name probably originally referred to the Frithgians. In the transition yrioushy+u and other names, iiasvani ko+оръх до ciix are still insufficiently understood. The name

"Pfez" refers to the peoples of the Nordic region who speak Indo-European languages. The Lfeta clan is also mentioned **on the wall**. Beer concludes

The name Japheth comes from the Greek titan Ppet, but Hompe' derives it from Semitic languages. Originally, it was a feminine word meaning "beautiful, fair, bright." In the Assyrian language, there is the word "ippatu" — "white". So, perhaps the name "Japhethites" originally referred to **physical** characteristics, to a large number of "light-skinned" people?

Ptic. 259.

Erunemcxoe *caricature uso-br*  
*eieneskifa*, tn Mevitic, 8eg  
*before n. o. Ilpeimyyecmδenuo*  
*uopburecxue repm t muya?*

---

<sup>95</sup> *The significance of Aryans for the Persian-Arabic culture.* 1922.

<sup>96</sup> *An essay on the geography and culture of the Near East. First edition. 1904, p. 119, fig. 1.*

## V. The Negro Race

The question of whether and when the Jewish people acquired a strong Negroid **admixture** has already been raised **above**: this admixture probably stems only to a lesser extent from racial intermarriage during the stay of Jewish tribes in Egypt, but for the most part to freed slaves and slave girls, who among Arab tribes were often people of the Negro race or with Negro admixture. These people were accepted into the Jewish ethno-religious community.

Many researchers have noted a noticeable African admixture in modern Jewry. "It would not be wrong to explain the often curly hair, thick lips, and protruding **chins** of some Jews by the admixture of African blood, which was possible in Egypt."

"A brownish skin tone, low forehead, curly hair, thick lips, and prognathism" — this is what Yutz reduces the characteristics of Negro admixture to, and he suggests that this admixture was mainly present among the South Palestinian Jewish tribes in the Kingdom of Judah. Speich also mentions "lips turned up like those of Negroes," and Schafhausen mentions **the protruding jaws** of many Jews.

The physical characteristics of the Negro race, which **are** expressed in the languages **of the** Sudanese **peoples**, have not yet been properly described. And it is difficult to describe this race in its "pure" form — perhaps there are several races with characteristics that are collectively perceived as Negro.

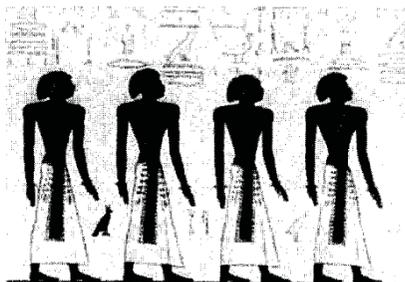
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197. *Лешан. Anthropological: position в8peeB. Correspondence. Listak N* xozo  
*on ecstasy, anthropology, and the prehistoric period, 23rd year, 1892, p. 99.* <sup>98</sup> *Е8peu sak paca.*  
1903, p. 14.

<sup>99</sup> *фoлo8ы еВрейсхoфii pacы, East and West, vol. 6, 1906, p. 235.*

<sup>2</sup> *Physiognomy. Apxu8a fur anthropology, vol. 7, 1888, p. 337.*

Once upon a time, everything that remained of the image of an African, apart from admixtures of Hamitic, Mediterranean, Oriental and Near Eastern races, small admixtures of the Girime-Seya and Nordic races, and stronger admixtures of various races, was considered "Negro-Tian." , pred-



'uc. 160.

*Blacks in a zoological depiction.*

Among the Hottentots, Bupimen and other tribes. A woman of average height with a head of average size and width, with a relatively large forehead compared to the brain, protruding towards the side and forward with a prominent cheekbone, compared to the forehead and nose, ripimueu iogi — with a slightly curved lower jaw. The forehead is

КЛЫЕГВВЕ]ЭХ Н В СТО]ЭОНЫ, НОС ДОВОЛТ&gt;НО КО]ЭОТКНҫ, Н]ЭГГЭТОМ  
broad, with prominent nostrils and an upturned tip. He is massive due to his broad shoulders and thick neck (subgiacat>iit m) with a receding chin. The lips are so thick that the upper lip on the protruding jaw has a concave shape when viewed from the side. The black hair is so curly that it is woolly; it often forms tufts.

Due to the curvature of the spine in the lumbar region, as well as the curvature of the sacrum, the buttocks and legs are pulled back. The shins of the Negro race appear to be longer than the thighs. Meinšni have goat-shaped breasts, as mentioned earlier. Bonocmioý pokrov na in both sexes oveęrs is weak. Beard

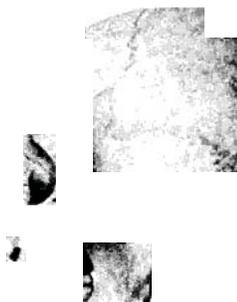


Fig. 161.  
Skull of the palate.

in the United States, where the issue of this admixture is given great importance, is found in the bluish crescent-shaped line at the base of the index fingernail. According to American understanding, the curly hair of the Negro race cannot be cut, so American Negroes and curly-haired Jews use means to smooth it out. According to American data, among Jews, 1% have curly hair.

It can be assumed that the Negroid admixture among the Jews has decreased since their dispersion among the Western peoples, and for the reason that people with obvious Negroid features

Negro paca has been preserved in its purest form in the forest regions of West and Central Africa.

Where the population has Negro admixture, for example in Egypt, some of the above-described features are constantly encountered, although people of predominantly Negro or purely Negro type are very rare.

The last sign of a very weak Negroid admixture

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2^\* The extent of Negroid admixture in ancient Egypt in the south can be judged by the fact that curly hair is more common. Among the Ki-to8, who are racially related to the ancient Egyptians, Myers found 26% of people with curly hair, among the fellahs of Lower Egypt 32%, among the fellahs of Upper Egypt 4S & amp; — see *Journal of Anthropology Institute*, 1908, p. 103.

2oz Dyaivie in "Edreiskhoi enqtswioneduun." It seems that z& amp; s ychmetiu yaish oueti xypio-8th, •инерствшске» голосу; 8 промиидвом сiу•iae продеумо8 бью бм Фьяше.



• Р. 162.

*Негр из Судан. Негритан-  
ский тип*

см&amp;si

• Р. 163.

*Мушкетер из племени Вуито  
(эпэбтиие era, Эгупоми).  
Негритиды южно-*



*Негр из Арр-DC-C64амв.  
Негритянская раса с  
ориентальной примесью.*



*Pin lbs, a, t. Леонетский  
бедуин. Преимущественно  
ориентальный тип с не-  
гритидской примесью.*

Fig. 166. &gt;  
*Tukhik us Cinamōjla.*  
*Ori mo-neep»muu*  
 mixture with iebYbšti  
*gzrvdne-ziatspoy admixture.*



Fig. 167. &gt;&gt;  
 E8pY from Poyashi. *Negru-*

*bakery, ušolšeenije*  
 66b, B/EMKA J-YU SHAS).

Fig. 168. &gt;  
*Photo taken in Tripoli. Not*  
*omsnmoü man with*  
*uebontuiou oriental*  
*iiriimesit.*



Fig. 169. &gt;&gt;  
 Eeoomjoiuu. Opueñmmъ-  
*A type with African*

features, who had partially assimilated Western views, rejected this more often when choosing spouses, 'which presumably took place among the middle and upper classes of Jews even in Palestine. Full Negro features are also disliked by peoples of mixed Near Eastern and Oriental origin.

The Jewish people only acquired a stronger Negro admixture when the Arabs from the southern and western coasts of Arabia already had a large admixture, which still distinguishes them from other Arab tribes today. As with the Arabs, the slave trade from Africa ultimately led to the infiltration of Negro blood among the Jews. The Old Testament mentions the children of Jewish fathers and their

Egyptian labourers, but labourers from Egypt were usually quite skilled and had a fairly high standard of living.

"Avivuenex, "afiop", totoro Jeremiah, who  
was probably black, and Ky'rvi, "kuiiit", who was probably a great-  
grandfather "206  
dom £•vpez Yegud

The slaves of the Jews were usually foreigners, either taken captive in war or purchased. Slaves were attached to the family; a slave could, with the permission of his master, marry a slave girl belonging to his master, as in the case of the Egyptian slave Yarkha me-irruicz and the slave girl Sheiana. A slave could inherit his master's property if the latter did not have his own children <sup>(2)</sup>. Jewish slaves were always the concubines of their masters, while foreign slaves were, as a rule, slaves. Such were the circumstances surrounding the liberation of slaves, which was a rare occurrence, and the spread of slavery among the lower classes. Deuteronomy 21:11 states that foreign women captured in war may be sold as slaves to the Hebrews. Among the descendants of David and Solomon, many were of Negroian origin.

But the connections between the Jews and their neighbours did not lead to significant changes in the Jewish racial mix, since the racial composition of the neighbouring peoples was roughly the same as that of the Jews. And the neighbouring peoples also had a Negroid admixture, which is still evident today when one looks at their descendants.

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203 Exodus 38:7-13.

204 Jeremiah 36:14.

<sup>25</sup> Сеис. Расы Ветхого Завета. 1925, p. 212.

206 2 Chronicles 2:34, ZB.

&gt;+ Genesis 15, 2; 24, 2.

20a be//tshnzgr. Efeqishaya apzeolozuyya J-e uzd., 3927, p. 1Z2. Op ssyoyetsya ka Istod, JS 32-27.

The population of Jerusalem at the time of King Herod, known from the New Testament, had a slight Nordic admixture, which was slightly strengthened as a result of contacts with the Germans, Gauls and Thracians who served as mercenaries under Herod, if we consider the Jewish Antiquities (*XVIII* 8, 4) by the Jewish historian Josephus.

### G. The Nordic admixture in the Jewish people

the blocs among the Jews, which has caused controversy among scholars, will be discussed in the context of the modern racial composition of the Jewish people. Here we are talking only about the Nordic element among the ancient Jews.

The separation of the peoples. The peoples who lived in the region of the Euphrates River and the peoples who lived in the region of the Tigris River, with their respective territories, are described in detail in the work of Herodotus, written in the 5th-4th centuries BC.

"Herodotus describes in detail the Nordic element among the ancient Jews, which is very significant, and others generally ignore it. The meaning, as it seems to me, is still unknown. In the present work we will not deal with it in detail in the context of ancient history.

Was there a Nordic admixture among the ancient Jews? It is impossible to determine this with certainty. The percentage of people with fair skin, light hair and eyes, which racial scientists find in modern European Jews, does not allow us to draw conclusions about the strength of Nordic influence among ancient Jews, since the light features of modern European Jews can be explained not only by ancient Nordic influence, brought from

Palestine, but also by the admixtures of the same blood dating back to the Middle Ages and modern times, mainly admixtures of the Eastern Baptist race in Eastern Europe.

Conclusions about the strength of the Nordic influence among the ancient Jews can only be made on the basis of studies of such Eastern Jewish groups of our time, which have not been mixed with European peoples, or studies of the neighbours of the ancient Jews, who were similar to them in racial composition. Unfortunately, such studies have so far only been conducted among modern Samaritans, so even today we have to rely on the not very reliable accounts of travellers.

Bezo reports that blondes are often found among the Jews of Istanbul, Rhodes, Smyrna, and Syria, and less frequently in Egypt. This applies to those Jews who were unlikely to have acquired a northern admixture during the Crusades, just as they could not have acquired it earlier, during the dispersion of the ancient Jews along Jewish trade routes, which extended far into the Christian era. This also applies to the Jews of Palestine. Bedou refers to *the data* of one missionary who met blond people on the shores of Lake Gennesaret. Blond children are also found among the Jews of Aden <sup>(2)</sup>. Pickerling also mentions light-haired Jewish children in Aden: "Some boys have rough features and flaxen hair; they resemble the people seen under the northern sky." Chekanaski confirms the presence of blondes among the Jews of Aden. The words of Seiss from his book "The Races of the Old Testament" (1925) have already been quoted above: "And I myself saw fair-haired, blue-eyed children in the mountain villages."

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<sup>20</sup> Beddy. *On the physical characteristics of the eδpeeδ*. Transactions of the Ethnological Society of London. New series, 1861, p. 224.

<sup>21</sup> Ий ффеловеческие раси и их географическое расиростряненге». 1851, p. 244.

<sup>22</sup>\* Арсий. Jr Bvssen nnd Geseflsrhv sliiofogie, vol. 7. 1910, p. 364.

Palestine: this type predominates on the coast south of Gaza. Based on his impressions and research in a number of areas in Syria and Palestine, suggested that there were as many blondes as among German Jews.

This means that the Nordic admixture in these Jewish groups is less pronounced than in Jews living in Germany, since the latter have light eyes and hair that are more likely to be of Eastern Baltic than Nordic origin. K. Pex reports: "In the vicinity of Wipheim, I was particularly struck by the fair-haired type, which was neither Jewish nor Semitic."

The modern racial composition of the Druze tribes in Syria, Lebanon, and especially in Hauran, is probably similar to that of the ancient Jews, at least the Jewish population of the Kingdom of Israel. Although the Nordic admixture disappeared in Palestine as a result of the extermination of people with hereditary traits less suited to these places, it was preserved in the mountains and in the more favourable climatic conditions of Syria for people with Nordic admixture.

The Druze have lived in Zamalek for centuries and do not associate with the Druze exxioni grugty Cvrpuu. They speak Arabic and represent a racial mixture that has retained much from the ancient Syrians. Just like the modern Druze, the Amorite and later Aramaic tribes may have looked similar. The Arab invasion strengthened the Oriental admixture among the Druze and other Syrians, while the *long-standing* enmity between the noble families of the Druze led to a decrease in the Nordic admixture among the Druze. Its presence among the Druze and Syrians in general has long been striking to travellers. The Frenchman Volney wrote in his "Journey to Syria and Egypt" (*vol. I, 1788, p. 278*): "In Pivani and in the land of the Druze, the inhabitants, by the colour of their faces

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\*\*2 Anthropological position e8pee8, source indicated above.

213 *Famit and Semkish paco8ue features. Report of the Oriental Research Institute, vol. II, J9J8, p. 6.*

They are not very different from their compatriots. Women from Damascus and Tripoli are famous for their beauty and regular features. In the past, Muslim customs did not allow women to be seen under their veils. Today, the population of Aleppo is considered to be particularly fair-skinned. In accordance with Eastern ideas of beauty, Druze also prefer full-figured women, according to VolneN<sup>1</sup>\* and Vorbs<sup>2</sup>(<sup>5</sup>) Paigerhans writes about the Druze: "Among them, blue eyes and **light-coloured** hair are often found"<sup>2</sup>. And in the aesthetic dream of the Druze, the uniqueness of their faith — a special form of Islam — features are manifested in clothing and customs that correspond to the influence of the Nordic essence. The English traveller J. B. Sibrock visited the Druze leader Atrash, famous for leading the Druze uprising against the French occupiers in Syria, and described him as a very fair-skinned man with clear blue eyes. The 17th-century Druze sheikh, Fakhraddin-Ma'an II, probably for political reasons, tried to convince Westerners that the Druze were descendants of the Crusaders. And among the Palestinian Bedouins, the ancient admixture of the Nordic race is not entirely absent. Seys tells about this admixture: "One native sheikh, with whom I stood in the path between El-Arifi and the ruins of Pelusia, has not only the same skin, hair and eye colour, but also exactly the same facial features as the artists of Ramses III attributed to the Amorite leader."

Huxley, who visited Palestine in 1901, noted that there are blondes among the Samaritans.

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<sup>2</sup> Quoted from p. 279.

\*<sup>1</sup> *Isiporia and Description of the Countries and Peoples of Syria*. 1799, p. 26.

<sup>2</sup>\*<sup>^</sup> *About the customs of the Holy Land*. "Архив für Anthropologie", vol. IV, 1873.

!! Günter. *Rasopogia E8ropi*.

<sup>218</sup> *Расы Ветхого Завета*. 1925, с. 170.

<sup>219</sup> *Об антропологии самаритян. Журнал демографии и статистики евреев*. Вып. IX, 1906.

<sup>1</sup>\*<sup>1</sup>Ologist of the Jewish nation



Ptic. NO.

Cauptimsue.

Racial studies of Samaritans conducted by Speedba-um Samartgiane showed that they were tall, with an average height of 171.07 cm, making them the tallest group in all of Syria and Palestine. Sittidbaum found 8.3% of boys with light hair, 8% of girls with light hair and, taking into account darkening with age, 3.7% of men with light hair. 11.1% of men and 7.4% of women were found to have blue eyes; no men were found to have grey eyes, while 3.7% of women did. 7.4% of women were redheads. 26.9% of men had red beards . 40.7% of men and 59.3% of women had almond-shaped eyes. Samaritan priests differ significantly from the rest of the population in that they have more delicate facial features. Distribution of hair types among Samaritans, according to Speedbaum:

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220 Samaritans. *Reports of the Vienna Anthropological Society*, vol. 57, No. 5-b, 1927, p. 139.

	<i>Men</i>	<i>Women</i>	<i>Boys</i>	<i>Girls</i>
<b>Гладкие</b>	48.1	29.6	63.1	12.6
<b>Slightly softnasty</b>	51.9	44.4	24.6%	43.7%
<b>Volnisty</b>		22.3	8.2	43.7
<b>Curia</b>		<b>3,7%</b>	4.1%	

*The "Tin" that Speedbaum calculated among the Samaritans according to a specific correlation calculation and, based on which, he makes assumptions about the racial composition of the Samaritans, which, of course, do not correspond to groups of people with identical hereditary characteristics, who always produce offspring with the same characteristics, and people with frequently occurring combinations of characteristics, already in the next generation of Samaritans may be found in a different combination. Since the inheritance of two or more distinct traits is random, it is not surprising that today's combinations of traits, which have been preserved for centuries, it is not surprising that today's corrections between separate characteristics make it possible to draw conclusions about the initial racial mixture of the Samaritans.*

"Svetluio" is an admixture in this case, as well as "iaczo" and its consequences, which determined the growth of Samaritanism, should be considered nprrrrticam nordites«oy pace, as there was no noticeable admixture of the false race in ancient Palestine, and the influence of the East Baltic race there is also excluded.

The Samaritans, who originally formed a blood-related and religious community with the Jews, as well as the Jews, with whom they could easily mix, have been worshippers of the special god Phe since ancient times, separating themselves from the Jews;between 429 and 424 BC, because they did not accept the laws of Ezra and Nehemiah. Oiu always rejected Jerusalem as the only place of worship of Yahweh, contrary to the claims of the Jerusalem priesthood and the wealthy. They built their own sanctuary on Mount Gerizim near Shechem, which still exists today

. Since their separation from the Jews, they have formed a closed, blood-related community, which has hardly been affected by external influences, **so that it could** undergo racial changes that were linked to the different rates of reproduction of the individual hereditary lines of this people.

The Samaritans called themselves "Bnei Israel," "sons of Israel," and considered themselves the only pure descendants of the ancient Jews. The Near Eastern-Oriental-Hamitic-Nordic racial mixture of the Samaritans may be similar to the racial mixture of the ancient Jews, especially the Jews of the Northern Kingdom of Israel, who are more open than modern Jews, who have lived in Galilee since ancient times; they did not live as isolated as the Samaritans.

If the assumption about **the admixture** of the Nordic race among the Old Testament Jews is acceptable, then based on the above information about blondes among the Jews and Samaritans, I can also assume that among the ancient Jews, 10-15% of the entire gene pool consisted of hereditary traits of Nordic origin, and by the beginning of our era, 5-10%.

The fact that the Nordic admixture in modern Jews is mostly of ancient Palestinian origin is confirmed by the presence of Blondes among Jews in Cochin and South India. **The ancestors** of these Jews migrated to Cochin around 68 CE, i.e., they were representatives of the Jewish people of the time described in the New Testament. Kaufman reports that many of these Cochin Jews, to his surprise, had "light hair and blue eyes." Katarina Zitepman also describes blondes among the "white Jews" of Cochin, "golden-haired children with delicate features," a mother with two daughters "with golden hair and delicate, pale faces of noble features." Based on her descriptions, it can be assumed that among these "white

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<sup>2</sup>: 1     *The Jungle*. 1923, p. 207.

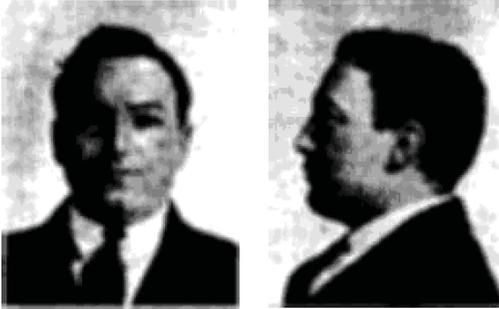
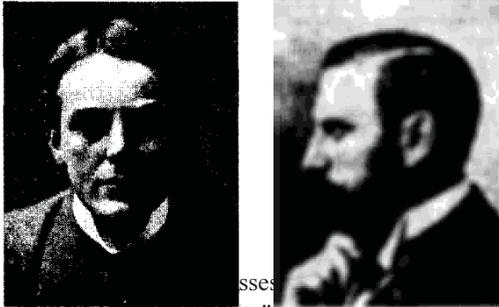


Fig. 171, a, b.  
*Еврейи us Аутии, Sta-maii  
 отиосит his x "Qu-  
 зистимлаисхому тину".  
 Among the сепиоморско-  
 ориетитъвая mixture with  
 иебонзиои иорбурехои  
 примесью.*



•• Fig. 172.  
*Еврейи in England. "Fi-  
 листимлянскій тип».  
 A strong Norwegian admixture.*

" Fig. 173.  
*Еврейи from Ёе ъгии. Sharz  
 Samuzl, sculptor.  
 The Nordic type predominates.*

...sses: ...ording to K. Zitelman,  
 "black" Jews hate "white" Jews, feeling racial contempt on their part <sup>22</sup>  
 ,

This Nordic admixture among the "white Jews" in Cochin cannot be the result of intermarriage in India itself, since the Nordic Indians, descendants of Indo-European immigrants, had almost died out by the time these Jews migrated. These Jews also intermarried little with the Indian natives. They converted a few natives to Judaism: their descendants are the so-called black Jews of Cochin. These two groups of the Jewish faith did not form a blood-related community, so the black Jews of Cochin

<sup>232</sup> *When the world was still open. 1916, p. 249.*

P. 174. &gt;

ieipnonkiv po fehvk&amp;inpy  
1928. *Father eByei, mother - from  
Niaoi Sakapii. Prvo tvda-*

**тальные — кончик носа и рот.**

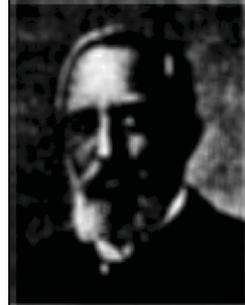
*E8reyka from England.  
Tireob-falls into the Nordic  
type.*



Rcs. 176. &gt;

Venus (eVreika?), *Queen of Beauty*  
1929. *Light brown hair, blue eyes.*

*Fig. 1Z7. &gt;&gt;  
Herman Le8i (1839-1900),  
conductor at the Wagner  
festivals in Bayreuth.  
Composer. A mixture of Nordic  
and Near Eastern races.*



cannot be counted among the Jewish people, just like the black Jews of Ethiopia, the few Falashas.

Pruner-Bey once said: "I have studied Jews in many parts of the world, and I have no doubt that there are very light-skinned Jews who are not mestizos<sup>2, 4</sup> In the modern sense of the word, taking into account Mendel's laws, these Jews are "mixed-race" (hybrids). Pruner-Bey meant that there have long been blondes among the Jewish people, that the presence of blondes in non-European Jewish groups

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223 *Katgen. Edpeu In Abyssinia. 1921.*

2\*\* *Speech at the meeting on 16 May 1861. Bulletin of the Paris Anthropological Society, vol. II, 1861, p. 420.*



Fig. 178 fle8ij j and 179 (pre8ij).

*Ra88in t belih e8pee8 8 Kochine. Fig. 178. Those who are seated are Eastern, Palestinian features, the rest are various Indian muno8. Fig. 179. The Northern admixture is noticeable in those who are seated, less so in those who are standing.*

This cannot be explained by later mixed marriages between Jews and non-Jews.

## VI. The representation of Jews of physical beauty

In my works on racial studies, I have tried to show that the people's ideas about the physical characteristics of a beautiful or noble person, the people's image of beauty, allow us to some extent to judge the racial stratification and composition of the racial mixture of this people; This is very often the case when a particular racial type disappears, despite the fact that this type is rare or has become rare, because people continue to regard it as beautiful and noble. Thus, a person of the Norse race among the Indo-European peoples before that period of their history when they were mixed with the blood of this race, the physical characteristics characteristic of a Norse person continue to be found even in samples of a completely different type.

And the descriptions of the beauty of the Jewish people and their descendants in the Middle Ages, found in the books of the Old Testament and the Talmud, allow us to judge the composition of the Jewish racial mixture, as well as individual references about physical characteristics, the names of tribes, proper names, and the rule of selecting priests according to certain physical characteristics. The earliest mention of blood in the Old Testament is the story of Esau<sup>2</sup>, if only in this case the word "admo-

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<sup>2</sup> 6</ttue 25, 25.

ni" means to have reddish hair, not reddish skin. But since this skin colour is not uncommon in newborns, and Esau is described as a man of a special type, it should be assumed that we are talking about a rare and therefore striking hair colour. The Book of Genesis 36 tells of Esau's descendants from his Canaanite and Hittite wives; from him come the Edomites (Idumeans), whose name comes from the word "admoni" (reddish). Bedou also asked whether the Edomites should be considered bpondinamti. The practice of naming tribes according to physical characteristics is also found among the Arabs. Yudt also saw blondes among the Edomites.

Dufiouov longs for the name Samson as "sunny" and considers him, like many others, a solar hero, a symbol of the sun. Beer likens Samson to Hercules and sees an "Aryan" influence in the legend of Samson, i.e., the influence of the Indo-European peoples of the Nordic race. If this is so, then Samson can be imagined as blond: only light hair could be a symbol of the sun's rays.

Judith suggests that Saul was red-haired, but provides no evidence. Saul (c. 1030-1011 BC) was in any case a very tall man, "a head taller than all the people," and was considered handsome: "There was none so handsome among the children of Israel". He was the son of a farmer, not a nomad; his origin and height allow us to speculate

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2\*\* *On the physical characteristics of eδpee8. Transactions of the Ethnological Society of London. Series f-fo8o, 361, p. 222.*

227 *Евреи как раса, 1903.*

228 *Ук. соч. с. 58.*

229 *A Brief History of the Jewish People, vol. I, 1925, p. 46.*

230 *The Significance of Aryans for Israeli-Jewish Culture. 1927, p. 21.*

23\* *І-я хгіуса Свмутмв 16, і2 и і 7, 42.*

232 *ј\_д хс. Skchut/hv 9, 2; 30, 23.*

he has some Nordic blood in him. This is not contradicted by Saul's psychological traits, known from later stories about him, which portray him in an unfavourable light, and David's lament for Saul and his sons is reminiscent of the lamentations of the heroic era of the Indo-European peoples. If the author of this lament is indeed David, then he expresses the worldview of a man with a Nordic admixture. David, leader of the tribe of Judah (1011-1004 BC) and king of all the Jewish people (1004-972 AD), is described as fair-haired and reddish (admoni) and handsome<sup>(22)</sup>. It is particularly emphasised that he had "beautiful eyes". The word "admoni" is often associated with skin colour, but there is no place in Jewish tradition where a person with reddish skin is described as handsome. If we relate this word only to the colour of the face, then among the population with brownish skin of the Oriental and Near Eastern races or reddish—corvitiyev skin colour of the Hamitic race, only pinkish-light cheeks could stand out, indicating the hereditary predisposition of the Nordic race, since the light skin colour often found in people of the Oriental race is always matte or pale in tone. The word "admoni" could also refer to hair colour. According to Yudt, "biblical legends" contain indications that both David and Jesus were blond, but unfortunately he does not cite his sources. Kpayc<sup>(2)</sup> "points out that Esther — a character from a late Jewish legend, inspired by the image of the Babylonian goddess Ittar — is mentioned in the Talmud as one of the four most beautiful women, and she probably had light hair.

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<sup>23</sup> 2nd xx. Samu 1, 17.

<sup>24</sup> 1" x ru. Svinutma yob, 32; i 7, 42.

<sup>23a</sup> *him. op. cit.* p. 57.

<sup>236</sup> *ТрmmuBichekskaya archaeology, vol. 1, 1910, p. 702.*

If we try to paint a portrait of David based on tradition, who is considered an exemplary ruler and a model of piety, we will discover *psychological* traits that can be associated with an admixture or even a predominance of Nordic racial characteristics. David, "the true founder of the Kingdom of Israel, who united Israel and Judah," was "a statesman, a natural ruler,"

"The greatest king his people ever had," according to Beischiger, who attributes to David military prowess, courage, sharp mind and lofty spirit, kindness, tenderness of feelings, but also Eastern passion and *nopnocvi*. These qualities are evident in his letter to Rii.

The presence of Nordic admixture is also suggested in the case of Avessalom, son of Davtid and Maacha, daughter of King Geshur<sup>2</sup>. It is said that Avessalom had luxuriant hair of unusual length, although he cut it every year; they were so long that he got caught in them when he lay down under an oak tree. This suggests that Absalom had Nordic ancestry, since the hair of the dark-skinned people of Palestine is not usually as long as Absalom's is described to be. Judith imagines Absalom as red-haired. Golden-red or reddish-light hair is characteristic of the Nordic race, while bright red hair is a phenomenon that, like albinism, occurs in all races (rutilism, erythrism). Therefore, the red hair that Yudt writes about, without reference to sources, cannot be considered a racial characteristic. Pruner-Bey *imagines*

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!!! *Исцнорня Mzraizh to Greek enoch:i, 1924, p. 49.*

!!<sup>8</sup> 2nd book of Somuila 3, E.

\*<sup>3</sup> 2nd Book of Samuel 14:26.

<sup>240</sup> 2nd Book of *Samuel* 18, 9.

He describes Absalom as blond and compares him to Achilles<sup>2</sup>. For me, the main feature of the Nordic race is hair length.

Absalom is described as impeccably handsome from head to toe. Below, we will specifically address the question of whether light hair and other characteristics of the Nordic race could generally be considered "beautiful" by the Jews.

An example of how, as the people became increasingly denordicised, it became fashionable to dye dark hair light in colour can be found in the account of the Jewish historian Josephus about Solomon's cavalry, but with the caveat that Josephus wrote around 90 CE, that is, a thousand years after Solomon. Josephus describes this cavalry as an elite army:

"The horses were adorned with riders, young men in their prime, standing out among all the other young men with their tall stature, long hair, and dressed in Tyrian purple. Every day they rubbed **gold** powder into their hair, so that their heads shone in the sun." If we recall that horses appeared in the Near East and Palestine together with the tribes of the Nordic race, and that the Israelites learned to use horses only in the time of Solomon, borrowing them from the descendants of these tribes, it suggests that Solomon recruited these young men from Palestinian horse breeders, tribes with a strong Nordic admixture. It suggests that Solomon recruited these young men from Palestinian horse breeders, tribes with a strong Nordic admixture. The example of a number of Roman emperors, who, already being blond, still sprinkled their hair with **gold** powder for greater shine, shows that the horsemen described by Josephus, distinguished by their tall stature, should not be imagined as dark-haired either. But it is also possible that Josephus transferred to the times

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\* *Bulletin of the Parpzh Anthropological Society*, vol. II, 1861, meeting of 16 May 1861.

<sup>242</sup> 2nd ed. *Somualo* 14, 25.

<sup>243</sup> *Jewish Antiquities*, VIII, S, 3.

Солоніа обшай krasitg hair in a highly denormalised late Rome.

The question of which racial characteristics of Jews and their early medieval descendants were considered beautiful and which were considered ugly is a different matter from the question of which characteristics of the Nordic race, apart from height, could be considered beautiful, could be satisfactorily resolved by the evidence of the Old Testament and the Talmud, if sufficient attention had been paid in them to the description of physical beauty.

But there are almost no such descriptions in them. The Near Eastern racial soul of the Jewish people, with its tendency towards "umercivleni gpoti" (the glorification of the body), made descriptions of physical beauty impossible, at least in high poetry and historical works. Where we do find such descriptions, as in the Song of Songs, they are inspired not by "uninterested contemplation" (*Kaum*), as in the great Greek artists, but, in addition to a sense of beauty, characteristic of the Oriental pace, they also reveal another side of the Near Eastern racial soul — immersion in pure sensuality.

The physical embodiment of beauty and goodness in people, "kalakagatia," was the aspiration of the ancient Greeks, and justification before their particular god Pheve was the aspiration of the Jews. But this justification was more likely to be achieved by a righteous person who mortified his flesh than by a godless person who cared for his body and its adornment <sup>(4)</sup>. Such an assessment of everything physical as sinful, which corresponds to the Jews' aversion to physical nakedness — and thus to the Hellenic essence when in contact with the Hellenic world — is an assessment that the Christian Church

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<sup>244</sup> *ffpymep* colouring долос with the aim of acquiring a Nordic *pacodozo* prpznok among the Semitic people npitdodum Sprenger 8 in his book "Mohammed", there 1, p. 409: Kpacu8o, the complex, white-skinned Abu Bakr, father of Aisha, painted the visiting baron 8 khrasni y8etn.

<sup>24</sup> Edreiskaya enqyastopeptiya, m. N, 1902, rubrika •*The Beautiful*".

borrowed from Judaism and the beliefs of other Eastern peoples, mainly of the Near Eastern race, prevented the development in Jewish scripture of a sense of beauty inherent in the Oriental, Hamitic, and Nordic races, with various variations.

It is true that in the Old Testament many men and women are described as beautiful: Capa, Rebecca, Rachel, Joseph, Abigail, Saul, David, Absalom. But except for the last three cases, it is not specified what physical features made them beautiful. Despite the sensitivity of some Jews to physical beauty, descriptions of this beauty could not be included in Scripture for obvious reasons. "Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised" This passage refers to a later period, around 200 BC <sup>(2)</sup>. But Jesus, son of Sirach, around 180 BC, warns (9, g): "Turn your eyes away from a beautiful woman."

One passage from Proverbs (5:19), where a beautiful woman is compared to a gazelle and a doe, can be seen as an indication that the author considered slenderness to be a prerequisite for beauty. This assumption is supported by the Aramaic name of the Jewish girl Tabitha, which means "gazelle." The Talmud testifies that many women laced themselves tightly. This suggests that slimness was considered ideal, rather than the fullness typical of the Near East. However, as Kpayc points out, fullness was also considered beautiful, as evidenced by the high regard for full-figured women among all Eastern and many African peoples, as well as among co-

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2\*+ *Proverbs of Solomon, 31:30.*

247 *The date of composition of Proverbs and other books of Benxozo 3a8etns is given by Thomson: "The Old Testament, its Origin and History," 1918.*

\*4® *Acts of the Apostles, 9:36.*

+4\* *Kpayc. Talmudic Archaeology, vol. 1, 1910, p. 24f.*

temporary Jews. Many Jews living in the West, especially Jewish groups in Tunisia and Algeria, prefer full-figured women. In Arabic poetry, a slender woman with massive hips is considered beautiful.

One passage from Proverbs (6:12) suggests that the Jews identified wicked people by the ugly shape of their mouths. Another passage from the same book (16:30) mentions malicious women who bite their lips because they are wider or thicker, more



PODBIDZHNYE, V BCYA<sub>g</sub>OM S - not narrow. Such lips are found in people of the Near Eastern race or

Lt/s. 180.

*E8peiixa and Tyuuca. Preumyw, e-cm8ewio pre-Asian type.*

with a non-European appearance. The Jews paid attention to the relationship between spiritual qualities and physical appearance. Jesus, son of Sirach, taught (19; 26, 27): "A person is recognised by his appearance, and by his expression when he meets someone, he is understood. A person's clothing, teeth and gait reveal his character."

In the fourth lamentation about the destruction of Jerusalem, composed around 580 BC, there is an important passage for racial studies, where the external appearance of the Jewish nobility of that period, or at least their ideal image, is described. The image according to the representations

of the Jewish upper class at that time. "Their nobility was purer than snow, whiter than milk, their bodies pinker than coral" (Song of Songs 7). And the opposite image: "Their appearance became blacker than soot" (*Song of Songs* 8). Thus, the connection between ideas of beauty and Nordic racial features can be traced in the Jewish people until the 6th century BC. Later, this image faded, and in the Song of Songs it is already unclear.

The Song of Songs, compiled around 150 BC from various wedding songs, was interpreted by Jewish sages, who would otherwise have found it repulsive, as a symbol of Yahweh's love for Israel, just as the Christian Church later interpreted it as a symbol of Christ's love for the human soul or for the Church. But this song or collection of songs has no "spiritual" meaning, like the songs of ancient Egypt; it has a purely earthly content: the sensual love of a man for a woman. But in the Song of Songs we also find evidence that is valuable for racial studies.

The Song of Songs extols tall stature. The bride says of her beloved that he is "better than ten thousand men" (5:10), and the groom says of the bride: "Your stature is like a palm tree" (7:8) — a comparison that indicates height and slenderness. Such an assessment of tall stature, a trait that in ancient Palestine was attributed primarily to the Nordic and Hamitic races, is also found in the Talmud. Pivi emphasises that a number of figures in Jewish history, such as Moses, David and Jesus, were tall, but he does not cite his sources.

In the Song of Songs, the loving girl says about herself: "Daughters of Jerusalem, I am black but comely" (1:15). Calling herself "black," she was referring to the striking dark brown colour of her skin. It follows from this passage that dark skin was considered a flaw, and that dark-skinned women were considered beautiful.

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<sup>250</sup> *История еврейского народа*, vol. 1, 1918, p. 113.

In another passage (7, 3), the body of the beloved is compared to a pile of wheat. Kautz notes in this regard that even today in the East, the colour of wheat, i.e. light brown, is considered the most beautiful skin colour. In the 8th century AD, John of Damascus described Jesus, in accordance with non-historical tradition, as a man whose face was the colour of wheat.

In the Song of Songs, it says (5:10): "My beloved is ruddy and fair." Here, it refers to skin colour, because colour is further emphasised. This does not refer to the pinkish-white skin of the Nordic race with its characteristic red cheeks, but in any case to a lighter skin colour, which the Jews associated with the image of a beautiful person. The Talmud also praises light skin in women: "He who wants to make his daughters white should feed them milk during their years of growth and feed them young game." Among the people of Israel<sup>(2)</sup>, light pink whitewash was used, as it is still used today by various peoples of Central and Eastern Asia. Such white lead, as a rule, gives the skin the colour of the highest Nordic race, which is disappearing or has already disappeared among this people. Could the same be true of the Jews?

The most common skin colour among the Jewish people was light brown. As one rabbi wrote around 120 CE: "The children of Israel are like beech wood: neither black nor white, but of an intermediate colour."

According to Kpaycy<sup>2</sup>, the nipples of women in the Talmud are described as "black," which must mean the dark brown areolas of the dark races of ancient Palestine. Once, the nipple of a woman's breast is called "silvery": this is probably an example of a colourless, pinkish-light areola, as in the Nordic race.

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\*\*\* *Kpayc. Talmudic Archaeology*, p. 239.

<sup>232</sup> Uutya. op. cit. p. 702.

The most common hair colour was black or so dark brown that it appeared black. The Hebrew word "shachor" — "black" — is synonymous with the words "hair" and "youth," since young people have black hair. One of the commandments attributed to Moses (<sup>s</sup>)states that only dark hair was considered normal. In the Gospel of Matthew 5:36, it says: "You cannot make a single hair white or black," i.e., young people had only dark hair, while old people had white hair.

In the Song of Songs, the same verse (5:11) says: "His head is like fine gold; his curls are black as a raven..." Hauser, in his *History of the Jewish People* (1921, p. 29), suggests that certain words were replaced here in accordance with the requirements of poetic form. Whether this is true or not, let the experts in Jewish metre decide. Considering the groom's height and light skin colour, his hair could have been light.

The fact that light hair is valued even among dark-haired Eastern peoples is evidenced by Muhammad's choice of the blonde Aiti as his favourite wife, as well as by a song that Muzip heard from the Bedouins of the Amarin tribe. It began with the words: "O, you, light-haired one!"

In the Gospel of Mark (15:21), there is mention of a Jew, the son of Simon of Cyrene, who bore the Roman name Rufus, while his brother bore the Greek name Alexander. Nine Romans of the same family with identical names were often called "niger" (black) for the darker one, and "rufus" or "flavus" for the lighter one. In the case of Simon of Cyrene's sons, was it simply a borrowing of the Roman name without regard to hair colour, or was it a reference to a fair-haired Jew?

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<sup>1</sup> *Ibid.* 13, 3 and 30.

254 *Arabia Petraea*, vol. II, 1907, p. 201.

Preadanvui and Tozopue describe Jesus as a tall, fair-haired man, possibly +i юре have historical value, but Beddoe still asked whether some kind of specific tradition played a role in the fact that Jesus was depicted as a blond in the early Middle Ages. In the so-called Gogol, which is considered a historical source, Pentul describes Jesus as a man of medium height with smooth, curly hair the colour of ripe wheat, delicate, pinkish skin, bright eyes and a beard the same colour as his hair.



*И?с. 181.  
к?эоб? кenie Хрусма  
bloibinom, (III 8en a.a.  
Вмунерин)*

In his book *Roman Mosaics and Painting* (1916), collected legends about the physical characteristics attributed to Jesus and included an image of Jesus from the era of Constantine (286 or 287-337), probably the earliest in which Jesus is depicted as blond (see fig. 181).

In the *Song of Songs*, the hair on the head is repeatedly compared to a flock of goats (4:1; 6:4); the same is found in Ezekiel (8:3). *Yloxone*, thick hair was common and was part of the image of a beautiful person. Baldness was considered shameful for a woman, and a man was made the object of ridicule (2).

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25S *Уфруц* шкпи описывает Пфисцо as a person predominantly of Near Eastern appearance: curly hair, large nose, black beard, fused eyebrows; *Nyakp-form Callisto* — as a person of *awewannogo*, Near Eastern-Nordic muna: of medium height, with chestnut hair, black eyebrows and a thick beard, a large nose, blue eyes with a brown tint and a rosy complexion.

256 *Исаия, 3, 34.*

25\* 2nd century BC, dated to the 8th century BC.

Redheads are passionate and treacherous. According to early Christian tradition, Judas was a redhead. Judith writes — again without citing sources — that "according to legend," besides Judas, Esau, Saul, Absalom, and Mary Magdalene were also redheads. Preiss recounts in his aforementioned work that the Talmud considers redheads to be bloodthirsty. In this case, we are talking about a prejudice against red hair that is widespread among many peoples, called rutilism or erythrism, and not about reddish hair, as in David, a positive hero of traditional lore.

The Jews considered the beard to be an element of male beauty. See Fig. 116 for the shape of the beard among the ancient Jews.

The eyes of the beloved in the Song of Songs (7:5) are compared to "the pools of Heshbon." Was the colour of the water in these pools meant? Bupp tells of a clear and cold spring north of the city of Hesbon and of the remains of ancient lakes and canals still preserved there <sup>2</sup>. Probably, the comparison from the Song of Songs refers not to the colour, but to the purity of the water in these lakes. Muzil sang a beautiful song in Aravmm that resembles this passage from the Song of Songs:

*Her ensa was a pond 8 Tm bette  
,Qo moeo, hak us pesowachuuamm pignu' b '1*

And here, the basis of the comparison is unclouded purity. Although light-coloured eyes, which are still common among Palestinian Jews, Samaritans and especially Druze today, were even more common among the ancient Jews than among the modern Samaritans, as

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<sup>258</sup> *f8peu as pacd, 1903, p. 58.*

<sup>25a</sup> *Leographia of Ancient Palestine, 1896, p. 123.*

\*6\* *Arabia Petraea, vol. III, 190B, p. 176.*

As a rule, the eyes were dark. This can be deduced from the names of the parts of the eye: the whites of the eyes were called "laban" (white), and the pupils "shahor" (black).

The nose of the beloved is compared in the Song of Songs (7:5) to "the tower of Baal-Hazan, which looks toward Damascus." Does this mean that the Jews considered a large nose to be beautiful in the non-Asian race? In any case, they did not like flat-nosed people. The fact that there were special names for such nose shapes indicates that the Jewish people were mixed with one or more flat-nosed races; it was more likely an admixture of the Negro race than the Central Asian race, as well as the dwarf (Pygmy) race described in Section III, or a sign of hereditary disease. Men with such noses could not be priests, as they did not correspond to the image of a beautiful and noble Jew. According to the Talmud, they were called "Harum," "people who can colour both eyes with one movement," i.e., colour the eyelashes of both eyes without stopping at the root of the nose. There was also a name for an upturned nose — "sapud." People with such noses could not be priests either <sup>(2)</sup>. A Jew named Harum is mentioned in 1 Chronicles 4:8 among the descendants of Judah, and one named Harumaph is mentioned in Nehemiah 3:10.

The Talmudic rabbis considered tall stature and strong muscles to be the ideal of beauty. Only tall men could be chosen for the Sanhedrin. A height of about 1.76 m **was** considered ideal. Hair should be thick and curly, and **eyes** should be large. The Talmud **lists 147** physical defects that would disqualify a person from becoming a priest. We have already mentioned a flat nose. Equally unacceptable

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\*6\* Petic. *Bibl.-Talmudic Review*. 1911, p. 75.

zaz Preiss, *op. cit.* p. 339.

Thick lips — a sign of Negro admixture — a short neck, a thick forehead, excessive thinness, and flat feet.

The ugly cuirra as xpyrnaz, was itiar, head. The Jews considered it a sign of vaviponyan ii riptutticmva ii her voiiik-noveniie inability to understand Babylonian povtgugh'. Did it matter that 'rro oizit gave preference to the oriental form of gopovy, rather than the pereshchuzatskaya? However, Крayc'" quotes a passage from Таухиуда, where the head is called "beautiful" in

нҀЭОТМВОНОПОЖНОСТЬ "нҀЭОЦОЛҀФОВЕГТОЁГ".

Isaiah 3:16-24 describes how Jews, especially women, adorned their bodies. They particularly loved to beautify their eyebrows and eyelashes. ( oiiom)"<sup>6</sup>.

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<sup>263</sup> Epayc. *Talmudic Archaeology*, vol. 1, 1910, p. 148.

<sup>26\*</sup> Preiss, *op. cit.* p. 238.

<sup>265</sup> *Op. cit.* p. 249.

<sup>266</sup> Cf. 2 Chronicles 8:9, 30; 4:30; Ezekiel 23:40.

## VII. Jews from their dispersion until the 19th century

After Solomon's death in 933 BC, his kingdom split into two parts: the northern kingdom of Israel with its capital in Samaria and the southern kingdom of Judah with its capital in Jerusalem. The northern kingdom was conquered in 722 BC by the Assyrian king Sargon II, who turned it into an Assyrian province. He took the wealthy Jews, 27,290 people according to his records, Sargon took them with him as captives to Mesopotamia and Syria and settled Arameans, Babylonians, Cuthites, and parts of other tribes of his kingdom, mainly of the Near Eastern race, in the territory of the former Kingdom of Israel. But there were still so many Jews left there that in 720 BC, together with Assyrian subjects in Damascus, Northern Phoenicia and Khanate, they attempted to raise a rebellion against Assyria, but it was quickly suppressed.

In 597 BC, the southern kingdom of Judah was invaded by the Hap-Dei, Arameans, Idumeans, and Ammonites, whom the Babylonian king Nebuchadnezzar (605-562 BC) sent ahead of him before setting out on his campaign himself, besieged and captured Jerusalem. The last king of Judah and with him the most *noble* and wealthy Jews were taken captive to Babylon. Nebuchadnezzar left Zedekiah, son of Ixl4ti, the former king of Judah (637-607 BC), as his vassal. The Egyptians provoked him to revolt. In



Fig. 182.  
*E8rean captives of King Senacherib (around 700 BC) at kamopotivir works. Rock painting from Kujunnuk (Meyaeya Azka, west of Ankara). People of the Near Eastern and Oriental races.*

In 587 CE, Yerucamoi was besieged and **captured** again. Zedekiah, along with his servants and most of the population of Jerusalem, and, apparently, most of the rest of the population of Judea, were taken to **Babylon**. **Those who remained**, mostly belonging to the lower classes of the people, were subjected to the governor Gedaliah by the Chaldean officials. When he was killed by the Jews, many Jews, fearing a new punitive campaign by Nebuchadnezzar, fled to Egypt, where they settled near the border, in Tahpanhes. Probably in 582 or 581 BC, new Jewish uprisings took place, as at that time the remaining Jewish parties were brought to Babylon.

The conquered Judea attracted remnants of the Jewish population of the former Kingdom of Israel from the north, the Ammonites from the east, and the Calebites and Eramites from the south, i.e. tribes very similar in race to the ancient Jews, with a strong admixture of Oriental race.

In 539 BC, the Persian king Cyrus conquered Babylon and the following year allowed the Jews to return to their homeland and rebuild the temple in Jerusalem. But many Jews, who had become wealthy through trade, remained in Babylon, where an influential Jewish community continued to exist for a long time and from where the Jews,

Those who believed in *Pauesri4ьry*, i.e. those who received financial assistance. But the majority, including the most wealthy Jews, believed in Judea and Jerusalem. They could be followed by those of Babylonian origin, but in terms of their relationship with the Babylonians, they were insignificant. In terms of race, this meant a slight predominance of pre-Asian features among the Jewish population. The difficulty arises with the local population, which is hostile to the returnees, because the latter stand out among the local population due to their particular wealth and lack of education, in Israel. The returning families, under the supervision of the hierarchical *namessika*, took upon themselves the management of the Jewish communities as "elders". Over time, the contradictions between the old settlers and the returnees diminished; the bonds of faith between the Jews and the Yahweh and the believers of other *plemons* were strengthened, and the threat to the faith of the people was removed.

#### A. Nehemiah ii Ezra

Here Nehemiah, a noble and wealthy Jew, who in 445 BC was appointed governor of Jerusalem, came forward. In 52 days, he rebuilt the walls of Jerusalem despite the opposition of foreigners and his own tribesmen. He convened a national assembly to adopt new laws. Along with the commandments and prohibitions, a ban on Jews marrying non-Jews was established. "Even in those days, I saw Jews who had taken Azotean women, Ammonite women,

*TYANOK AND MOAVFFГЯНОК; AND OTTOFO, THE SON OF FEX IN HOЛOБИИ FOVOJEYAT*  
in the Azotean language or in the languages of other peoples, not knowing how to speak

in Jewish. L reprimanded them for this and punished them, and some of them he beat, pulled their hair and cursed them by God, so that they would not give their daughters to their sons and would not take them for their sons and for themselves."

Nehemiah's work was continued by the priest Ezra, who in 433 BC received permission to bring 1,750 Jews from Babylon to Jerusalem. Ezra compiled new laws based in part on old Jewish laws in the "Tome of Moses," which he considered to be the correct basis for the renewal of Palestinian Jewry. Ezra considered the situation in Palestine to be satisfactory, except for the still frequent mixed marriages with people of other faiths. He managed to convince the people's assembly to adopt the most severe rule: all foreign wives and their children must be expelled. Further, in the first book of Ezra 10:18-44, all the priests who had taken foreign wives are listed; they too were subject to expulsion, like other Jews who had intermarried with foreigners. These events led to the separation of the Samaritans from the Jews, who worshipped Yahweh. Ezra's actions marked the beginning of a turning point in Jewish religious life, which led to strict regulation; to the emergence of numerous laws on purification and sacrifices, prescriptions that declared everyday actions to be unlawful or sinful. From this point on, the intricate web of the "scribes" began to take shape, and many pious Jews became suffer from feelings of sinfulness.

This shift reflects the influence of the Oriental racial soul on Judaism, since the religious life of predominantly Oriental tribes, as evidenced by Islam, is characterised by a tendency towards strict and "literal" observance of religious precepts as the main

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2<sup>+</sup> *Nehemiah* II, 23-25.

2 *Ezra* 9:20-12; 10:3.

condition of piety and, in general, reverence for the "Word" of Revelation in its inviolable traditional form, whereas the Near Eastern racial soul is inclined to "interpret the Word." The Pharisees left the final mark on Jewish religiosity. For them, piety was "a science and an art; the Word must be carefully studied and masterfully

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Ezra's actions had racially significant consequences; the Jews were oriented towards isolation from other peoples, forbidding intermarriage with them. The expulsion of foreign wives and their children was seen as a "purification" of the people, while other peoples were increasingly considered "unclean"<sup>(2)</sup>, peoples with whom the Jews should not mix their "holy seed" <sup>(2)</sup>. This isolation of the Jews and their fear of "contamination" were not initially conceived as racial, since the Palestinian tribes of other faiths were close to the Jews in their racial composition; the reason for the isolation was initially the fear of the dissolution of the faith in the Holy Land and of their own people. Over time, as the Jews became increasingly scattered across the countries of the Middle East and North Africa, and later throughout the Mediterranean, where they had to live among peoples of a different racial composition, the isolation of the people and their faith turned into the isolation of a certain racial mixture. Although, even after the first millennium AD, individual foreigners and entire groups who converted to Judaism were accepted into the community, the isolation of the Jewish people not only became stricter than in the days of Nehemiah and Ezra in comparison with other Eastern peoples, but from the very beginning

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269 *Fellhausen. The Israelite-Jewish Religion. The Cult of Modernity. Part I, Section IV, 1, 1909.*

230 *Nehemiah 13:30.*

2\*\* 1 *Esdras 9:11.*

2Z2 1 *Ezra 9:2.*

There was a tendency to protect against foreign blood. Ezra also intended to remove foreign women and their children from serving Phwe. It seems that he did not trust the racial origins of these women. In the darkness of historical tradition, it is difficult to discern the true meaning and purpose of the laws of Ezra and Nehemiah, but the tendency to isolate the Jewish people, not only in faith but also by blood, has been evident in the history of Palestinian and Western Jewry since the time of Ezra.

Since the time of Nehemiah and Ezra, a sense of sinfulness has grown stronger among the Jews, a feeling that has always prevailed in the religious life of the peoples of the pre-Asian race and among the denormalised, strongly mixed with the pre-Asians of the late Greeks. The belief that had already been expressed earlier "became widespread and was now particularly emphasised, namely that man is "corrupt from birth". Now they began to teach that "I was conceived in iniquity, and in sin my mother bore me". "All have turned aside, they have together become useless; there is no one who does good, not even one." Around 250 BC, Job asks ( 14:4):

"Who can be born pure from the impure? No one." The feeling of human impurity, of being burdened with "original sin," spreads. These views are combined with an attitude toward human nature as "prone to sinful flesh." Such views were alien to early Judaism (2).

From these teachings, inherited by the Christian church, which Goethe opposed with his thesis of "original goodness," we inevitably come to the question: does it not seem

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\*\*3 Kühnast. *Apollo and Dionysus. Nordic and non-Nordic 8 religions of Greece. 1927, Günter. Racial history of the Hellenic and Roman peoples, 192B.*

274 *Бытие 8, 21.*

(2) *Psalm 51:7.*

2\*6 *Psalm 14:3.*

2 *Kings 4:7-11.*

A people who feel this way consider themselves to be somewhat questionable in terms of blood purity, a community which, as a whole, feels that its heritage is marked by moral contradictions. The idea of "original sin" is associated with the belief that this sin weighs not on individual people, but on the entire community of people of the same blood. In any case, the feeling of "sin" hanging over the entire nation appears in history only among the late Palestinian Jews, and even among them it is not without contradictions. Did Nehemiah's opinion that the people were "contaminating" their heritage by mixing with foreigners influence this understanding of sinfulness? Did internal conflicts between different racial souls within Judaism, primarily between the Near Eastern and Oriental races, cause this feeling of moral corruption, which is hereditary to the entire people? Hyppé also asserts: "A truly pure people in racial terms would not have been able to accept the doctrine of the tree of knowledge and the forbidden fruit." The Jews are presented as a people with an unclean conscience in comparison with the Persians, Greeks, Romans and Germans; unlike them, these are peoples with a clean conscience.

The legislation of Nehemiah and Ezra led to the unification of those descendants of the ancient Jews from whom the Jews scattered throughout the earth today are descended. In accordance with the terminology of the Old and New Testaments, it would be more correct to call them Jews rather than Hebrews. Ezra's legislation contributed to the formation of those Jews who appeared among the late Hellenes and Romans, and later in the Western world.

It can be assumed that the number of descendants of the ancient Jews in the time of Ezra was not as small as it might seem.

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<sup>2\*</sup>S. Jeremias 31:29, *Ezekiel 18:1*.

<sup>2\*9</sup> *Reference book on social value, volume 1, 192a, p. 30.*

cc, if we are to believe Bemoro's account of the destruction of Israel and Judah and their return to Babylon. If Israel had a population of at least 150,000 inhabitants during its heyday, and Judea had at least 100,000, then, according to Peish's estimates, only about 1/5 of the population of Israel was taken to Babylon. <sup>(1)</sup> /сонаселенвіа Іудеіі". Есн судііw тіо висказываііхм

" , who belong to the Jewish people only those who literally know the "Law", the number of the people 'tasgo itredstavshgesya is much smaller, 'gei oiia bita ita sa-mom dey. Pegri suggests that the total number of Jewish people during the time of the kingdom was approximately the same as during the time of Solomon.

## B. Dispersion

In 333 BC, Alexander the Great, after his victory at Issus, became the ruler of Syria and Palestine. The Hellenistic period began, when all of Asia Minor and the countries of the Eastern Mediterranean formed a single entity, where a cosmopolitan spirit reigned and all peoples and races mixed. In the last centuries before the beginning of our era, the Jews began to spread, first in the world of Hellenistic peoples and states, and then throughout the Roman Empire. The trade opportunities of the Hellenistic-Roman era attracted mainly people of the Near Eastern race; the Jews spread throughout the Roman Empire along the routes laid down by Syrian merchants.

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<sup>1</sup>\*\* *Egunem and Israel*, 1925, p. 83.

We have already discussed the Jews in Babylon. From there, they soon spread to Armenia and other countries of the Caucasus, where they were already quite numerous in the 2nd century BC. During the Diadochi period, Jewish communities formed in Syria and Antioch, in Egypt and Cyrenaica, and later in Greece itself. There were Jewish quarters in Pergamum, Ephesus, Caesarea, and above all in Alexandria. In the Hellenistic period, Jewish merchants began to settle voluntarily throughout the world, especially in Egypt, later in Rome, and on the other hand, in Babylon <sup>(2)</sup>. Mommsen notes in his

Roman History, Volume III, 1856, the fateful influence that the Jews had on Rome even before Caesar. Cicero, in his speech in the case of Flaccus, spoke of the Jewish influence in Rome. Some Roman emperors were friends of the Jews, others were their enemies. Nero favoured the Syrians and Jews, whom Cicero called "natural slaves."

The Jewish philosopher Philo of Alexandria, born in 20 BC, reported on how far the Jews had scattered at the beginning of our era in his work "To Gaius": "I pray for my homeland, caring for its welfare, and I believe we can say that Jerusalem is the capital not only of Judea, but of many other places; I pray for the Jewish colonies, which have been scattered since ancient times throughout Egypt, Phoenicia, Syria and Cephazia, Pamphylia, Cilicia and other parts of Asia as far as Babylon and the distant bays of the Black Sea, throughout Europe, in Thessaly, Sicily and Macedonia, in Aetolia, in Attica, in Argos and the main cities of the Peloponnese. Jewish colonies exist not only on the mainland, but also on the largest islands, such as Euboea, Cyprus and Crete, not to mention the countries on the other side of the Euphrates. Manfrin, who quotes this letter, says that Philo did not exaggerate <sup>(2)</sup>.

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28\* Kotyn-Yoean. Mnzpoqtu e8pee8. 1913.

<sup>181</sup> E8peu pod rims'kim 8lad'tche8om, t. 1, i 8g8, c. 246.

The renowned geographer Strabo, a contemporary of Christ, states that Jews are found everywhere, and it is not easy to find a place in the world where they do not play a role, and many other writers, inscriptions and paggiros testify that his statement is entirely true. From the shores of Crimea and Central Asia to Spain, there was a network of large and small Jewish communities that were not only closely connected with each other, but also in constant communication with Jerusalem" (<sup>3</sup>)During these centuries of dispersion, a close unity arose among the Jews, which allowed them to remain a people even though they no longer had their own state. "The homeland of the Jews is the rest of the Jews, *for* each one fights for the others as for his own hearth, and there is no community on earth more united than this one." This is how Schopenhauer later described the uniqueness of this stateless people.

But through trade routes that ran from Mesopotamia to the east, Jews penetrated Persia, India, and China. They appeared in China at the beginning of our era and founded Jewish communities in several cities, of which the community in Kaifeng (Henan Province) survived the longest. Several Jewish families lived there as late as the 9th century, who later adopted the beliefs and customs of their Chinese surroundings, intermarried with the Chinese, but still retain certain "Jewish" characteristics today (<sup>2</sup>). The Jews in Cochin, India, have already been mentioned, as have the Jews in *Ethiopia*, whose ancestors apparently arrived there before the beginning of our era. In Egypt, Jewish communities existed as early as the 7th century BC in Taxriarixece, others mentioned by Jeremiah ( 46:17) in Migdol and Noph,

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!!! Wilrich. *The Origin of Anti-Semitism*. 1921, p. 617.

\* &gt; \* On Jurisprudence and Lolktika, § 32.

285 @ %kn. *Racial-biological relations 8 Kumae*. "Archiv für Rassen- und Gesellschaftsbiologie, vol. 18, 1926, p. 189.

third, mentioned by Ezekiel (30:14-18), in Memphis and Patros and other places."'

The descendants of the Jews, who spread from Palestine, Syria and Mesopotamia in the 2nd century BC to the countries of the Caucasus, reached the present-day southern Russian regions by the end of the 1st century AD, where there were already many Jewish communities at that time.

Von Garnack estimates the total number of Jews at the beginning of our era at 4-4.5 million, with one million in Egypt, more than one million in Syria, and 50,000 in Palestine. He suggests that by the time of Emperor Augustus, Jews made up 7% of the total population of the Roman Empire.

As the Jews dispersed, their racial history became obscure, and the racial history of the Jews who remained in Palestine became less important to the people as a whole, since what happened in Palestine could no longer significantly influence the selection processes among the people as a whole, especially among the Jews who later migrated from Southeast Europe to the West. It is also worth mentioning the internal and external wars of the 2nd and 1st centuries BC, described in the books of Maccabees. At that time, a terrible extermination took place of all those Jews who did not reject the world of Hellenistic customs with such aversion as was required by orthodox fanatics. Eduard Meyer describes this in his book *The Origin and Beginnings of Christianity*.

{*Vol. II, 1925, p. 229 of 280.* }, how cruelly they treated the infidels towards other Jews; they destroyed many of their cities, killing men, women and children. This spirit of fierce hatred is conveyed in the legends about Esther and Judith from the same period. Among the Palestinian Jews of that era, there was a selection of those inclined to extreme fanaticism and boundless

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2\*\* *Пампос — Egyptian. Pemopec. See Hommel. An outline of the geography and ustopuu of the ancient East. 1926, p. 260.*

+&lt;+ *For details, see von Harnack, Mission and Spread of Christianity, vol. I, pp. 5-19, vol. II, 1924, p. 947.*

intolerance; all who thought otherwise perished along with their descendants. But the other side also suffered bloody losses in these civil wars; there was mutual extermination of warring clans. But these bloody processes did not lay the foundations for Jewish statehood; on the contrary: "Jewish rule was much worse and more hostile to culture than the rule of their rivals, the Nabataean Arabs, who at first ravaged and plundered the country, but later became receptive to culture and built cities."<sup>(2)</sup>The Maccabean wars show "what a blessing it was to establish Roman rule and Pompey's destruction of the Jewish robber state" (E. Meyer). Many brave Jews fell in the struggle, first against the Hellenistic rulers and then against the Romans. But the events of the last two centuries before the Common Era in Palestine did not affect the people as a whole or the processes of selection and . The lack of militancy among the Jews is often explained by this extermination, but this assumption is incorrect. The reason is the processes of selection in the Middle Ages. The participation of Jews in the wars of other peoples was limited to the destruction of their settlements.

In the future, we will not describe in detail the spread...

The displacement of the Jews. As evidenced by the above, the Jews had already penetrated far into Asia, Africa, and Europe before Judea became a Roman province in 70 BC, and before Titus destroyed Jerusalem and the Temple in 70 AD. Later, there were two large migrations of Jews: one from Palestine through the Caucasus and Asia Minor to Southeast Europe, and the other along the shores of the Mediterranean Sea to the West. Hudson believes that by the beginning of our era, the Jews had already divided into two large groups: the eastern group, the Jews of Babylon

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<sup>2</sup> L. Meyer, *op. cit.* p. 281.

<sup>2\*</sup> History *еdpee8 8 Puwe, 1884.*

Lona, Chaldea, Assyria, and Persia, and the Jews of Palestine, Egiyuga and other peoples of the Roman Empire. From

ETHN D V H G HH N OMSKHODYAT, S O,O,HOËF STO ONY, PIIKE N ÆHM,

Eastern Jews, and on the other hand, Sephardic Jews, or skin Jews. In the Middle Ages, Jews, following trade routes, gradually reached the Iberian Peninsula, southern France, the Rhone, the middle reaches of the Rhine, and the Frankfurt am Main area. In the 1st century, Jews were quite numerous in the Rhine region and Franconia.

The relatively small number of German settlers in the area around Frankfurt am Main suggests that Jews had lived in this area for centuries. A large number of Jews, expelled from Spain in 1492, settled in North Africa, Turkey, and the Levant. In the countries of the Eastern Mediterranean, including Syria, in the cities of Damascus and Ein Gedi, they were called "Spaniards" and mixed with the local population.

Sephardim are still allowed to live among other peoples, even though they have the law of marriage is observed.

Polygamy was prohibited in the 11th century. The Ashkenazim differ from the Sephardim in that lekzhim itvrita and a number of peculiarities of worship.

The east of the Jews, about the dispersion of the Rozopys in the early Middle Ages, was already mentioned, reached and in the 8th century Krpima, where in the 9th century the Jewish sect of the Karaites arose. At that time, Jews were already numerous in Byzantium. In the 12th century, trade continued to exist. Jews from Arabia and Ethiopia travelled through Ceuta and Pambriga to Sumatra and China, probably with stops in Persia and the Caucasus.

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Gto8o \*sefvrdim" comes from "Sefarad", "the Iberian Peninsula", slotlo "pshenyasitm" comes from "Ashkenaz" (Germany'. The French are called nep8ux portetysky as Jews, 8mopux as Germans.

2\*<sup>1</sup> Weissenberg. Syrian Jews from an anthropological point of view. "Zeitschrift für Ethnologie, vol. 43, 1991, p. B1.

232 Anthropus, Ns 4-6, pp. 923-24, p. 1082.



Рис. 183.  
*East re eδpeu us Drushopo (how na).*

Mingling with the local population of the Near East contributed to the proportion of the Near Eastern race among the Jews. But собммеu, which had a peuiaioшee influence on the racial composition of the Jews, 6omo mixing with the past people of the Khazars.



*Рис. 184, а, б.  
Preumyschenno  
qeutnpmtsuo-asuamcxii  
mun c np ec to \*p -*

*Доcто но-ömmiiçxoiï u  
nepedouensuatckoiï nпуМе-с  
to. 3menoðam re masa.*



*рис. 185, а, б.  
Baiitxttp vz 9фst, npettuy-  
yecmδeu Pro u,enmpmziio-  
asuamcxii mun c nпу-Мecu  
o \*pxoaucxoeo muna» u  
Доcто но-6mmiiçxoiï pac t.  
3menoðam re sea.*



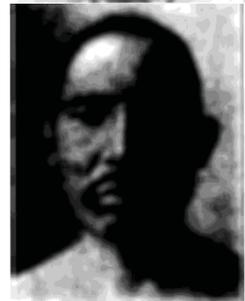
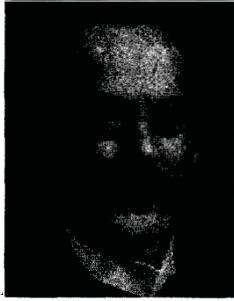
*Рис. 186, а, б. Tamapun  
no Opeiiбyp-ea.  
Преунуyecmδenno  
qeump<uuuo-δsuamcnuu  
mun c iiebo uiiioï oopöu-  
ecxoiï nпуne<n>m.*

Fig. 187. &gt;  
 E8rey from Poland. A mixture of  
 Near Eastern and Nordic  
 (орнеит/ьной?) races.



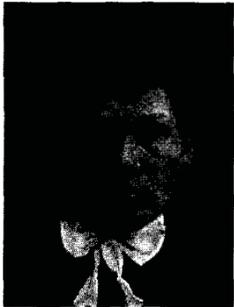
Fig. 188. &gt;&gt;  
 E8rey kZ P\$мыттнп. A mixture of  
 Near Eastern and NT}7bi-Skoi races.

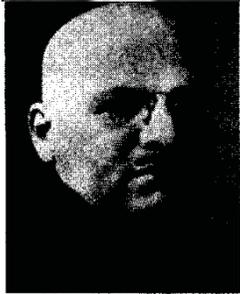
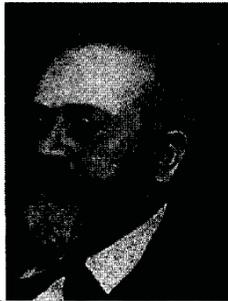
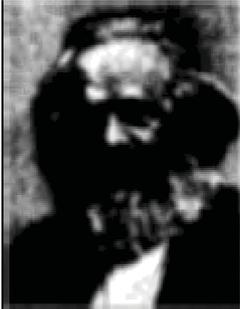
Fig. 189.  
 E8re0 from Termania, deputy  
 ТiOpAifMRH Iту. P rimes  
 Votyuchno-Bayatskaya and  
 Central-Ali HOЦднecxoti  
 races.



**Башкир из Уфы. Преиму-  
 щественно центрально-  
 азиатский тип, возможно, с**  
*with a mixture of Near Eastern and Central*

E8reya from Russia. ПреМу-  
 шестеино достокно-  
**балтийский тип.**





•• Rc. 192.

*Germanic e8peii. Karl Marx, East Baltic type with Oriental (?) admixture.*

• Fig. 193.

*Heueqxiii Jew. Вертольд Auerbach, 1812—82, gypsy, doctmou//o-6anmuicxu/i type with a Near Eastern admixture.*

*E8rey from Hungary. Leo Fall, composer, mixture of Alpine and Near Eastern races.*

&lt; Rns. 295.

*Edpe0 from Hungary. Banker Blumenstein, head of the Paris Mint, a mixture of the Near Eastern and Alpine races.*

The Khazars, a people whose constituents parts, apparently, the Turkic peoples of Central Asia and the Eastern European peoples of the Finno-Ugric language family, created a kingdom in the 6th-7th centuries in the lower reaches of the Volga and Don rivers, on the northern coasts of the Caspian and Black Seas, in which there were important trading centres. From this region, the Khazars, protected by their warriors, traded with Asia Minor, Idia, and Siberia. In the 10th century, the Khazar kingdom perished under the pressure of Rus and Byzantium in circumstances that are not entirely clear. Parts of the Khazar upper class fled to Crete, Asia Minor and Spain.

In the 8th century, the Khazar empire attracted many Jews and Arabs.

The influence of the Jews who arrived was so great that

Fig. 196.  
*E8pee from France from the Portuguese  
 e8pee family, Louis Luchers, large*

*Anso8. A mixture of Alpine,  
 Mediterranean and LereBievz8itsgo  
 races.*

*New Russian eBpeh Tyzo Predi,  
 3860-3925, nclsumux, omev Beim-  
 Mar constitution. A mixture of the  
 Ouenipal, Iuedenesatskaya and  
 Central Asian races.*



Fig. 198. &gt;  
*Germanic e8rey. A mixture  
 of Oriental and Near Eastern  
 races with an Alpine  
 admixture.*

Fig. 199.  
*Jew from the Carpathians. A  
 mixture of the Near Eastern and  
 Dinaric (Nordic?) races.*



The Khazar khans, together with their court, i.e. the elite of the Khazar people, converted to Judaism. The Khazars who converted to Judaism, following the example of the Khazar upper class in the 8th-9th centuries, could ultimately be considered part of Eastern Jewry. As a result, Eastern

Jewry for the first time acquired racial admixtures that noticeably distinguish it from Western Jewry. What races were mixed with the

Khazar people?

Pruner-Bey stated that among the Khazars there were "bepal" and "black" groups. One can imagine the Khazars as a mixture of

<sup>293</sup> Ключевский. *История России, т. I, 1925, с. 120.*

<sup>294</sup> Бюллетень Парижского общества антропологии, т. II, 1861, с. 420.

Asian, Near Eastern, and East Baptist races with non-

race, as a racial mixture similar to the modern Bashkirs, Kalmyks, Kyrgyz and Tatars.

In the Caucasus, Eastern Jewry acquired new admixtures of the Near Eastern race, and now admixtures of the Central Asian ("Yogol") and East Baltic races, which were originally foreign to Jewry as a whole, have been added.

These admixtures and later mixtures with Slavic and, predominantly, East Baltic races account for the racial differences between Eastern and Southern Jews.



*Tuc. 200.  
Kyrgyz. Predominantly Central  
Asian type*

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\*\*\* Among contemporary mamap, who have more admixture of the East Baltic than the Nordic race, 20% are mixed-race people. The Central Asian ("zhogayghn") type is relatively rare among them. See *litlar. Race and History*, 1924, p. 474.

\* *Physical characteristics and mental qualities of the East Baltic race described in Günther's works "Rhinology of the German Race" and "Rhinology of Europe". The main characteristics of the East Baltic race are: short stature, short limbs, a broad face with a heavy, massive lower jaw, a slightly protruding chin, a blunt, fairly wide nose with a flat bridge; stiff, straight (straight) hair, blue (blue or grey) eyes, light skin colour and grey eyes.*

The characteristics acquired from the Khazars also include "Mongolian eyes," which, according to Mechnikov <sup>2</sup>, are also found among Jewish degei. *Yloa* , probably refers to the structure of the eyelid, which is similar to the relatively more common *opicaitus* in Eastern Europe, which is often indistinguishable from the structure of the eyelid of the Central Asian race. When von Puchan notes that Jews, although rarely, encounter similar to the Japanese," and Wagenseil finds something Japanese in many Jews, he is referring to features that were most likely acquired by the Jewish people as a result of intermingling with the Khazars.

In the 10th and 11th centuries, Eastern Jews spread to modern-day Ruthenia, from where they migrated to Galicia and Polesia in the 13th century. The Tatar invasion in the 13th century drove many Jews from their homeland to Polesia and Northern Russia. In the 14th century, Eastern Jews reached most of the regions of Eastern Europe, which are now inhabited by their descendants. The Jewish population of Eastern Europe was reinforced by Jews from Turkey and Rumelia. Since Russia, during the reign of Peter I, closed its borders to Jewish migration, Jews initially spread mainly in the region of what was then Great Poland, and then to Kurland, Pittva, Western Prussia and Belarus, and south to Gatva, Volhynia and Ukraine, i.e. to the areas where they are most numerous today (see map V).

The Jewish population of the 14th and 15th centuries received a significant influx of southern Jewish blood. Among the eastern Jews, the Sephardim *began* to appear. This may be

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<sup>29a</sup> Gu. Ranke. "Man," vol. II, 1912, p. 265.

<sup>9°</sup> For *epicanthus*, see Martin. "chebnik antropologii" [Anthropology Textbook], vol. I, 1928, p. 50 and Тюнftтер

"Pacolozyuya nemukho narada."

<sup>299</sup> *Anthropological Position e8pee8*, 1892, p. 99.

<sup>3°°</sup> *On the physical anthropology of the Spanish e8pee8 and on the e8reisgo racial question.*

"*Zeitschrift für Morphologie und Anthropologie*, vol. 23, 1925.

The characteristics of the Oriental race, found in the Jews of the East, according to the aforementioned influx of Jews, again ripenceunx Eastern Jews inherited the predispositions of the ancient Jews of Pa ecrim.

The Crusades led to the persecution and expulsion of Jews. In the 15th century, many Jews living in Germany moved to Poland, where they either joined the local Jewish community or, as is often the case, but, as is usually the case, they formed, together with the local Jews, the Eastern Jewry in the true sense of the word. Polish King Kazimierz **Wietik** ( 1333-70) stimulated Jewish immigration from Germany, giving Jews ripiibitriertii ii and forming iiz ntix in his country a kind of middle class, zozoporo korda in Pole. There was no other. The spoken language of the Jews, which originated from the dialect of the Franconians of that time, and the customs of the Jews were almost all of German origin.

In Eastern Europe, the displacement of Jews from the Slavic peoples, the addition of new elements to Eastern Jewry from the East Baltic race, as well as admixtures of the Nordic race, may have been. The admixture of the Dinaric race was insignificant, but the characteristics of the Aryan race are noticeable in Eastern Jews. (The main characteristics of the Aryan race are: short stature, short head, flat nose, weakly pronounced chin, blunt, short nose with a flat root, stiff chestnut or dark brown hair, protruding eyes, dark brown skin.) Ea s t e r n Jews can no longer be considered "Semites" if this term refers to tribes with a predominantly Oriental appearance, such as the ancient Jews. The figures and faces of this Oriental-Near Eastern mixture, which seem "vocroum.tini" and "Semitic" to Westerners, are quite rare among Eastern Jews.

Fig. 201.  
E8peu from Odecmi.  
Among the Semitic type.



Eastern Jews, % of all Jews, are Jews from Russia, Poland, Galicia, Hungary, Austria, and Germany, as well as most Jews in the United States and Western Europe. They are a mixture of pre-Asian, Oriental, East Baltic, Alpine, Central Asian, Nordic, Hamitic, and Negroid races.

Southern Jews, <sup>1</sup> /to all Jews, these are the Jews of Africa, the Balkan Peninsula, Italy, Spain and Portugal, and partly the Jews of France, England and Holland. Spreading along the shores of the Mediterranean Sea, they probably lost some of their Near Eastern blood, but acquired new admixtures of Oriental, Mediterranean, Hamitic, and Negroid races, i.e., dark-skinned races. Southern Jews (Sephardim) are mainly a mixture of Oriental, Near Eastern, Mediterranean, Hamitic, Norse and Negro races. There are 14,100 of them throughout the world, and 37,700 in Palestine.

Some of the false Jews expelled from Spain in 1492 were accepted by Holland. From there, the southern Jewish tribes spread up the Rhine, while other tribes from Amsterdam settled in Hamburg. But these families are probably mostly extinct today. The Jews of Eastern Europe today are nowru tshlotchotgheppvo eastern Jews (aithegtaZim).

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*! Archi n fur Rassen und GesellschaftsbioloSie, vol. 17, 1925-26, p. 243.*

Both branches of Jewry, Sephardim and Ashkenazim, still feel themselves to be two distinct ethnic groups in terms of physical and psychological characteristics. Sephardic families avoid marriages with Ashkenazi families. The negative attitude towards Eastern Jews comes from those Jewish circles where Sephardic families set the tone. In synagogues, Southern Jews sit apart from distinct from Eastern Jews. "A century ago, 'Spanish' Jews often expelled the "German" Jews, considering them to be of lesser value. 302

Racial differences between the two groups of Jews have always been striking to observers from Western countries, but more on that later. However, the similarity between the two groups is so great that representatives of both groups, Jews and non-Jews alike, are always perceived as representatives of one people. Intermingling with non-Jewish peoples has never been so frequent among either group of the Jewish people that Jews anywhere outside of Asia Minor, i.e., outside the area of peoples racially close to them, have become racially similar to the surrounding peoples. The less racial admixture of North African and South European-West Asian origin a European people had, the more noticeable both Southern and Eastern Jews were to them as racially alien. these peoples are racially close to each other.

V. 14ZOLYATZ

By preserving the ancient Hebrew Palestinian racial mixture, which was more successful in the south than in the east, the Jews owe their existence to the times of Nehemiah and Ezra,

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*Tailhaber. The Decline of the German MpeeB. Ptshthpzhonmpcheshge Research. 1911, p. 161S.*

i.e. the zeal of their faithful clergy. For centuries, this clergy preached isolation, especially in matters of faith. But since the time of Nehemiah and Ezra, there had been a growing distrust of mixed marriages, the faithfulness of whose children to the Law was questionable.

Talmud consistently demanded the isolation of the Jewish people not only in matters of faith, but also in terms of blood purity. It was compiled mainly between 150 and 400 AD and became the most respected book of the Law, which

, which still has a decisive influence on the direction of selection among Jews. This textbook — "Talmud" means "textbook" — which, according to the newspaper "Allgemeine Zeitung des Judentums" (No. 45, 1907), "clearly and accurately characterises the Jewish people," "solves the difficult dual task of preserving the Jews as the bearers of this teaching in purity and at the same time preserving the Jews as the bearers of this teaching" <sup>(0)</sup> Hence the concern for the multiplication of the people and the preservation of hereditary health, the emphasis on hereditary differences between Jews and non-Jews, and on the idea of the Jews' divine election by their god Pheve.

The isolation of the Jews from other peoples, i.e., the isolation of the Jewish people from the racial characteristics of other peoples, was noted by other peoples even before the formation of the Talmud. Written around 130 BC Kiriti-ga Esther, whose origin goes back to the Babylonian Kiriti Alamski tales about gods, tells the story of Auaie, who drew the attention of his king Ahasuerus to the Jews scattered among the Persians, but living separately according to their own laws, different from the laws of all other peoples, the Jews. This remark

*Perles. L8reyskie eskizy. Berlin, 1912. "Arsh8 klzraelit" (1865, p. 25) states: "As far as the Talmud is concerned, we recognise its unquestionable precedence over 3a-*

Exodus 34:3-12. Re 20:26 Deuteronomy 7:2-3.  
коном Моисея».

The isolation of the Jewish people from other nations, together with their belief in their "chosen status" and the intolerance of the Jewish faith, which rejected all other gods, gave rise to "anti-Semitism," a hostile attitude towards Jews, which arose immediately after the spread of Jews beyond the borders of Palestine, including among other Semitic-speaking peoples who were characterised by the same intolerance.

It can be assumed that the tendency towards isolation as a result of the dispersion of the Jews among other peoples did not diminish, but on the contrary, intensified. Tacitus reports on the Jews' hatred of everything non-Jewish and notes that Jews do not associate with other peoples and that the views and customs of the Jews are in many ways directly opposed to the views and customs of other peoples: "Everything that is sacred to us is despised by them, and conversely, everything that causes us disgust is permitted by them." The contempt of the Jews for everything non-Jewish already at the beginning of our era caused other peoples to hate the Jews. Paul, in his Epistle to the Thessalonians (2:15), writes about the Jews that they "are hostile to all men."<sup>(3)</sup> The Romans, who spoke negatively and mockingly about the Jews, in Cicero, Horace, Martial, Juvenal, and Juvenal, this attitude may have been based on racial differences, while among the medieval Persians and Arabs, it was based on the rejection by Jews who were faithful to the Law of everything that was non-Jewish and non-Talmudic. In order to preserve the Jewish racial mixture and protect it from the influx of foreign blood, it was very important that the Talmud, following the commandments of Pheve<sup>(0)</sup>, strictly distinguished

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305 "Shch/Oriya," V, 5.

3^^ Cp. 'Edivpd Mehep. *History of Antiquity*, vol. II, p. 2i 7: "It was not their god or their religion itself that provoked ridicule and persecution from the pagans, but rather the high-mindedness with which they treated other peoples, considering any contact with them to be shameful and claiming that they were better than them and destined to rule over them."

\*^ Deuteronomy 2:25.

He distinguishes between Jews and non-Jews; the former are God's chosen people, the latter are despicable animals. The Talmud contains the following statements: "You, Jews, will be called Izod, and the peoples of the world are not people, but cattle." "Although the peoples of the world are more similar to Jews, they are like monkeys in comparison with Izod." <sup>(3)</sup> Jewish morality, which distinguishes between Jews and non-Jews, was already prepared by the Old Testament <sup>(3)</sup> was consistently developed by Tagiaud and compiled in the Reformation work "Shulchan Apyx", which constantly emphasised the difference in blood between Jews and non-Jews.

Thus, the Jews in Koie'tgiom C'ieze became a unique people, whose consciousness of their distinctiveness is rooted in their religion. "No other people in the world has been able to me racial mixing замеги heritage tio blood духовтсоии з'яддii-ционными values cyrybo hereditary character" <sup>(2)</sup> In the face of imminent danger, the departure from Judaism will lead to isolation, thanks to which the Jewish people will be preserved, and the number of children from Jewish marriages will decrease.

Zolliaian suggests that the Jewish people remained largely unchanged from the time of Nehemiah and Ezra. It is difficult to agree with this assumption, even considering that since the time of Ezra, the tendency toward assimilation has been steadily increasing. In the centuries before our era and in the first centuries of our era, conversions to Judaism were not uncommon. In apocryphal

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<sup>30</sup> Bobp *Mezio*, 344 6.

<sup>1</sup>\* Кепумом, 6 6, 7 #, Alkut *Rubai*//, 12 6.

<sup>30</sup> *Deuteronomy* 7, 16; 15, 2 and 3; 23, 19 and 20, *lzcauy* 60, 12.

<sup>\*\*</sup> Мпзэпс. *The Jewish idea of divine election and its biological significance. Journal of Demography and Statistics е8pee8*, vol. I, no. 2, 1924.

*Hüppe. Handbook of Social Hygiene*, vol. I, 1915, p. 30.

<sup>\*\*\*</sup> *Raevaya problema*, 1910.

In Hellenism, mixed marriages with Phoenicians, Syrians, and Greeks were more common. In the Roman era, Judaism spread among the Idumeans. Until the abolition of slavery in 1000, the slaves and slave girls of wealthy Western Jews, if they accepted Judaism, were included in the Jewish community.

In the 4th-5th centuries, some of the southern Arabs converted to Judaism. These are the ancestors of the modern Jews of South Arabia, probably the part to which the Jews of South Arabia owe their noticeable Hamitic admixture, as well as admixture from the Dwarf race. *All* these conversions did little to change the proportion of racial admixture in the Jewish people and did not introduce any new admixtures. It can also be assumed that the people or groups who converted to Judaism were close to the Jews in terms of physical and mental characteristics and that the conversions were for the most part an expression of racial "selective kinship." <sup>(4)</sup>On the contrary, it can be assumed that the Jews who migrated to Europe felt so acutely their racial alienation and the racial and psychological connection between their racial mixture and Judaism that they ultimately opposed the conversion of non-Jews to Judaism. For racial studies, only the conversion of the Khazars to Judaism is significant.

In the 13th century in Hungary, many Magyars converted to Judaism. "In Hungary, as reported by an archbishop in 1229, many Jews live with Christian wives, and the number of converts is in the thousands." The Christian bishop, outraged by this, may have exaggerated. Even before they settled in Hungary, the Magyars had a Near Eastern admixture, which may explain the tendency toward Judaism among the converted Magyars.

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This is also confirmed by //пхуж 8 с8оеи ккузе "Аргяns", p. 466: •In order to understand удееч, it seems necessary to have a насрораяејfјхо8ное поbernBo with those who бъл удеячу kznpvjalko.

<sup>4</sup> Rngtli. *On anthropology е8рее8. "фяобус", vol. 76, 1889.*

By the year 1000, the isolation of the Jews had become almost complete. This situation persisted until the so-called emancipation of the Jews around 1800. In the West, Christianity had become the dominant religion by the year 1000. Until the 6th century, Christianity still maintained some spiritual connection with Judaism, but after the 6th century, mixed marriages between Jews and Christians were prohibited by the Roman Church — meaning that they had been permitted before. Gradually, Christian churches became isolated from Judaism, just as Judaism became isolated from all other religions. With regard to the period after the year 1000, Auerbach's thesis may be valid:

Throughout the Middle Ages until the beginning of the 19th century, the Jews preserved their absolute racial purity, only here we should speak not of racial purity, but of protecting the racial mixture from new racial mixtures. But even Auerbach's thesis can only be accepted with a number of exceptions. Thus, in 1870, 30 families, the last representatives of a sect of Sabbatarians that first appeared in the 17th century in Semigradye, converted to Judaism, and later there were conversions from Russian sects whose teachings were close to Judaism. However, the antagonism between Jews and Christians, which had been dormant during the Crusades, made mutual isolation almost as strict as Auerbach claims.

Between its dispersion and its so-called emancipation, Judaism also suffered losses as a result of Jews converting to other faiths, which ultimately led to the loss of these Jews and their descendants to the Jewish people. Although Jewish law states that a child born to Jewish parents cannot be considered to have renounced Judaism, although a Jew who converts to another faith, having performed a series of rituals, remains a Jew, which a non-Jew can never do, i.e. Jews try to preserve for their people Jews who have converted to another

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<sup>16</sup> *The Jewish Race Question. Ardii:rf. Rassen und Ceseiltsdiaftsbiok\$ie, vol. 4, 1907, p. 3J2.*

\*\* *Eoa. Subbotniki 8 Seigradye. 1894.*

faith, and to return them, in the case under consideration, when a person's religion meant a lot, sometimes even more than belonging to a certain people, a Jew's conversion to another faith was seen as a betrayal the loss of that Jew and, consequently, of the Jewish people. In the early Middle Ages, some Jews converted to Islam, others to Christianity. In Isitai4ti in the Middle Ages, there were cases of sincere conversion of Jews to Christianity, and not just forced conversions of traitors who continued to secretly practise Judaism. At the end of the 18th century, the spirit of the European Enlightenment led to the conversion of many Jews to Christianity. From the beginning of the 19th century, the number of mixed marriages between Jews and Christians, which had previously been very rare. Sometimes these mixed marriages led to the alienation of Jewish parents and their descendants from the Jewish people; in other cases, they introduced racial admixture into the Jewish people that had not existed before.

The period of almost complete isolation of the Jewish people from 1000 to 1800 must have led to a process of inheritance and selection of characteristics, resulting in a certain unification within the Jewish racial mix. This was facilitated by life in the ghetto, which was not imposed on the Jews by the surrounding peoples, but was their own choice. "It can be assumed that Jews in the diaspora, as a threatened minority, voluntarily gathered in special neighbourhoods, as is now the case with Europeans in non-European countries, and as has always been the case in the East, where each ethnic group and each sect lived on its own street." At the same time, the general direction of selection among southern Jews seems to have been the same as among eastern Jews. The hereditary traits that seem "typically Jewish" to Westerners are multiplied in both branches of Jewry.

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\*\* Weizendberg. *On Social Biology and Social Hygiene e8pee8. Archiv f Rassen.*  
u. G. *There* 19, 1927, p. 402.

### G. The process of inheriting traits and selection among the Jewish people

In order for these processes to proceed, it is necessary to understand the hereditary factors that come into play after the interbreeding of two or more races. I have almost completed my work on this subject in my books "Paolorriz of the German People" and "Paconortis Evporim".

Many people, unfamiliar with the science of heredity and race, believe that this is the case.

"smietatpiaya paca", which is preserved trimerically in each of the original races, for example, in the case of skreitsivag vi vysokop, svet-povoposop, dttipogopop ii uakotschchep pac with iiiekoros op, red-haired, short-haired, and imtropomnleya races are not considered "smetannaya" or "novaya" paca sredtogo pocza, red-haired, with heads ti tts of the middle class. The psychological qualities of ie-xodrsix races are divided into two categories. Such interpretations of the origin of "cmeiuaru-rsix races" are not valid. Ogrsri.i with plants and animals shows that this occurs according to Mendeleev's laws, rediscovered in 19F. This was confirmed by the first studies of racial mixing — Eugen Fischer's research in North Africa <sup>(3)</sup>. For all racial characteristics that are relevant to the task at hand, it is true that Fisher speaks of the form 'herepa': "The initial, proven mixtures of two different races show that the mixed population does not have a distinct form, the 'erepny' indication of which is determined by one average vmvirm; the circle retains two peaks, by which both old average values can be recognised" <sup>(2)</sup>. Thus the comparison is relatively strong,

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<sup>329</sup> *Rehoboth Bastards and the Problem of Human Hybridisation, 1913.*

\*<sup>2°</sup> Baur-Fischer-Len5. *The doctrine of human immortality and racial hygiene*, vol. I, 1927, p. 95.

The interbreeding that took place did not make this people "pacy", "mixed" or "new". Each nation represents a certain racial mixture in which the individual characteristics of the crossed races are inherited independently of each other: the colour of one race may be combined in one person with the head shape of another, the skin colour of one race with the eye colour of another, the hair colour of one with the hair structure of another — remember the fair-haired, curly-haired Jews — the shape of the nose of one with the shape of the ears of another, the shape of the lips of one with the formation of soft tissues in the eye area, etc. In subsequent generations, these combinations may break down to the point where people with the physical and mental characteristics of the original races reappear.

A "mixed race", i.e. a group of people who will once again have the same heredity and produce offspring with the same physical and mental characteristics, can only arise under special conditions, and this will take a long time. "The emergence of new races can never be the result of a single crossbreeding. Crossbreeding can only create combinations, but old traits will not disappear as a result of a single crossbreeding. The disappearance of the old and the creation of something truly new can only be the result of selection. It is possible to select new combinations in such a way that all the old ones disappear. And all the new combinations that have been selected will remain. Thus, a new breed will emerge as a result of selection, and selection will be stimulated by faigrom". Animal breeders can develop a new breed from a mixture of breeds in a relatively short time, because generations change more quickly in animals and because it is possible to prevent the reproduction of individuals that do not have the desired combination of traits and do not meet the criteria by means of selective breeding. In the case of domestic animals, these conditions do not exist. For a new breed to emerge

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32' b•j/p-ФVTK Leuq, vol. 1, 7927, p. 139.

In order to crossbreed several races, it is necessary to maintain this racial mixture for a certain period of time and preserve a certain level of purity during this time. In the process of inheritance, the racial mixture must **be structured** in such a way that carriers of a certain combination of characteristics of two incompatible races are eliminated, while carriers of all other characteristics are allowed to reproduce. In various regions of the Earth, after the mixing of two or several races in prehistoric times, natural selection could lead to the emergence of new races.

На'іавіі заіх іювѣх races, which can be called races of the second itorshcha, mormi так p sam vozgriwat ii in historical times in tizoltovannykh areas timi in the environment of zaiazizugoykh tribes giiti castes, but only za'iatkii. In our time, when the population of the Earth has grown, and many areas are accessible, it is possible to form races of a similar order. In history, the process of озбopa could have originated in the Jewish community, where the beginnings — the very beginnings — of such a race of the second order could have arisen. In Judaism, the prohibition of intermarriage even in the days of the Wropжеріііх in Pape-szzpzu testifies to the existence of "tribal solidarity" in it, as Ripley notes. The laws of Nehemiah and Ezra made no cosnami, nozopoe riocrie his probation" from then on no longer faded, the loss of Jewish piety. Henceforth, "the holy people" should not be confused with other The Talmud reinforced this consciousness, and the rabbis, educated in the Talmud, led the Jewish people to complete isolation and created conditions for close intermarriage.

If the Talmud truly characterises Jewish life, then we can assume that for centuries there has been a selection of Jews who strictly follow the Talmud, and that the spirit of Talmud ultimately prevailed.

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<sup>322</sup> *Рacu Europe, 1899.*

the superiority of those who most strictly followed this spirit **due to** their mental abilities. The selection of the most "Jewish" Jews by the egimutro-vap prevented the proliferation of "non-Jewish" elements among both southern and eastern Jews. Therefore, in both branches of Jewry, there was an accumulation of precisely those physical and mental hereditary traits that Westerners consider "typically Jewish." It seems that the Jewish people, more than other peoples and in any case much more than Western peoples, have achieved unification of heredity. Or are Western peoples mistaken about this unification because the components of the Jewish racial system are non-European races? Do foreign elements catch the eye, while the diversity of combinations of characteristics escapes attention? These questions can only be answered after thorough racial studies.

The high level of racial uniformity among Jews, compared to the racial mixtures of many other peoples, is so striking to observers that, despite many attempts to sketch a portrait of the "Jewish race" or to describe the physical and psychological features of "Jews in general" within a certain range of variation. But the unscientific use of the term "paca" to refer to the Jewish racial mixture shows that many non-Jews have formed an impression of the uniformity of this racial mixture. Many similarities in the physical and mental characteristics of southern and eastern Jews, i.e. two mixtures of the same races in different proportions, indicate transitional forms between these groups, living separately for centuries, can be easily explained if we assume that in both groups selection was directed towards the same chain, if we apply the term of selective breeding to the processes of unconscious natural selection among the people. But the process of selection among the Jewish people was not unconscious; it followed a spiritual orientation set by the rabbis **in their relationship with the Talmud.**

Another circumstance influenced the selection among Jews: living among other peoples, the role of "guest people" among the "host people." **The "typical parasitism" that Haberlandt** observes among Jews <sup>(2)</sup> must have guided the selection among Jews in Europe and Africa alike: only those Jews who adapted to the peculiar conditions of life among other peoples, possessed the gift of insight into the souls of others, prudence, eloquence, and the ability to calculate all the relationships in the surrounding world in which strangers prone to isolation could live. For this, in addition to special racial predispositions, mental abilities necessary for trade and usury in urban life were required. Jews who did not have these hereditary predispositions and did not develop them sufficiently through Talmudic study were often unable to start families in the Middle Ages. This selection explains the above-average mental abilities that distinguish the Jewish people.

All these unique conditions together, in combination with the unique In their consciousness, **the Jews** determined the direction of selection **based on their** blood kinship, which led to the creation of a second race. The range of possible variations among the Jewish racial mixture became increasingly narrow due to isolation from other peoples and closely related intermarriage in a certain direction since the time of Ezra, and especially between 1000 and 1800, so that the pool of physical and mental predispositions could be distributed throughout the entire people. Until the so-called emancipation, **Jewry** was on the path to forming "new race," a race of the second order. This beginning process of race formation was interrupted by the emancipation of the Jews.

As a result of this process, **something "Jewish" emerged.** In this regard, one should think not only about the processes of inheritance of traits, but also about the emergence of well-known **traits.**

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\*<sup>23</sup> Nations of Eastern Europe, 1920.

\*^KJEOVNYKH JIΓHHEB, TIIΓΓKOTOJEXH HO HEΓIZ CEHHHMH IO CIΓX HOJЭ

The reasons for the decline and disappearance of the Habsburgs are not inherited from one another, but are found in certain combinations. The first is the Habsburgs' thin lips and chins. And thanks to your inheritance of "khrovnagi lgiim" in the Jewish people, something "Jewish" has spread. This is noted by the Jewish historian Solomon Reitiah: "Europeans, although they are different from each other, have a special habit, which makes it difficult for a person with a keen eye to distinguish between them." Schleich also emphasises this when he writes, "the Jewish spirit is evident throughout the entire region in the poor heads of the Russian Jews and in the aristocracy of the Spanish Jews." It is precisely these grievances that unite all Jewish groups and cause them to see the Jews as "pacy." Renan, on the one hand, recognises that the Jews are not pacy, but on the other hand, he observes the concentration of "Jewish" 'ieert in the Jewish people and draws the following conclusion: "In my opinion, there is no Jewish x'gpr, but there is a Jewish ggigto".

The described process oz6opa should have led to the fact that, despite the diversity of the Jewish racial mixture, the Jewish community was immediately recognised as Jewish, xozs different, depending on czpa n vt social manner of dressing and peculiarities of riovedeni z m ogyz ponai apu vvesg t in заблужденіі. The Jewish doctor Veiseberg, who has made significant contributions to the field of Jewish studies, writes:

"I showed one Jew and one Russian a set of photographs and asked them to identify the Jews in them. ... Rus-

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<sup>324</sup> *Customs, myths and religions. Volume III, 1913, p. 468 "The so-called Jewish race."*

!! *Jewish racial voices, East and West. Illustrated monthly magazine of contemporary Judaism, vol. 6, 1906, p. 23\$.*

!!<sup>6</sup> *Judaism as a paca and as a religion, 1g63.*

Ski correctly identified half of the Jews, and a Jew identified 70% of his fellow tribesmen. I think this result cannot be obtained if we take any other European people.

But in this case, it should be remembered that, thanks to intermarriage, Russian Jews became racially closer to the surrounding Russian population than in other Western countries. Attentive observers, both Jewish and non-Jewish, are likely to identify Jews among undressed people with greater confidence — not because of circumcision, but because clothing in many cases masks racial characteristics and creates the appearance of belonging to another people. The probability of recognising Jews will be even greater if these naked people move freely. Such a level of recognisability will not be achieved if several randomly selected Russians, Germans, Italians, French and English people are placed together. Peixe believes that Jews can be recognised in 80% of all cases.

Jews are easily recognisable not only by Europeans, but also by people from other continents. Duttendofer reports from Suriname: "When a black person sees a Jew and a European, he will not say, 'Here come two white people,' but will say, 'Here come a white person and a Jew.'" <sup>(2)</sup> However the ability to recognise a Jew decreases as the admixture of Near Eastern and Oriental races in the population increases. For example, it is not easy for modern Greeks to recognise a Jew, but modern Greeks themselves are often mistaken for Jews in the West. Thus, the recognisability of Jews in many cases depends on the racial composition of the people to whom the observer belongs.

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<sup>32</sup> *Эврейский тип*, "Тяог;п;с", vol. 97, 1910, p. 429.

\*2^ *Retnoy giovardo//staricheskoho perioda*, vol. V, 1926, p. 213.

!\* *On emancipation nzo8*. 3855, p. 42.

The recognisability of Jews, given the diversity of the Jewish-Moi racial mixture, can be explained by the fact that this racial mixture, over the centuries, in conditions of almost complete isolationclose-kin interbreeding, has been subject to selection in a certain direction, which has contributed to the accumulation and spread throughout the entire people of those traits that are perceived by Westerners as "Jewish." As for psychological traits, the process of forming "second-order race" went even further. Penz writes: "Even more striking than the physical is the psychological uniqueness of the Jews. The Jews can be called a psychological race"<sup>3</sup>. He also believes that the Jewish people underwent a process of racial differentiation and that the processes of isolation in the diaspora over two thousand years acted in the same direction. "They were forced to seek their livelihood mainly in trade and similar occupations. Families could be created by those Jews who were able to engage in the resale of other people's products." Shikedanz gives the same explanation for the unification of the Jewish race under the influence of biological processes of adaptation to the "host peoples."

In his 1927 book *Social Parasitism in the Life of Nations*, praised by female biologist Glatte, Schickerdanz depicts Jews as a kind of "anti-race" that arose as a result of selection, which contributed to the proliferation of people with "parasitic" traits among the Jewish people. Schopenhauer also pointed to the "parasitism" of the Jews. Haberpandt, from an ethnographic point of view, asserts that "typical parasitism" is characteristic of Jews. Schickedanz considers the possibilities of the biological influence of parasitism on selection in

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&gt;<sup>\*0</sup> Baur-Fischer-Lena, m. I, 1927, pp. 556-557.

++\* *Ibid.*, p. 57.

3J2 *Pwerga and Raralipomena*, II, § 32.

iiapoде, leading a parasitic lifestyle, and gives a number of examples from the life of animals. He believes that the loss of their state at the expense of the life processes of other peoples led to the loss of the hereditary traits necessary for life in their own state and the acquisition of others necessary for parasitic life, i.e., as a result of anti-selection, the Jews acquired the traits necessary for life in their own state and the acquisition of others necessary for parasitic life, i.e., as a result of anti-selection, the Jews acquired the traits necessary for life in their own state and the acquisition of others necessary for parasitic life, i.e., as a result of anti-selection, the Jews acquired the traits necessary for life. As a result of anti-selection, "aitirasa" arose.

One could argue that although the Jewish people appear more unified than other peoples and have been on the path to becoming a second-order race for centuries, the process of race formation has not been completed. In order to complete the formation of a second-class race, even an "anti-race," it was necessary to strictly adhere to a certain direction of selection for a much longer period of time. Schickedanz himself admits that the comparison with the phenomena of parasitism in the animal world cannot be extended to all Jews.

The selection processes that took place in the direction indicated by Schickeldanz did indeed occur. This can be judged by the fact that in ancient times Jews were considered "unfit for physical labour," which today can be said even about the small number of Jewish workers, for example, in the Black Sea ports. Modern Jews are often unfit for military service, and various phenomena of degeneration are more widespread among Jews than among Western peoples.

Many Jewish traits, both physical and psychological, can be explained by the qualities of the races mixed in Judaism, primarily the Near Eastern races, rather than by processes of selection due to partisanship, as Shikedanz does. Penz noted that the Near Eastern race is "more capable

TO DOMINATION AND EXPLOITATION, THAN TO

over nature and its use." It is clear that the people

in which this race is most strongly represented will seem to be a people

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\*<sup>3</sup> ^ *Reference Book on Social Hygiene, vol. I, 1925, p. 33.*

I will give a different racial composition of the population because of my many representations, which is not necessary for this. According to Peich, "their characteristics and abilities predetermine those types of activities which have a positive effect on the public's taste and its digestion. Professions that they can engage in and do so

ВУТ — КОММЕ•]ЭСаНТЫ, ТО}ЭФОВТСІ, ]ЭОСТОВІТІ,Г'КГГ, Ж ]ЭНЕЛІГІСТЫ, ПГ-  
сатеурі, гідзеліі, гіомгіммі, actors, musicians, lawyers, and vragi.  
Нара+erno evreyshiviii spheres de ggelnos+ti Pents sshghat obpas  
mody, +eazjə ii rie'iat. Those areas where people with parasitic traits  
gather attract Jews, because they еіо+cz 'іер+ь  
ііредііеазіатскогі and орііен-тачьной races, and they do not  
require selective breeding.

But since biological processes also took place among European peoples, any racialist from the Jewish community must explain the relatively large number of Jewish racial mixtures and the peculiar nature of the Jewish people. The Jews, among other peoples of different racial composition, with different spiritual foundations. The Jewish people have always been an interesting subject of biological and ethnological research.

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\*\*4 Ts. p. 58.

## VIII. Even in our time

In the 19th century, there were many attempts to describe, from a racial point of view, the characteristics common to all groups of the Jewish people, in order to identify those characteristics that are unique to Jews. Everything that has been said so far in this book should encourage the reader to treat such claims with scepticism. It is highly probable that Jews, and the vast majority of Jews, are more similar to each other in terms of their physical and psychological hereditary traits than representatives of other peoples, especially Western peoples. It is also likely that certain physical and especially psychological traits are more common among the Jewish people than certain other physical and psychological traits among other peoples. Among the Jews, one can find many more people who are "real Jews" than there are "real Frenchmen" among the French, "настоящих англичан" среди англичан, и настоящих русских среди русских Russians and "true Germans" among Germans, especially, do not take into account hereditary characteristics of behaviour and speech, as well as external factors such as clothing. But people who are more knowledgeable about racial characteristics, unlike 19th-century racialists, will not expect to find hereditary traits in Jews that are unique to them. Traits such as the "Jewish nose" are found in all races and peoples whose racial mixture is close to that of the Jews, especially among the peoples of Asia Minor.

Although Jews are not a race, but a racial mixture, the extreme variants of which show little or nothing of what seems to casual observers to be "typically Jewish," attempts to establish a racial characterisation of "Jewish" features will be mentioned. The reader already knows that this will only concern those characteristics that are common among Jews, mainly those that are conspicuous to Westerners as characteristics of non-European races.

In 1886, Jewish racial scientist Oae Jacobs, together with F. Hapton, published a report on an attempt to identify characteristic Jewish features in a group of Jewish immigrants by creating a "portrait collage". These two researchers placed a number of photographs of members of the London Jewish Free Synagogue on top of each other in order to obtain a kind of average portrait — a method that is of very little value to racial studies, because the "average portrait" in this group is not representative enough to be perceived as "characteristic," and because the sum of the individual features of a racial mixture says nothing about its composition. The idea of a portrait collage is a product of racial studies, which thought that by measuring and calculating the measured values in an arithmetic way, the average values could say something about the "pace" of the group being studied. Jacobs and Hampton also wanted to find the "average appearance of a Jew," based on the assumption that Jews are paca.

The Jewish Encyclopedia writes about the result in the section "Type": "The final portrait shows a characteristically Jewish appearance; this characteristic is given by the eyebrows, eyes, nose and lips, as well as the position and contours of the cheekbones. The eyebrows are usually clearly defined, slightly bushy closer to the nose and becoming thinner as they move away from it.

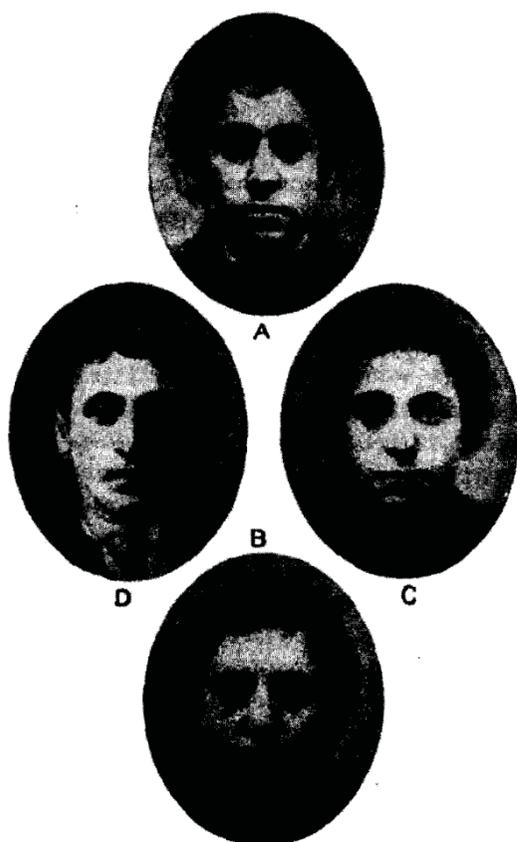


Рис. 202.  
*Мортрети тї сow, сбеланутїї бе 8biMлеиua  
едреисгих черт лица.*



*A - сійОЙНсііі портрет from СНттухос8 уреііиуос8 with a distinctive евреїісхосїї внешност т.*  
*B - своБн іїі портрет снимков пяти Оруеих увеицхос8. C - с8овитїї портрет портрето8 A and B.*

His eyes are usually bright, the upper and lower eyelids are heavy and swollen, and the distinctive feature of Jewish eyes is that they have a larger iris than other people. This makes the gaze seem nervous and evasive, which, with small, closely spaced pupils, can in some cases make the person appear shifty. Jewish bags under the eyes are usually fuller and more prominent than those of non-Jews. Prominent cheekbones make the cheeks hollow, and the nose, when viewed from the front, is distinguished by the mobility of the wings — this is the main feature of a Jewish nose. The upper lip is usually short, and the lower lip protrudes, giving the face a sensual expression. The chin recedes from the lip, almost without protruding, and there is usually a depression under the lip. Many Jews have receding chins, especially boys.

With age, Jewish appearance becomes more pronounced. In men, this may be due to the appearance of moustaches and sideburns. Moustaches are often quite sparse, while sideburns are relatively thick in some cases and curly and divided into sections in others. It is noteworthy that some Jewish faces combine almost all of these features.

"In addition to these details in the shape of the face, there is something inherent in all Jews. Usually, the face is oblong-rounded, especially in Jewish women of the noble type, and when viewed from the side, it is noticeably curved, with the nose representing an extended part of the ethnoid bone."

Looking at Figure 202, it is clear that the students studied generally have more southern than eastern Jewish features. The result would probably not be so clear-cut if the study group had more features commonly found among eastern Jews.

## A. Individual racial characteristics of the Jewish people

Although the average portrait of people today, based on the average value of the racial character of the people, we will cite examples that give an overview of the characteristics of the Jewish people in general. They are taken from the works of various historians, most notably Weissenberg.

Growth. On average, Jewish growth. "Еврейская антропология" сообщает цифру среднего роста мужчин 1.63 м, Pgrap — 1.626 м. Jews from Pgitvy, North-Western Russia and Pomuni have an average height of 1.61 м, while Jews from Avsziei, Hungary, Bosnia and Herzegovina — 1.63 м, among Jews in South Russia — 1.648 м. It seems that most often among the Jewish people, height ranges from 1.61 to 1.63 м. The Jews of Yena are particularly short — 1.594 м for men and 1.467 м for women — among them from giredgiogiaageiioi grii-mesi mimeishoi ras obvzstggg takie neblagrtitgniti условиями окружающей средой, если конечно не предположить, что 64 Jews and Jewish women, however, as Weissenberg, not with any selected. From the breast size from priiznashii, which are most affected by the environment. The tallest, with an average height of 1.645 м, are the Jews of Styria, followed by those of Davaška with 1.66 м. There are relatively many tall individuals among the Berber Jews of North-West Africa: 45.4% of Jews are taller than 1.65 м.

If we compare the average height of Jews and non-Jews, we can conclude that the average height of Jews is higher than that of their non-Jewish counterparts, especially in areas where the Jewish population is concentrated, slightly higher in areas where the non-Jewish population is also taller, and lower in areas where non-Jews are shorter. If more accurate measurements confirm this assumption, then the explanation for this

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\*36 Rasn and Istaria, 1924, p. 428.

phenomenon should be sought not so much in the mixing of the two groups as in the influence of the environment on both groups. Height is one of those racial characteristics that are subject to environmental influences (on the phenotype, not the genotype).

The growth of Jews generally ends earlier than that of European peoples, especially those of north-western Europe. Jews reach sexual maturity earlier than non-Jews. According to Teilhaber, Jewish girls begin menstruating earlier than European girls.

Body proportions. The relatively small average height of Jews is due to their relatively short legs. This is more common among Jews in Western and Eastern Europe. There are relatively many short-legged Jews. This is especially noticeable among the tall and slender population, particularly in areas where the Dinaric race predominates. "Weissbach found among the Jews living among Slovaks, Hungarians, Germans and Romanians in the south-eastern regions of the Austrian Empire more people with short arms and legs than among representatives of the aforementioned peoples." Compared to most Western peoples, Jews and Gypsies have the shortest arms (ibid.). Many Jews have small, even very small, chests. Deniker says that Jews have narrow chests, small chest volume, and a flat chest ( ). Many Jews have a more poorly developed chest. A poorly developed chest (this trait depends on environmental influences and type of activity) and relatively short arms explain the fact that in various groups of Jews there is a small ratio between the distance between the tips of the middle fingers of the outstretched

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К рдreficxамy рвсо8очу Алтp0cy. Жу/лшл дсчоquzфиu u cтmиустикy з8pав. 1910, с. 44.

<sup>008</sup> race. '-felo8ek. Volume II, 1912, p. 82.

'-felo8echeskie rassy, 1900, p. 424.

340 fityo such e8peu, 1903, p. 19.

hands and height. "On average, according to Mayr's data, among 25-year-old recruits from Fürth who are not engaged in physical labour (among Jews), this distance is 4.3 cm less than their height, while among other men, mainly workers, it is 5.7 cm more. This is confirmed by G. Schultz's studies among the Jewish and non-Jewish population of St. Petersburg." These differences are partly due to occupation and partly to racial differences between the Jewish groups and the Germans (a mixture of Alpine, Dinaric and Nordic races) and Russians (a mixture of Eastern Baltic and Nordic races). But among the Jewish racial mix, there is also a minority with long, thin arms, "hanging down to the knees," as Shudt writes with some exaggeration. Perhaps this is a sign of a slight admixture of Hamitic blood. The narrow hands and feet of Jews, as well as legs "without calves," indicate a Hamitic and Oriental admixture. Stratz (<sup>2</sup>)yno " refers to crooked legs. Among the people, Jewish legs are ridiculed as "depressed" because of their thin thighs and calves.

The "round backs" that Stratz attributes to many Jews may not be hereditary physical characteristics, but rather acquired ones, influenced by hereditary mental tendencies. Stratz also **notes** the flat feet that are common among Jews (the Chinese believe that Jews remove the tendons from their feet). Jewish women often have a very narrow pelvis, which suddenly begins to widen between the ages of 15 and 18.

All groups of Jews, both men and women, are prone to obesity: they develop double chins, world

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\*4\* Ranke, *op. cit.* p. 68.

<sup>342</sup> *Ts8reyskie features*. Frankfurt-Leipzig, 1714, *parts 1-11*, p. 369.

<sup>4</sup> *Op. cit.* p. 19.

<sup>344</sup> *Mafhausen. Physiognomy. Apru8 für Anthropologen*, vol. 17, 1888, p. 337.

\*45 *Op. cit.* p. 19.

Deposits appear on the neck and shoulders. This tendency corresponds to certain hereditary predispositions, but develops with lifestyle excesses. Many Jews are prone to this, and since they are wealthier than the surrounding population, they have the opportunity to indulge their inclinations. Jews and Jewish women who have become infertile due to emixia often seek treatment at various resorts.

Head shapes. Most Jews are brachycephalic, but not in extreme cases, rather in the range between brachycephaly and mesocephaly. According to Pittar, the most common index is 80-83. The highest proportion of dolichocephalics is found among Turkish Jews, with an index of up to 76, while the highest proportion of brachycephalics is found among Caucasian Jews, with an index of up to 87. The average index for Russian Jews is 82.5, and for Sephardic Jews in Southeast Europe and Levant it is 78.1. Among the former, only 1% are dolichocephalic and 81% are brachycephalic, while among the latter, 14.6% are dolichocephalic and 25.4% are brachycephalic. Among the Jews of Central Asia, 72% are brachycephalic. In Iran, brachycephalic groups predominate in the north, while dolichocephalic groups predominate in the south. The average index for Jews in Iraq is 78, with 13.5% being dolichocephalic. The Jews of Yemen are almost exclusively dolichocephalic, while Syria is characterised by mesocephalic and brachycephalic types, and Palestine by mesocephalic types with a tendency towards brachycephalic. Among the Jews of North Africa, according to measurements by Bertopon and Shantra, 21.9% of heads have an index of 74 (pronounced dolichocephaly), 67.8% are mesocephalic, and only 8.8% are brachycephalic. Fishberg also notes that mesocephaly and dolichocephaly predominate among North African Jews. According to research by American Jews,

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<sup>\*46</sup> According to data from 1892, Lushai counted 30% brachycephalic and 5% dolichocephalic individuals among the ešpeeš.

<sup>34</sup> D//m. op. cit. p. 429.

According to the American racial scientist, the Jew Boas <sup>34</sup>, they are much less brachycephalic than European Jews. Boas argues that this is the result of environmental influences, but first it should be clarified whether there was any selection among the Jews he measured that led to the intensification of Oriental racial traits.

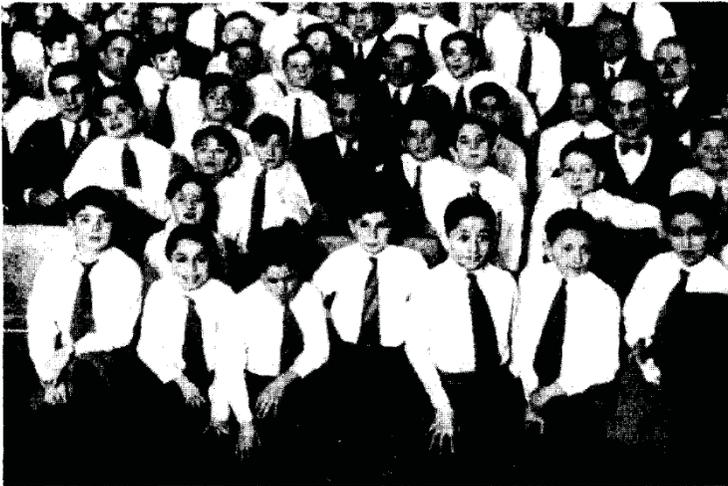


Fig. 203.

Знаеотные бохепт В who-їорухойї uixone, еде учатс», 8 оснодуон,  
 едрептне бету. omux Beitei prevails oriental, and me nepeb-

Facial features. No special studies have been conducted, and it is impossible to compare different groups of Jews. However, in dolichocephalic groups, the faces are longer, while in brachycephalic groups, they are wider.

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<sup>34a</sup> Capturing the physical forms of the descendants of immigrants. I: Immigration skin  
 , 1910.

Soft tissues. Lips are generally thicker than those of Western peoples. A protruding lower lip is common, as is (more often in women) a distinctive lip shape and a higher groove under the lower lip. Almond-shaped eyes are less common and also usually found in women. Men often have deep folds running from the nostrils to the corners of the lips.

A slightly protruding, sharp chin is common. Straz considers "bulging eyes" to be a characteristic Jewish feature; they are indeed quite common. The shape of the eyelids, which is common among Jews, attracts the attention of those who try to describe "Jewish" facial features. Often, both eyelids are thickened and appear heavy, especially the upper eyelid, which is lower than in people of European races (with the exception of Rhinarians) and hangs over the eye. O+skōda "hidden" gaze, described in the Jewish Encyclopedia, which often gives the impression of being watchful. This shape of the upper eyelid, according to the description of one Jewish newspaper, often gives Jewish faces an expression of fatigue, sleepiness, and relaxation. "Jewish" eyes, compared to the eyes of Western people, are more shaded by eyelashes" (0)But such characteristics of the "Jewish gaze" are no longer physical features, but psychological impressions. Bedou speaks of "a reflection of thoughtful gentleness with a hint of watchfulness, and sometimes timidity." Ripley, who notes the heavy eyelids and large, dark, shining eyes of many Jews, says that in favourable cases, heavy eyelids give the face an expression of thoughtfulness and dreaminess, and in unfavourable cases, an expression of cunning or craftiness (5).

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<sup>349</sup> Dkt. *son.* p. 26.

<sup>20</sup> Shletiz. *European Historical Notes*, vol. 6, 1906, p. 235.

<sup>3\*</sup> On the physical characteristics of e8pee8. 186a, p. 22.

<sup>\*\*</sup> *On the anthropology of e8peeB. (fxo6yc)*, vol. 76, 1889, p. 21.

Reia curraez, 'tro among many Jews, the view boozivt.t, xii-trnm, with oacmrsmii morganti, but he gives his own interpretation, which does not withstand Lamarckist criticism — that is, *son*, a consequence of the suffering and persecution of the Jews.<sup>(5)</sup>

Jews often have fleshy ears. It is generally considered a sign of intelligence, especially in men, who often have prominent ears. omie'iaer llnebl. This is especially common among Jewish men; Austrians call it "yutmi Moritza." Many observers claim that Jews have a more pronounced yumu pacrionomernl than other peoples. Shzjəau s'4ti-raer "6om.uuie, kpacrrie yтни" xap pm. dts morux Jews. in+iorrix Jews com faces already in youth drzblaya and mat-was. Jews, who, thanks to the peculiarities of their physical constitution and the small number of European races, are difficult to distinguish from Jews, **are** nevertheless **distinguished** from rioxo on those days.

"Jewish nose." The so-called "Jewish" nose is much more common among Jews than among other ethnic groups. Poxome, a+o+ rioc, characteristic of the Pan-Asian race, is so striking to Western peoples that it determines their perception of "real Jews." But all the data on "Jewish noses" among different Jewish groups show that such noses are in the minority. Therefore, individual observers do not have entirely uniform representations of the "Jewish nose" and the degree of inclination and shape of the bridge or tip that can be called "Jewish." The criteria established as a result of previous studies are not particularly objective. There are particularly few "Jewish noses" among some groups of Jews in Poccwri vi Gattishi. Among the Jews of Weisetberg, only 10% were found to have " skii noses".

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\*\*\* Kuyatury, *Myths and Religions*, vol. III, 1913, p. 468.

354 Jfл yQyyрн *Physiognomy*. •A pxu8 für *Anthropologie*, vol. 1.7, 1B88, p. 33.7.

355 *Anthropology of German e8pee8*. Zeitschrift für *Anthropologie*, 1912.



p. 204.

"E8reispy nose" in the shape of the number 6 (first letter of the word), the smaller the nostrils, the less "Jewish" they are.

Not ctounxo form of gaze with s oron, czonrko oco-baya mobility nostril ha- characteristic, according to Jacobs, of the the "Jewish nose." The number 6 can be found even on Jewish noses that are not curved or protruding, but rather flat and even concave. If we accept Jacobs' description of the characteristic features of the "Jewish nose," then there are a relatively large number of people with such noses in all Jewish groups. Even if a Jew's nose has the same contour as that of a person of Nordic race, it can always be recognised by looking from the front by the fleshy wings of the nose and their softness. It seems as if the Jewish nose is made of soft material that pulls it down.

How does the Jewish nose differ? Buiyeyiomzizyu Jewish u'teish Dtehobs described in detail with a drawing (pic. 204), wro

«BJDİƏEFCCKOFO NOSE Ъ CAT-INK

The nose is bent downwards in the shape of a hook, and the nostrils are flared. At first glance , it resembles the number 6 with an elongation at the top.



G1s2Y.

Moritz Bocanogorski, Jew from Sa- лоник, французский министр, Died in 1928. 8 a8iakata-strophe. Brightly expressed "e8reyskiy nose".

For many "half-breeds" with a strong Nordic admixture, these soft wings of the nose are still noticeable, even if they are not as fleshy as on "real Jewish noses".

"A strongly developed arch under the nose, an almost always thickened front part of the nasal filter" — these are the characteristics that Ilieich attributes to the "Jewish nose". Govorka describes the "Jewish nose" as follows: "The root of the nose is located

QUITE HIGH, THE TIP OF THE NOSE IS SLIGHTLY TURNED DOWNWARD, AND the nostrils are strongly flared." This is, in fact, a description of the nose of the Near Eastern race, whereas the "Jewish nose," as other observers have better noted, does not have a high root and does not protrude strongly. What is considered in the West

A "Jewish nose" is a combination of several prominent features of a Near Eastern nose, but these are not its only characteristics. A Jewish nose (thanks to Nordic admixture) can have a very narrow, non-fleshy bridge and (thanks to Central Asian, East Baltic or Alpine admixture) be quite flat and relatively short, which is not surprising, it will produce the impression described by Jacobs. It can therefore be said that there is no single form of the Jewish nose, but rather several forms. Govorka is right: "From a purely morphological point of view, the Jewish nose cannot be considered a single form." Beddoe would like to separate the "Jewish nose" from the forms of noses

"Aryan race," as he puts it, based on the following characteristics:

"The root of the nose is located deeper, the tip is more depressed, and the nostrils are more prominent than in the Aryan race with a strongly protruding nose."

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<sup>156</sup> E8rean *rpsody gol8i*. 1906, p. 237.

3\*\* *Npruzhnye nosy*, 1893, p. 90.

<sup>1\*</sup> *Op. cit.* p. 94.

359 *Physical features*, 1861, p. 223.

The nose of the Dtpiarszoi paca meet that shochpikh 'iert with prediia-zvatsipiki ii in Central Europe crpeuaeazcs quite often. But the nose of the Dinaric race is larger than that of the Mscha race, and the nose of the Gired-Neaziatskhoi race is larger than that of the Iosam race, xozopue vosgiri atotsz was "Jewish". But the narrow nose rtpii sravitghelono and uaczo o'ieizo narrow sp e iioca uaczo arises and prii skreisch-vani hamigsgoi ii hieredieaatskoy race, as in the southern Arabs ii in North-East Africa, and igigoda ii in the Jews.

Among many groups of Jews with short and flat noses, the "Jewish nose" is quite rare among the Jews of North America, i.e., in those Jewish groups that have preserved their orientation towards the Oriental race. And among Iranian Jews, there are relatively few with "Jewish noses".

From what has been said, it follows that there is no reason to speak of a "Jewish nose" at that time, since all Jews and their oppressors had such a nose, and such noses were common among Jews. Among Jews, there are other forms of this; for example, especially among women, it is often found in the form of an , eastern-looking nose. б свой ii тійс«оп рас, а «еврейскіе носы» всіречаіозcs п у другіх народов, меющих гримесь перещіеазиатской расоі. Tom.ko on the view of Zagida, not ggrivytitgih h vishchu vosgo'i-rrsix peoples ii peoples IOgo-Eastern Evpom.i, "Jewish iioc" for riokazatsya feature, riicіyтіей only одііому еахіау на-роду. As for the "European" nose, as well as other racial characteristics of the Jewish people, it is always necessary to emphasise that these are not physical characteristics unique to Jews, rro ev-rei that a special racial mixture of non-European races, physical and mental traits "owpux itredtavle-ity ii in racial cuecex of other Eastern peoples.

Koma. The colour of Jewish nomii is on average darker than that of the peoples of South-Eastern and North-Eastern Europe. "Toip Grishchev counted 25% among the Jews of South-Eastern Russia

with dark skin, 60% with light hair, 10% with blue eyes, and 25% with grey eyes" <sup>b</sup> <sup>1</sup>. In this relatively light-skinned ( thanks to East Baltic admixture) Jewish group, there should be fewer dark-skinned individuals than in other, as yet unstudied groups. Pure and mixed Jews often have yellowish-matte skin, especially southern Jews. The flabby skin

hair cover.

Hair cover. The hair cover of the body in Jews (thanks to admixture from the Near Eastern race) is very well developed, and beards also grow well. The blue-shaven cheeks of Jewish men often catch the eye — this is a sign of a thick beard. We would see many Negroid, curly beards among Jews if it were not for the fashion for beards. Jewish eyebrows are often thick, joined at the bridge of the nose (a sign of the Near Eastern race), often curved in high arches, and the eyelashes are long (a sign of the Oriental race). The arches of the eyebrows often drop low to the outer corners of the eyes, giving the face a suffering expression.

The front hairline on the head of many Jews extends to the middle of the forehead, as does that of people of the Dinaric race; this type of mask is usually used by actors playing the role of Mephistopheles... Saburo, guided by his observations of the "sewny" inhabitants of France (clearly referring to Jews), comes to the conclusion that "Semites" begin to write with *n6a*; he encountered this trait less frequently in non-Jews and explained it as a "Semitic admixture."

According to American studies, 67% of Jews have straight hair, 26% have wavy hair, 6% have curly hair, and 1% have coarse hair. The term "smooth" probably often referred to coarse hair. Apparently,

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<sup>\*60</sup> Ranke. "Felo8ek," vol. II, 1912, p. 167.

<sup>!6</sup> Diseases of the skin covered with hair. 1900, p. 24.

Western Jews have curly hair, indicating African admixture, in 1% of cases, no more than among Samaritans. In the illustrations accompanying this book, we quite often see people with African hair. In some cases, there is a peculiar combination of African and Nordic characteristics — curly and light hair.

Hair colour. Among Jews, it most often ranges from dark brown to black, but lighter hair is also common. According to the table provided by Pivi, 12-25% of Jewish groups in North-Eastern Europe are blond or red-haired, 23.2-25.4% in Galicia, 15.1% in Baden, 7.5-11.8% in Italy, in Southern Europe 6-12%, in Turkey 6.9%, and in the Caucasus 4%. Fieberg, studying mainly children among American Jews, found 5.94% to be blond; among adults, the percentage is lower due to hair darkening with age. According to Pivvi, 11.3% of Jews in the United States are blond. Jews in Southern Europe and North Africa are not darker, and in some areas are even much lighter than the surrounding population. Among southern Italians, 8% are blond, among modern Greeks less than 5%, among Portuguese 2%, and among Italian Jews, according to P. Pivvi, 7.5% are blond and red-haired, in Turkey in one region 6.9% are blond, in others — 3%. The number of blondes among Jews living in Palestine is the same or slightly less than among Samaritans.

The number of blondes among Jews increases in areas of Eastern Europe with a higher concentration of Jews, especially in the central and northern parts. Among the Slavic peoples, the number of blondes among Jews averages about 10%, while among the more densely populated Jewish areas of Eastern Europe, especially in its central and northern parts. Among the surrounding peoples, the number of blondes among Jews averages about 10%<sup>3</sup>. According to a study conducted by Virchow **in 1874-77**, of all German children, including Jewish children, 31.8% had fair skin, light hair and blue eyes

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\*\*2 *Espeu 8 cSeme statistics*, vol. I, 1918, p. 77.

36a *Weissenberg*. "Zeitschrift für Ethnologie," vol. 41, 1909, p. 309.

eyes, 14.35% darker skin and hair and brown eyes; among Jewish schoolchildren, the corresponding figures were 11.17% and 42%. There are fewer blondes among Jewish women than among Jewish men.

Redheads are relatively common among Jews. In Section VI, I have already noted that red hair (rutism, erythrism) is observed in all races and cannot be considered a racial characteristic. In his research, Virchow found that 0.5% of Jewish schoolchildren were redheads. "Among Galician Jews, according to Mayer and Kopernicki, 4.45% are redheads." Among the Jews of Eastern Russia, there are many freckled people with coarse red hair. Baralet specifically studied red hair: he found that it is often combined with freckles and very light skin. Or redheads smell like goats, their hair is coarse, and their muscles are flabby. He emphasises that red hair is found in both dark and light pigmentation, more often in light pigmentation and in areas of contact between groups of people with different pigmentation. But **only** future studies of Jewish and non-Jewish groups, which, unlike previous ones, will clearly distinguish between reddish-light (usually soft) hair and bright red (usually coarse) hair, will allow conclusions to be drawn about the uniqueness of red hair among Jews.

Eye colour. Most Jews have brown eyes, but they often have blue eyes, especially in groups where there is a high percentage of blondes. Table flivi" shows that among Eastern Jews, 30 to 51% have light eyes (blue, grey, and green), while among false Jews, together with Caucasian **Jews**, the percentage ranges from 20 to 41%. Blue-eyed people among Eastern Jews range from 5 to 26%, among Southern Jews together with **Caucasian** Jews — from 1.5 to 18%.

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!&gt; Ranke. "Felo8ek," vol. II, 1912, p. 167.

<sup>335</sup> About the Ryokeh8olosy. "AukiVi per l'Antropayuzhia e l'Etnpyud", m. 33, 1003, p. 277.

<sup>366</sup> Op. cit. p. 79.

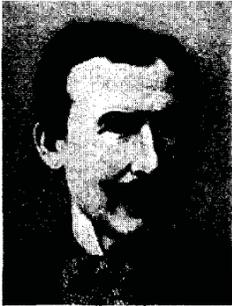
## **V. Light-haired and blue-eyed Jews**

Here we will return to this issue, which was already discussed in Section V. There it was proven that the Jews of ancient Palestine already had a Nordic admixture. Its influence on Jewish ideas about physical beauty was discussed in Section VI. The proportion of Nordic admixture among the ancient Jews was estimated at 10-15% of all the hereditary traits of this people, and by the beginning of our era — at 5-10%. Section VII discussed how the Jews survived after their dispersion, despite new racial admixtures, especially before 4,000 AD. As for these admixtures, the southern Jews did not acquire any new admixtures of the Nordic race, the eastern Jews acquired a small amount, and the Caucasian Jews acquired even less. But even among the southern Jews, there may be a certain percentage of blue-eyed blondes, who were also found among the Jews of ancient Palestine. On the other hand, there are so many of them among the Eastern Jews that we should assume a stronger admixture of one or more light-haired and blue-eyed races, which the Eastern Jews, and only they, acquired after their dispersion throughout Eastern Europe. From Section VII, it is clear that the Jews of Eastern Europe mixed with parts of the Khazars, who had an admixture of the light Eastern-Baltic race, and perhaps a small admixture of the Nordic race, and that the Jews of Eastern Europe mixed more with the surrounding peoples than the southern Jews. But these peoples represented various racial mixtures, in which the light Eastern Baltic race usually predominated. Although the peoples of Eastern Europe — the closer to the Baltic, the greater — also had a Norse admixture, Eastern Jews acquired much more Eastern Baltic than Norse admixture, since it predominated in the Eastern European regions where Jews settled. If we were to attribute the light pigmentation of Eastern Jews to a greater extent to the Nordic paca, then it would be more often reflected in



, p. 206.  
*Alfred Keyf, theatre critic*  
 xpnmnk, five, p. 1867. pre-

- *ruc. 207.*  
*German e8uey, teacher at*  
*secondary schools.*  
*Predominantly Orphic style with a*  
*slight pre-Asian (and Nordic?)*  
*influence.*



- • *Fig. 208.*  
*Nagapnel Zptt, nopmpe-*  
*mucm, b. 1843. He has*  
  
*.semmono9spoy (?) admixture.*

*Fig. 209.*  
*A. Zinstein. The oriental type*  
*predominates with a slight Near*  
*Eastern influence.*

the influence and other hereditary traits of this race: tall stature, slenderness, predominance of dolichocephaly over brachycephaly, narrower faces. The difficulty of explaining the relatively large number of people with light hair and eyes among Eastern Jews becomes less apparent once we understand that in this case we are talking about an admixture not of the Nordic or Falish race, but of the Eastern Baptist race. To clarify this issue, Fieberg studied Jews who had emigrated to the United States and found that there were more brachycephalic individuals among light-eyed blondes than among brunettes with dark eyes.

<sup>161</sup> *Material on the physical anthropology of Eastern Europeans.* Annals of the New York Academy of Sciences, vol. 16, p. 280.

Fig. 210. &gt;&gt;  
*Austrian Jew. Predominantly Orventsian type with Alpine admixture.*



Pxc. 212. &gt;&gt;  
*Golnqil Gadel (Sobeyafoti), b. i vgs. The oriental type with a Boston-Russian admixture predominates.*

P. 212.  
*A8strviskpi writer Stefan Ts8eyg, born in 1881. Predominantly Oriental type with a slight Nordic admixture. {and Nordic?} admixture.*



ruc. 213. &gt;&gt;  
*Poet Franz Werfel, b. 1890. Predominantly Oriental type with an admixture of broad-faced race.*

The question of the light pigmentation of Eastern Jews puzzled racial scientists until they recognised that the light-skinned, short-headed, broad-faced type with a short, concave nose was the Eastern Baptist type (Deniker's Eastern type). Karl Vogt understood that the light pigmentation of Eastern Jews in rare cases indicates a Nordic admixture when he said in his *Lectures on Man (1863)*: "Indeed, in the north, in Russia and Poland, Germany and Bohemia, we encounter a variety of Jews with often red hair, short beards, upturned blunt noses, sharp, cunning eyes, more stocky figures, round faces and slightly prominent cheekbones, very similar to the type of many northern Slavic tribes."

Here, Vogt has already listed a number of



&lt;&lt; Fig. 214.  
 Maximilian Gspden  
 (Witkowski), 1861-  
 1928. A Near Eastern-Oriental  
 mixture with a Northern admixture?

• Fig. 215.  
 Ešrayka from Morocco.  
 Predominantly oriental prun,  
 presumably with a non-Arabic  
 admixture.



<< Fig. 26.  
 Yeoyg Bernhard, born in 1875.  
 Pedomorp with full mouth.

\* Fig. 217.  
 Psyche from Berlin.

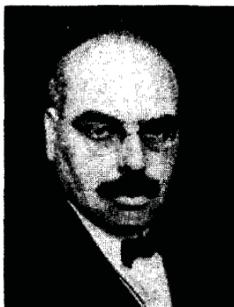


Fig. 218.  
 Pyd. Gpsferbive, b. 1877.  
 Mufl icwlp fiansO8 Geuman-  
 ской империи.

Пауль Хири, р. 1868. Быв-  
 ший глава правительства  
 Пруссии.

On pages 216-219 еδреu from УерМаНuu and А8:тпуu

signs of the Eastern Baptist race. Even before Deniker's "**Eastern paca**" was recognised, Fischberg correctly described the uniqueness and origin of light-pigmented people among Eastern Jews when, in his work "On the Question of the Origin of Light-Haired Elements in Jewry," explained this phenomenon as a result of intermingling in the Middle Ages with the Slavic population of Eastern Europe — he could also have mentioned the "white" Khazars. According to Fischberg, blond Jews are more reminiscent of blond Slavs; they are mostly short and have small heads. He writes that a small portion of blond Jews originate from ancient Palestine, from the Nordic **Amorite** tribes. Otherwise, blond Jews would be represented in approximately equal numbers in all countries. Agreeing with these conclusions of Fishberg, one cannot fail to take into account that during the medieval mixing, Eastern Jews added to their small Nordic ancient Palestinian admixture a little more Nordic admixture, which was present in the Eastern European peoples (mainly the Eastern Baltic race). Thus, the light-coloured elements among Eastern Jews originate, to a lesser extent, from the ancient Palestinian and medieval admixture of the Nordic race, but to a much greater extent from the admixture of the East Baltic race in the Middle Ages and modern times.

**The fact that the light pigmentation of Jews living** at the time Wichrow's research (1874-77) in Germany and Austria was explained mainly by ancient Nordic and East Baltic admixture and only to a very small extent by mixing with the German population in the 19th century, could be understood based on the results of Wichrow's research, it is necessary to briefly describe these studies and their results.

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Zb. *Demography and Statistics e8pee8*. 1907, No. 1-2.

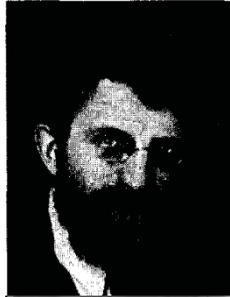
2%



Fig. 226.  
German priest Erich

*Stichic 8ozhak, 1878. Original  
Norwegian mixture.*

p. 227. &gt;&gt;  
Enric Geine. Orpentglio—  
Nordic mixture.



Pnc. 228 and 229.  
German e8pei. Sla — with  
Oriental, Central Asian and  
Negro admixture, cnpa8a —  
predominantly Oriental type with  
a small admixture of Nezpshl-  
Spoi.



Gns2Yl2Zf  
European boys from Germany.  
The one on the left is Sephardic,  
with a predominantly Oriental  
appearance, cnpa8a is Ashkenazi, a  
mixture of Eastern Baltic and  
Oriental races.





ruc. 232.

Germany. E8peticxn family with children. The mother and small child have a more CтмБНОti ùJьnuilCKOÛ appearance, while the father has a stronger oriental admixture.



Fig. 233, a, b.

E8peu with БолсиИп, pre-Iliad type (with alpine and Nordic admixture?)



&lt;&lt; Fig. 234.

Czech eBpcii M. Fischer,

bNo- Near Eastern mixture, 8eroyatio with eg9oid admixture.

&lt; Fig. 235.

Hejvteuxu and e8rey LtsON Feicht-8angeu, writer, b. 1884.

A mixture of the Near Eastern race with the 8oCTilON HO-отьmпиicou or Nordic race?

Fig. 236.  
*German Jew E. Mendel, ncixiamp,*  
*b. 1907. There are also Alpine,*  
*Nordic and Pre-Asian features.*



Fig. 237. \*\*  
*Itplyatsky Jew Ch. Rom-Oroz,*  
*ncixuaniy, 18J6-1909. Near*  
*Eastern, opuetti-tal and other*  
*admixtures.*



Рис. 238 and 239.  
*Е8рети у3 Rosn. Суесъ of the*  
*Near East and Нор-днчесКои*  
*рисе, сле8о — with 8остонно-*  
*бафшпйскоти, справа — with*  
*oriental.*

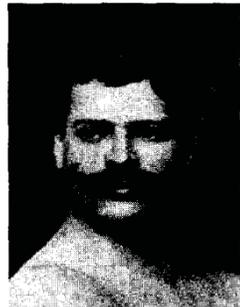


Fig. 240.  
*Austrian priest Heinrich Gerqoe, ntttlem, p. 870. A mixture of*  
*of the Fugian and Mediterranean races.*

On the initiative of Rudolph Virchow in 1874-75 in Germany, Switzerland, Austria, and elsewhere, **the colour of the skin, hair, and eyes of individuals** was determined. The studies covered 10 million children, 6,758,827 of whom were in Germany, including children of the Jewish faith, who were counted separately due to their racial origin. These studies do not provide an accurate count of Jewish and non-Jewish children, as Jewish children of Christian faith are counted together with German children. Nevertheless, the results of this study provided figures that are valuable for the present work. Comparative figures for German and Jewish children have already been given above. According to these data, among Jewish children of the Jewish faith in German Jewry, an average of 11.17% had light skin, light hair and blue eyes, and 42% had dark skin, dark hair and brown eyes. These percentages were distributed fairly evenly throughout Germany: children of the light type among Jewish converts to the Jewish faith were 11.23% in Prussia, 10.38% in Bavaria, 10.32% in Baden, in Hesse 11.17%, in Braunweig 13.53%, in Saxony-Meitivig 9.91%, and in Elasa-Lotariiviti 13.51%. This distribution is striking, as it is completely independent of the pigmentation of the surrounding German population. Given the significant mixing of the Jewish population with the German population in this region, the light pigmentation of Jewish descendants should have spread from the south and south-east to the north-west of Germany. After carefully studying the data, one can even say, along with Virchow: "In the most fair-haired provinces of our Fatherland, surprisingly, there are more brown-haired Jews and vice versa." The number of fair-haired Jews in Germany **increases** slightly towards the north.

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!\*) Correspondence Sheet of the German Society for Anthropology, Ethnology  
And *fipreinuxme*. 1876, p. 30.

east, in Austria-Hungary — to the east, the proportion of dark-skinned Jews in Germany decreases slightly from north to south, mixed forms (light hair + brown eyes, kaitan hair + blue eyes, etc.) become more numerous in the same direction, as does the percentage of those with green eyes. This slight increase in the number of light-haired Jews in Germany towards the north-east and in Austria towards the east may be seen as an indication of the racial origin of some of the light-haired population from the East Baltic race. But for the most part, the Jews who lived in Central Europe at that time — their families have now died out — had light pigmentation of Nordic origin, and we are not talking about admixtures of this race acquired in recent times, but rather, as far as we can tell, The lightness of the Jews does not depend on the distribution of light types among the ancient Palestinian populations of Nordic origin.

P. Ptivti, comparing data from different regions, showed that an increase or decrease in the number of light-skinned types among the eDpееv is not closely related to an increase or decrease in the number of light-skinned types among the surrounding non-Jewish population. Jews in Italy are on average darker in Florence, where non-Jews are on average lighter, and vice versa, lighter in Modena, where non-Jews are darker.

It is necessary to take into account the ancient Nordic admixture among Jews, which, although insignificant, is significant enough to reject the assumptions of those who attribute this light admixture solely to the mixing of Jews with non-Jews in the Middle Ages and modern times in racial studies.

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370 Q ypxo8. *General report on research conducted on behalf of the German Anthropological Society on the colour of the skin and eyes of German schoolchildren. "Archiv für Anthropologie", vol. 16, 1886, p. 274.*

\*\*\* See Schimmer's report in *Communications of the Anthropological Society, 15th year of publication, Appendix 1, 1886.*

£8re 8 c8eme statistike, m. I, 1918, p. 82.



Fig. 241, a, b.  
 Po6tir mli tn Kurlytiv and  
 Esmooutt. *ПреиМуце-*  
*см8енно perebieaciat-sky*  
*type, prebpoloki-*  
*those with oriental (and*  
*mtnuüicxu?) нуиМесbio.*



Fig. 242, a, b.  
 Parents иу Рольиш and  
 Эсмüиш. *Oriental-Perebiat-type*  
*mixture.*



Fig. 243.  
 Young е8реü us М8е-гш,  
 робü и — тш  
 Russia. *Иреимüест8ен-но*  
*орüейттыü type. Омбелүти те*  
*прушн0Кlф Монобоео*  
*гю8ека eye ne опребепilys.*

*Grandfathers on lines 241 and 242 — nozobte е8рейки,*  
*ми8уе 8 М8еци*

ruc. 244. &gt;  
 E8reyha i Gerilani  
 ILLaplomma Emk'en,  
 1800-98.

Fig. 245. &gt;&gt;  
 E8peïixa us Germanus  
 tom uluBa leeberz,  
 nuaniustua, p. 1866.



Gng24b. &gt;  
 E8reika io Benpuu, lawyer.  
 Oriental-Peruvian mixture.

Fig. 247. &gt;&gt;  
 E8reika us Germany Anita  
 Augsure, b. 1857, feminist.  
 dccl Oriental-European and  
 Nordic race?

Fig. 248.  
 E8peilxn from Gerbniitt, female.  
 Flpeo6nabaem Perbeziatsky  
 type with a small, round face.

Fig. 249. kY  
 Ross Mthsembu. Mpeu-  
 nyyecm8eniio perebneti-



The frequency of light pigmentation among Eastern European Jews, combined with stockiness, short rorio shii, small noses, prominent cheekbones, and other characteristics of Eastern Jews clearly indicate intermarriage in the Middle Ages and modern times with Eastern European peoples, predominantly of the Eastern Baptist race. However, the light pigmentation of the Jews of Western and Southern Europe and North Africa, as described in Section V, can be explained by the ancient Palestinian admixture of the Nordic race. It is possible that this admixture in the Jewish people has even increased slightly, at least among Western Jews. The ideal of beauty with Nordic features, which prevailed in the West until the end of the 16th century but continues to this day, probably influenced Western Jews in their choice of spouses, and even among Jews, a Jewish woman with a strong Nordic admixture was considered beautiful. Such an influence on the choice of spouses, of course, only in wealthy Jewish families, could have had an impact on the selection of the Jewish people in the event that such more Nordic Jews could leave more descendants. This was only possible until the 19th century, later and wealthy Jews had few children.

It can also be assumed that until the Middle Ages, it was often Jews who did not have a distinctly "Jewish" appearance, but rather noticeable features of one or more European races, who were successful in economic and social life and could have many children. But here we can only make assumptions.

The influence of the ideal of beauty with Nordic features and the desire to hide one's Jewish origin behind a not very "Jewish" appearance could have led to the appearance of such Jewish marriage advertisements, about which von Puchan wrote: "You need to look among the small advertisements in our newspapers

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\*\*3 cc Günter. *Aristocracy and paca*. 2nd edition. 1928.

Several days of discussion about the couple's relationship, in order to understand how the fair-haired and blue-eyed Jewess felt among her fellow believers.

Feist confirms this, kozoþm reports that in similar Jewish advertisements, uac+o requires light hair, roiiy6ue eyes and a slender figure, even when childless Jews riapa xo'iez usnovgiti rebeika. There is no evidence of such advertisements for the Eastern-European race, as they are not considered attractive. The eastern race is not considered attractive; moreover, it is often found among eastern Europeans. But the contemporary views of the Jews and the rise of such marriages with the northern girus-meshu ro aetcz hie'ishe children, 'gei in oc+a am.ix Jewish cemsx. This is due to the fact that Jews and non-Jews, who are often non-Jewish, are often of Nordic origin. Bolatinsto za>oix marriages are common in the upper strata of society and give birth to children. This is a result of contemporary conditions that do not contribute to the strengthening of Nordic influence in the Jewish people.

#### B. Overview of the racial composition of separate large groups of Jews

If we compare the data, which will remain insufficient for a final assessment for a long time to come, on the racial measurements and studies of different groups of Jews based on the works of

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<sup>334</sup> Nsrob, pac, yaziki. 1922, p. 169.

<sup>3\*</sup> *Genealogy e&peeB*, 1925, p. 188.



Fig. 250.  
*Collection of the Jewish obyunti 8 Mocx8e*

earlier, as well as the works and reviews of P. Piva and Pittar, the following picture emerges, which does not yet have any scientific value due to insufficient racial studies of the Jewish people, but will provide a preliminary overview.

, has any scientific value due to the insufficient racial study of the Jewish people, but will provide a preliminary overview.

The different racial compositions of southern Jews (Sephardim) and eastern Jews (Ashkenazim) have already been described above: the former are predominantly Oriental, while the latter are predominantly Near Eastern. In general, it can be said that the predominance of the Near Eastern race among Jews is greater the closer they live to the Caucasus; this type is most pronounced among Caucasian Jews. This is to be expected, since Jews there mixed with the local population in the last century BC and in the early Middle Ages. These Jews have strayed furthest



Piic. 251.  
*Group e8pee8 from Dmnoïi Russia.*

from predominantly Oriental Jews of the era of the conquest of Palestine (1400–1200 BC). The Jews of Palestine, Syria, and South Arabia, the Spanish Jews, and the largest group of Jews (Sephardim) are similar to their type or to the type of Jews of the Kingdom era (around 1000 BC) . It is the Jews of Yemen, and even more so those of North Africa (including Egypt?), among whom the "Jewish nose" is relatively common, who have better preserved the racial mixture of the ancient Jews, perhaps even better than the Jews living today in Palestine and Syria. At the same time, the Jews of Yemen are the only group that differs from all other Jewish groups due to a noticeable admixture of the Hamitic race, and perhaps the Dwarf race. It is possible that the Jews of **Egypt** also retained a Hamitic admixture, as indicated by their tall stature. The relatively rare occurrence

"Jewish nose" among these groups, from Pemen to Morocco, follows This can be attributed to the predominance of the Oriental race, and in some groups of Russian Jews, admixture with the Eastern and Alpine races. The Jews of South Arabia, the Jews who have long lived in Syria and Palestine, as well as the Jews of North Africa and the Caucasus, are racially closest to the surrounding population.



Fig. 252.  
*Gryttria dostognykh edree8 on Rь8o8a Street.*

while the other groups of Jews differ significantly from the surrounding population.

Eastern European Jews differ most from the ancient Jews. They are mainly related to the ancient Jews through their Asian admixture, and to a much lesser extent through their Oriental admixture. The rest of the Jewish groups are distinguished by their Central Asian,

апъитийская, цнйтърыгтно—азизтская и щдстская гтрэмеси, в юозль-

Why Eastern Jews, *who* are predominantly Jewish, do not have much in common with "Semites," meaning the physical and psychological characteristics of the Oriental race. Eastern Jews, due to admixture with European races, especially Slavic peoples, have become closer to them than other Jewish groups. They are closer to the peoples of Central and Eastern Europe than these peoples themselves are to each other.



**Рис. 253.**  
 Самаритянский главный раввин со  
 мисхешенде тидо с оруеумиттотт  
 прттусьо.

and admixtures of the

such as the Vrshoi and - noyevrol) or the Baptist race (as in the eastern part of Central Europe). Such groups, like the Jews in general, are furthest away in racial terms from

народов Северо-Западной Европы и их заокеанских потомков.

Если мы сравним внешний вид южных и восточных евреев, мы увидим, что последние имеют более изящные и менее выразительные черты.

toss, ocheta• temnle, Opestvshie маза, and Eastern Jews (Altkenazi) are not very attractive: they have rough features, unkempt limbs, fleshy, drooping noses, thick lips, small mouths, and often curly hair. It is easy to determine that the first group has an oriental appearance, while the second has a pre-Asian appearance, as

которой, по сравнению с другими, являются более изящными и менее выразительными. Различные различия между  
 грубо и менее помысленна и бланкорю. Различные различия между  
 witty and quick to understand, while

как сефарды более склонны к восточному спокойствию<sup>376</sup>  
 \*Psychology of Jewish and Christian pupils. • Beiträge zur Kinderforschung  
 und Heilerziehung, N. • 128, 1916.

The similarities between Hamitic and Central Asian customs among the Jews have already been discussed earlier.

Weissenberg studied how the paconor, 12 Levites and 34 Kohanim, the supposed descendants of Aaron, trace their lineage back to the leading Palestinian rabbis and belong to families that practise only endogamous marriages. For 2,000 years, the Kohanim have been marrying converts to Judaism and **the daughters** of converts. One might expect them to differ from other Jews. But Weissenberg found no tendency among them toward dolichocephaly, which would distinguish them from the Jews

• to which they belong. Levites and the Kohanim cannot be considered a separate racial group.

Gisela Lempertovna studied Jewish students at Pivovsky University and attempted to determine their racial composition using Chekanovsky's differential diagnostic method. The following "picture" emerged:



Fig. 254.  
*E8peu, living in Jerusalem cuuazoey. The population is mixed, Hamitic-Perepetian muna, with a predominance of Orchenpny titttn among the nobpocmxa.*

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!" "Cosmos," nrm pojaposhobtdesil8aspes&amp;oved8 im. Kopernika, vol. 52, 83-pusx III-ly, 1927.

<i>Anthropological type</i>	<i>Kolinst8o chelo8eek</i>	<b>%</b>
<i>Oriental</i>	74	.18.67
<i>Mediterranean</i>	9	12.0
<i>Armenoid</i> <i>(Near Eastern)</i>	7	9.33
Nordic	3	4.0
<i>Sub-Nardic</i> <i>(Eastern-Bitysko-Nordic)</i>	17	22.67
Alpine	11	14.67
<i>Raponoid</i> <i>(tipitnemo coomB. alpiyspomuj)</i>	9	12.0
<i>Dolsolayan</i> <i>(Eastern Baltic-Sudeten)</i>	2	2.67
<i>Dinaric</i>	2	2.67
<i>Dinaric-Subnordic</i> <i>Mixed form</i>	1	<b>1.33</b>
<i>Total</i>	75	y00.0b

In this group, it is striking that European prioisi c<x-raans are more racially mixed. G. Pempertuna suggests that these students come from three south-eastern provinces of Poland, and that they are "a very peculiar selection" (*p. 819*). This stronger admixture of European races in this group should correspond to a stronger inclination towards scientific aarurrisu.

The opinion that noble appearance is associated with the hereditary predispositions of the Oriental race or Oriental-Hamitic racial connection also exists among the Jewish people themselves. The ideal of the noble Jewish type, to which Jewish artists also subscribe, usually has the features of an Oriental

A girl or woman who, regardless of *whether* she is Jewish or non-Jewish, is called a "real Jewess" is almost always a Jewess of the Oriental race. In addition to this ideal, many Jews in the West have the ideal of Nordic beauty. They often vacillate between these two ideals, preferring Jewish women of oriental type with light hair, blue eyes, or other characteristics of the Nordic race.

Strangely enough, the perception of the "real Jew" among the Gentiles is based on the features of the Near Eastern race. This is particularly evident in caricatures — see Fuchs's book *Jews in Caricature (1900)*. A. Bexmnia's painting "Susanna Bathing" (Fig. 255) is in the same style. Since people, as a rule, according to , project onto others traits that they themselves do not possess or that are rare among them, and depict them, Western peoples are particularly struck by the physical and mental traits of the pre-Asian race in the Jewish racial mixture.

Ammon conducted a thorough study comparing Germans and Jews living in the same area, examining conscripts in Baden. He describes the average characteristics of both groups as follows: "Jews are shorter in stature, have shorter legs, longer heads, darker hair, are more mature, more hairy, have better beards, narrower chests and lower weight" than conscripts from Baden, who represent an Alpine-Nordic-Dinaric racial mixture with a small Mediterranean admixture. Jews in Baden seem more flat-headed than Badeners, not because of the Nordic admixture — then they would be taller, more slender, lighter in complexion, would mature later, have broader chests and weigh more — but because of admixtures that can most likely be attributed to Oriental and Mediterranean races.

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!\* *On the anthropology of the Badeners. 1899, p. 674.*



*Fig. 255.*  
*Painting by A. Bemutta •Kupaioshan Susanna*

Ammon conveys the impression that the Jewish conscripts, who are subject to his command, are a diverse racial mix, which is reflected in the majority of Jewish rpyiui. He notes that "the examination of Jewish conscripts from a racial point of view reveals their belonging to a very diverse group. Their appearance varies from a distinctly Jewish look through all possible gradations to complete unrecognisability." Only Jews are not "a strongly mixed race," as Amion says, but, at least in the most common version, a mixed people, or more precisely, a diverse mixture based on the intermingling of non-Asian and Oriental races.

Woloberg undertook to investigate the differences in racial histology between Jewish and German racial mixtures with the help of experimental methods. This was done by Nemecek at the Vienna Commercial School. Wohlberg concluded that non-Jews were superior in observation, visual perception, memory, the ability to recognise things repeatedly and create a complete visual image from separate parts <sup>(3)</sup> <sup>(0)</sup> I believe that in his experiments, which in themselves are still insufficient for clear conclusions, Volberg has discovered something important: in the racial mixture of Western peoples, especially those with a strong Nordic admixture, there are more hereditary predispositions for contemplative thinking than in the racial mixture of the Jewish people. I believe that, for example, the ability to understand descriptive geometry, to depict contours, projections, etc., is greater among Western peoples, perhaps especially among those of the Nordic race, than among Jews. According to Nemieek, a "Christian" student, i.e., as a rule, not a Jew, tsilit pe-

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Cvt. son. p. 664.

On *the psychology of the West*. Iensky, Doiciod, on the psychology of the West, dissertation, 1927.

However, a student of the Jewish faith is more likely to be "verbal," detached from observations and more focused on words and ideas. Nemechek wanted to establish "undoubtedly more powerful intellectual tasks for Jewish students," but he himself objected: Isn't it just that Jews mature earlier? <sup>(3)</sup>

### **G. The movements and gestures of Jews**

Western peoples have long considered the movements and gestures of Jews to be foreign. This is evidenced by their depictions and descriptions, in particular, Fuchs' book "Jews in Caricature" (1900).

Not all Jews are involved in "Jewish" movements. These movements are more prevalent in racially diverse environments, where different movements and gestures are common, than in environments where Jews are more numerous, where they are more likely to find themselves in a purely Jewish environment. "Jewishness" is usually more pronounced among Jews in Eastern Europe than among Jews in Central and North-Western Europe.

In the article "Jewish Actors" <sup>(2)</sup>, it is said that Jewish actors and actresses, when performing alone among non-Jews, almost never make "Semitic" gestures. It is a different matter when a group of Jewish actors performs. "If an actress of this kind finds herself isolated among non-Jews, she speaks more freely, her character is brighter. As her specifically Jewish characteristics disappear, she becomes a harmonious figure.

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<sup>3</sup>! *On the psychology of Jewish and Christian pupils. Beitrageour Kinderforschung und Heilerziehung, issue 128, 1916.*

\*2 "Куксм8нрм," 7th edition, 1893-94, p. 135.

Something else happens when several Jewish actors get together. A completely different, artificial language arises, alien to the realistic consciousness of Germans. Firstly, these actors spontaneously feel the desire to express their overwhelming passions in places, and secondly, feeling themselves to be "among their own," they perform pantomime, where facial expressions and gestures can express everything that is happening. Gestures become a conventional language of signs accompanying speech, and soon non-Jewish actors also adopt this mannerism. But this manner can only be called "bad" when depicting Western Jews in plays by Western authors, while when depicting Jews from other Eastern countries, such as Shakespeare's Shylock, it will, on the contrary, be "correct."

The theatre provides ample opportunity to observe "Jewish" movements and the mutual influence of Jewish and non-Jewish acting styles. The movements of Jewish actors are best seen in plays by Jewish authors on Jewish themes. On the German stage, I had never seen anything like what I saw in the Jewish theatre in Vienna, where plays by Jewish authors were performed in Yiddish and where the actors' gestures, reflecting Jewish idiosyncrasies, were particularly convincing.

The movements and gestures of Eastern European Jews are partly conditioned not by hereditary predispositions, but by habits, views, and prescriptions, which in turn are based on the hereditary predispositions of those whose movements were considered exemplary. Some of the movements of Eastern European Jews can be considered acquired, but the vast majority are hereditary. In the movements common to all Jewish groups, hereditary, racial movements can be recognised. Jews and "half-breeds," whose physical features appear "non-Jewish" due to strong admixtures of one or more European races, often exhibit precisely "Jewish" movements. In such cases, the physical features and movements may be of different origins.

Many Jews who do not engage in "Jewish" activities, upon closer inspection, can be seen to exhibit a certain stiffness, tense self-control, a desire to behave "correctly," as is customary in the upper echelons of society. Many of these Jews who behave "correctly" — especially those in northern Germany — feel an unconscious fear — they are afraid of "breaking down."

Walter Rathenau described the peculiarities of the movements of the Khpioh Jews in his book *Impressions (1902)*. The chapter "Go, Israel" describes how his fellow tribesmen appear among the population of northern Germany: "What a strange sight! In the midst of German life — isolated, alien human beings, in bright, eye-catching clothes, with swollen, mobile features. An Asian horde on the sands of the Brandenburg Margraviate!" Elsewhere, Rathenau attempts to explain the "eastern appearance" of the Jews, their "unattractive figures, high foreheads, and feminine curves" not as a result of but as a result of Lamarckist criticism of "physical degeneration" as a result of "two thousand years of poverty" and advises his contemporaries — again based on Lamarck's hypothesis of "inheritance of acquired characteristics" — to work for a couple of generations on their "external rebirth," in particular, to lose certain behavioural characteristics. "And even more so, you must take care that, in the midst of a race that has received a strict military upbringing, you do not become the object of ridicule because of your raggedness." Rathenau also drew attention to movements and gestures and reproached his fellow tribesmen: "It will be difficult for you to find a middle ground between humiliating subservience and offensive arrogance."

Rathenau measured the racial characteristics of his people against Western ideas of beauty, while many Jewish artists of his day, on the contrary, made it clear how alien and even repulsive Western movements and trends were to them.

The peculiarities of Jewish movements are difficult to describe —  
 ru light and graceful. There is nothing heavy about the movements of the head, just as there is nothing heavy about the movements of the arms. e-it'rmx

ruieuevoro riozca, which in many Jews produces such a vgie-uazlenue, as if op inieez giodbivpu. Many Jews are ready to iiamoiieNa vgie together with the neck, so that a gap is formed between the throat and the mee. Movement in this position is painful for many Jews.

Qvii-zhivis is distinguished by the softness of Ratenau's father — in Jewish

non-soldier vtsd.

"Jewish" giokots a — left, stealing. They talk about "ie-uverteiioi, iarkatosche giokhodke". Schaffhausen says: "Jews walk with their toes pointing downwards and lift their feet higher than we do, so when you look at Jews of low social status, you think that they are not walking, but crawling." This can be said about Jews in general, but especially about "many Jews." But ecrs iiaбтода-тепи, kozopme moiyr with great confidence recognize by their gait those passing by them today as



Fig. 256.  
 КонQераисъе е8rey  
 skirmish. In eeo field  
 necoomtietiio is chmo-  
 mo "e8rey".

!#! E8reyskie rasoehie eolo8y. *Vostok i Zapad*, vol. 6, 1906, p. 235.

384 *Ethnography. Archives for Anthropologists*, vol. 17, 1888, p. 337.



Fig. 27.  
*The group е8pee8 иа хурорпе. Poets and gestures, иесномрз нд приіттоcob с-ице х оанави and при8 ічкам, 8ыелядят "е8reyishipi".*

Shafhausen believes that the story in Genesis 32:24-31 about Jacob's struggle with Yahweh and how Jacob dislocated his hip is an attempt to explain the peculiarities of the Jewish gait, which is striking to other peoples. Inward-turning feet are also found in people of non-Negro origin.

The gait of Jews is caused by flat feet. According to research conducted by Salaman during the war in the British army, flat feet occur among British soldiers at a ratio of 1:40, and among 5,000 Jewish soldiers at a ratio of 1:6. Many Jewish women walk on flat ground as if they were walking on eggshells.

The movement of the arms of many Jews is distinguished by the fact that the forearm is pressed closer to the body, and part of the arm is

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Eugenics in Race and State, m. fi, іsz3, с. 192Л.

accompanies his speech with lively movements. And while running, many Jews hold their forearms closer to their chest, while the lower part of the arm is turned diagonally outwards. Ratenau considers the twitching of his tribesmen's shoulders, the movements of their elbows, and their outward-facing palms to be the influence of ancient "fear reflexes" — originally, these were movements for protection against blows.

In photographs of Thais in managed and visited areas, mainly by Jews, the dance itkolah clearly shows the peculiarity "Jewish" movements, and even more so when imitated by non-Jews. There are certain poses that are found only among Jews in the West (see figs. 256 and 257).

If these movements are influenced more by physical hereditary predispositions, bone and muscle structure, etc., then the movements of the facial muscles and gestures are influenced more by psychological predispositions. Illneix describes the following characteristics in the aforementioned Jewish magazine (*na cmp.* 238):

"Let us recall the facial expression that accompanies the untranslatable word 'nebbich' (alas!), the understanding look that is characteristic only of Jews when they come to a consensus about a third person; let us remember their plaintive facial expression, their manner of crying, their gaze in case of danger, their expression of a lucky combination in *a game*, etc." Shleikh's description reveals a number of hereditary traits of Jews that seem alien or "Jewish" to Westerners.

However, what is considered here as "Jewish" is by no means limited to the Jewish people. Individual gestures that are perceived as "Jewish" in that particular combination may only be found among Jews, but the physical and psychological prerequisites for these similar gestures, perhaps in a slightly modified form, also exist among other peoples.

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386 *Reflections, 1908, CXXII, p. 239.*

From the point of view of the "Jewish" movement, these movements should be considered "Eastern" in the sense that they are inherent mainly in the pre-Aegean-Oriental racial composition of the Jewish people. The term "Eastern" should be understood to mean those peoples who are mainly of a Near Eastern-Oriental racial mixture.

#### D. Jewish accent

In German, there is the word "Maushepn". It comes from "Maushe", a form of the name "Moses" in the *иврѣи*, and means "speaks like Moses." This refers to the distinct pronunciation of certain sounds by many Jews and the emphasis placed on them in a sentence. The word "jüdisch" has the same meaning in German: in Paul's German Dictionary (1921), it is explained as the pronunciation of Jewish features in speech. Shudt gives the following explanation: "It is a special accent or pronunciation, a pronunciation that immediately identifies a Jew as soon as he opens his mouth."

Richard Wagner called the Jewish accent "harsh, sharp, buzzing and coarse" and found it in the works of Jewish composers, especially in vocal works, such as "singing or speech brought to the height of passion" <sup>(3)</sup>Wagner explained this accent by the fact that even when a Jew speaks the language of the people among whom he lives, he always speaks it like a foreigner.

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Е8јлзѣіхне особен//Оети. 3714, 44сту I and II, p. 369.

^ Е8рстич8о 8 мыее, 1850, нодое іеByakiye 1869, pp. J4-16.

This accent, *zcha*, is not characteristic of all Jews. Their speech is indistinguishable from the local pronunciation, and some even clearly say "iiiisto," even in the word "bezuprechii." There are Jews who are opposed to the Jewish accent. Hans von Btopov mentions such cases, and refers to the case of a Jewish man who was rejected "uyszikvi na itdyuii" in a letter to Georg Davtson on 29 February 1884

: "Remember, 'akim toyunomoprsm bi.ix for naieego ve-kogo, rengta ъnogo Ferdinatzza Lassa o 'geiaushel'; was painfully reacted to him our unforgettable friend Kapn Tausig; vsioginige +oz doczoialnui veaer in Munich **pace**, pogda prtstdvorni zapepomayser Pevii in spocm ran out of the theatre, throwing out a harsh word: "If I have to direct this prosaic opera on stage one more time (I will not name this opera, it still has many fans), I will join the anti-Semites." So, the joint struggle against "hemauchel" is being waged by those who do not speak this way and those who want to unlearn how to speak this way, and zaktikh, spa—

To God, a lot."

In his *Salome*, in the scene with the five Jews, Richard Strauss attempted to musically depict the rebuke of the excited Jews. In the works of Jewish composers, this accent sometimes manifests itself involuntarily, which shows that it is not only a matter of the physical characteristics of the vocal apparatus, but also of psychological characteristics that affect the music.

This accent is found among Jews who speak not only German but also other languages. Rolls reports that Jews distort the Arabic language and Tamazight in a peculiar way.

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3®\* Morpva von Bülow. *The Language of Bülow According to His Letters. 1921, p. 406.*

*Pibretto, Salome, ed. Firstner, 1905, pp. 27-29.*

Berbers of North Africa. Vambéry recounts: "The Jews in Baghdad speak Arabic, but with a foreign accent." The Jewish physician and racial scientist Weissenberg mentions the "hoarse cries" that many Jews utter when excited. Dirr writes about his observations in the Near East: "The Jews of Dagestan speak the Tatar language, according to my understanding, with a peculiar accent, like German Jews speak German with a German accent." This originates when Jews speak in the Girsh language and in the Tavkhaz languages. Max, in his "Oscosax +epmodonauvizii" (1900), he writes about a well-known Jewish professor, who "can recognise a Jewish god, even without seeing him, by the sound of a single word spoken in Hebrew." Today, radio provides us with the opportunity to recognise there are Jewish and non-Jewish listeners, "who, due to the similarity of the words spoken on the radio, cannot distinguish between them, regardless of whether the person speaking is Jewish or not. It is probably a peculiarity of speech to record it on a phonograph and then, with the help of other graphic symbols, transcribe the sound.

The European accent is evident in Jewish melodies: the rhythm is distorted, the overall impression is not what the non-Jewish composer intended. Stagiel noted these melodies, the singing of Jewish children, and noted how foreign they sounded to German ears: "In the vicinity of a resort on the Baltic Sea, a group of children I had never seen before sang in German

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<sup>0</sup>! *First visit to Morocco. 1873, p. 84.*

!\*! *Eßpeu on the Baltic. "Deutsche Reich", April 1879, p. 62.*

<sup>3</sup> *European type. Globus, vol. 97, 1910, p. 811.*

394 Dpr. *Linguistic notes on ethnology, anthropology and geography. Reports of the Vienna Society, 3rd series, vol. 10, 1910.*

folk songs. Not only did the frequent rhythm strike my ear, but also the sound itself, which was somehow soulless, sharp, sober, and completely inconsistent with the content of the songs. In any case, I had never heard German children sing like that; they could not sing like that. But when I saw these children, the mystery was solved: they were a group of Jewish schoolchildren spending their holidays with their Jewish teacher."

Studying collections of Jewish anecdotes, which must be read "correctly" by imitating Jewish slang, such as Moshkovsky's "Jewish Anecdotes and Their Philosophers" (1923) or "Kavardak" by Rutz and Sivers would allow us to give a linguistic characterisation of this slang. On what racial characteristics is it based? Man, in his aforementioned work, attempts to give the following explanation: "If not whole sounds, then at least elements of sounds characteristic of a given race are inherent." It is not entirely clear what Max meant by "elements of sounds," but if we follow his line of thought, we can assume that each race has a tendency to pronounce certain sounds.

Sounds and tones that are rarely possible for one race due to its speech apparatus or preferred sounds cannot be reproduced by another race, even to pronounce one can learn to pronounce the "sucking" sounds of the Buimen language. But, of course, the different structures of the speech apparatus in different races, not to mention the hereditary predispositions of the mental constitution, determine in each race a tendency to pronounce certain sounds that is peculiar to it and distinguishes it from other races. The Jewish accent is an attempt to preserve the intensity of speaking in a foreign language, at least

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!\*! It is impossible to describe this in words.

Shtafei. *Antisemitism and Anti-Semitism*. 1928, p. 44.

397 1925, соснаJумель — Samm Troneman.

give it their own tone. Those Jews who spend more time among other Jews are less able to "improve" their language, to make it "correct," than those who deal with non-Jews. Therefore, the Jewish accent is stronger among Eastern Jews in Russia and Poland, while among Western European Jews it is weaker or disappears altogether.

The "hoarse" pronunciation of many Jews, as well as the pronunciation of the final "h" in words such as "crash" by Eastern Jews, suggests that this accent may also be due to the hereditary predisposition of the Oriental race, i.e., the race that originally spoke **Semitic** languages. Brockelmann also points to a tendency to pronounce certain sounds when he writes about Semitic languages: "Among the consonants, guttural and velar sounds predominate, as well as sibilants and dental sounds." It is in the guttural and velar sounds that the phonetic tendency of Semitic languages is manifested, especially in the guttural (laryngeal) sounds, which are pronounced "with a strong constriction of the larynx" (Brockelmann), which is why it is very difficult for peoples who speak other **languages** to imitate them. To study the process of forming these sounds, the speech apparatus of Semitic-speaking Syrians was X-rayed <sup>(3)</sup>.

It is noteworthy that after the racial mixing of Semitic peoples, Semitic guttural sounds changed or disappeared altogether. An example of this is **the** Akkadian (Assyrian-Babylonian) **language**. The influence of the intermingling of the Oriental and Near Eastern races on this branch of Semitic languages has already been mentioned earlier. Brockmann also attributes the fact that the Akkadian language lost all its guttural and velar sounds to racial intermingling. On the other

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<sup>398</sup> *Семитское языкознание. 1916, с. 20.*

<sup>399</sup> *См. рисунок на с. 58 в книге Уоррелла «Изучение рас древнего Ближнего Востока», 1927.*

<sup>400</sup> *Цит. соч. с. 22.*

, the ancient Arabic language, i.e. the language that has preserved the Oriental type of Semitic-speaking peoples to the greatest extent, "has largely retained its original sound system," just as the Arabic dialects of the Bedouins (predominantly of the Oriental race) retain more of the characteristic features of the Arabic language than the dialects of the Arabs, townspeople and farmers, who have a strong Near Eastern admixture.

The Jews of Palestine seem to have paid attention to the phonetic features of the languages of neighbouring peoples. Thus, the Ephraimites did not pronounce the Hebrew sound "sh" and instead of "shibboleth" ("stream") they said "sibboleth". The incorrect pronunciation of Aramaic words by the Galileans, noted by Mark (14:70) and Matthew (26:73), can be explained by the presence of Near Eastern and North Semitic admixtures among them. This name referred to an area not yet fully settled by the Jews. This area was inhabited by the Amorites and Hivites, who had come from Ptiwan. The Israelites never completely controlled it and lost it in 734 BC when it was conquered by the Assyrians. In 166 BC, there were so few Jews in Galilee that Simon Maccabeus resettled them in Judea. It is likely that Aristobulus I captured Galilee in 104-103 BC and added it to the Jewish province of Judea. From that time on, the Arameans, Irpeii, Phoenicians, and Greeks began to settle in Galilee. The Jewish historian Josephus praised the freedom and bravery of the Ramini. With the consent of the Assyrians, in the 6th century BC, the Median prince Deyoka settled with his tribe in Galilee, near Lake Gippitsaret. Knowing the racial **characteristics** of the Medes and Persians of that time, it can be assumed that this was a predominantly Nordic tribe.

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Kz. *Cybeti* 12, 6.

*Talipeu eðpeu of the Hellenistic era was called "gelil haggoin," i.e., "the region of the Yaz'tchnyko8" — see 1 Maccabees 5:14-23.*

\*\*/ I-ya xtt. Myakhya8e 5, 14-23.

*Gute. Ibeysky Slovar. 1903.*

If the phonetic tendencies of the Oriental race are preserved among the Jews, although they have lost most of this racial admixture, this can be explained by the fact that Orthodox Jews continued to use Hebrew. However, it should be remembered that Talmudists pronounce precisely these sounds incorrectly. Therefore, for a racial explanation of the Jewish accent, one should also consider the phonetic tendencies of the Caucasian languages, the original languages of the Near Eastern race that predominates among Jews today.

Can the inability of many Jews to correctly pronounce the "s" sound in Western languages be explained by racial hereditary predispositions? Penz considers this <sup>hypothesis</sup>. But we are talking here about "pathological" hereditary predispositions, which are present in every race and can multiply, as is observed in the Jewish racial mixture.

Of course, the Jewish accent can be explained not only by the physical hereditary predispositions of the vocal apparatus, but also by the hereditary traits of the psychological makeup of the races mixed in Judaism. Physical hereditary predispositions affect the sounds of the language, and psychological ones affect intonation. The influence of one or more racial souls should be attributed to the fact that ancient Jewish singing was distinguished by its nasal quality and tremulousness — this is how orthodox Eastern Jews read the Talmud <sup>(9)</sup>. This tendency toward nasalization is characteristic of Jewish jargon in everyday speech.

Jewish intonations sometimes appear in non-Jews who often communicate with Jews. The influence of the latter is evident in the pronunciation of many non-Jews in Frankfurt, Breslau and Berlin.

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*Baur-Fischer-Lex, in. I, 1927, p. 350.*

*Benunger. E8reyshaya archeologiya 3rd ed., 1927, p. 253.*

## E. Special halls

According to Fitberg, the claim about the special smell of Jews first appears in the writings of the poet Venantius Fortunatus, who died in 600 and wrote in Latin. He claimed that after baptism, Jews who converted to Christianity lost this smell. Many Christian theologians spread this belief in order to encourage Jews to be baptised. Thus was born the prejudice about a special smell peculiar only to Jews. This often became a reason to insult Jews.

But it was not only Jews — every nation, every race, and every racial mixture has its own special smell. There is sufficient evidence for this, but it is difficult to name the different smells, as most languages do not have words to describe them, and even for people with a good sense of smell, this is a very difficult task.

Added to this difficulty is a second one: what is called the smell of a person, a people or a race is generally the sum of inherited and acquired smells. Hereditary odour is determined by racial predispositions, while acquired odour is influenced by the environment in the broadest sense of the word, i.e. location, dwelling, clothing, food, occupation, cleanliness or uncleanness.

When, for example, Peon Dode attempts to describe the smell of women from different parts of France, he mixes hereditary and acquired smells. Although French women have different racial compositions and these racial mixtures differ from each other in terms of hereditary smell, one must also take into account the smells acquired under the influence of the environment and occupation. "The Smells of Different Peoples" lists

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*Racial Characteristics e8pee8, 191a, p. 106.*

*Mmanhoyaia. 1928, p. RU.*

Henning in his book "Smell" (1924, pp. 54, 55, 56-58), a particularly important book devoted to this issue. The smell of individual people and the role of smell in human life are discussed, in addition to Henning, by Aizree in the section "The Smell of Peoples" of his *Ethnological Parallels and Comparisons* and Episs in the section "Smell" of his book "The Choice of a Spouse in Humans, Taking into Account the Psychology of Feelings and General Biology" (1922). In the cases cited by these and other authors, it would be appropriate to ask about the proportion of acquired smells. In some cases, we are talking only about a smell that can be acquired and lost, in others — about a hereditary smell: only this can be called a "racial smell," and a mixture of hereditary and acquired smells is called a "smell of a people."

When Andres<sup>430</sup> speaks of the Hamitic (Ethiopian) race, they do not have a "Negro smell," one should ask whether the author really distinguishes between the "racial smell" of the Hamites and that pungent **smell** associated with the custom of pouring milk on household items and people, recorded by Hamitic-speaking hypemen, distinguishes the Hamitic tribes from the Negro tribes, who are engaged in agriculture rather than **cattle breeding**. **When** Westerners **think that** Negroes

"strong smell", but black people themselves do not perceive their smell as unpleasant, just as other peoples do not perceive their own smell as unpleasant; this is how the smell of another race or foreign racial mixture is usually perceived.

In South America, one of the Indian languages has special words to describe the smells of white people, black people, and Indians. In China, dogs can recognise Europeans dressed in Chinese clothes from a distance by their smell. Members of some tribes can also recognise strangers, even when they are disguised, by their smell. But in Western societies,

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\* *New series, 1889, pp. 211-222.*

<sup>430</sup> *Op. cit. p. 217.*

<sup>433</sup> *fl. Dodge, op. cit. p. 112.*

Especially among residents of large cities, the sense of smell is dulled, unlike many non-European peoples. Usually, people perceive the smell of other peoples and races as unpleasant, as a "stench." Different races "cannot smell each other" — there is a meaningful folk saying to that effect. Henning gives many examples. People, nations and races usually do not perceive their own smell.

Adachi attempted to describe the smell of Europeans, i.e. the olfactory peculiarity of Europeans as perceived by a Japanese person <sup>2</sup>. According to Adachi, the smell of Europeans, especially European women, is very strong: it is often sharp and rancid, sometimes sweetish, sometimes bitter. At first, it seems very unpleasant to Japanese people visiting Europe, especially the smell from underarms, but gradually they get used to the foreign smell and it even becomes sexually arousing for them when it comes from European women. Adachi found that Europeans have much larger sweat glands in their armpits, visible to the naked eye, while Japanese people have smaller ones, visible only under a microscope. Even Japanese people who sweat heavily do not smell very strongly. Japanese people who smell strongly are exempt from military service, and women who smell strongly find it difficult to get married. But I think that only Japanese people themselves are less sensitive to the smell of Japanese people, while non-Japanese and non-Asians find the smell of Japanese people pungent.

Adachi says nothing about the smell of certain European races

, nor does he mention the extent to which the smell depends on uncleanness. One can assume, remembering the aspirations of the Nordic races to physical cleanliness, that among the racial mixture of Western peoples, the Nordic race is distinguished by the weakest odour. The average consumption of perfumery, designed to mask olfactory qualities, is greater among Western peoples, the more often they have dark pigmentation of the skin, hair and eyes.

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\*! *The smell of Europeans. "Fyobus", vol. 83, 1903, p. 14.*

Human odour is caused by sweat secretions from the skin, especially in the armpit area; hair, genitals, etc. also have odours. It is possible to detect the odour of an individual person, to distinguish a particular odour from the neck or the back of the head. Many poets have very subtly captured this and described it, in some cases even racial differences. The Jewish poet Ephraim Mikael (1866-1890) describes in his poem "Parisian Resurrections" the Parisian women passing by, their "light-haired flesh" and the "smell of dying violets" emanating from it. In general, Carl Vogt was right when he said that human odour "is as much a species characteristic as the musky smell of a musk deer and is based on the secretions of the sweat glands." The composition of these odours

Various fatty acids play a major role, so it can be assumed that different races partially produce different fatty acids and that the proportions of these fatty acids vary among different races and at different times. The beginning of the racial study of these phenomena was laid by Shiferdekker's work "The Skin Glands of Humans and Mammals. Their Biological and Racial-Anatomical Significance."

The Jews had a well-developed sense of smell, as evidenced by many passages in the Old Testament. The Old Testament expresses the hatred of one people for another in that one people seems "smelly" to another... The Song of Songs gives an idea of the breadth of Jewish olfactory impressions and comparisons with the smells of all kinds. In verse 4:11, the smell of a girl is compared to the air of the mountains of Pivans. Tal-

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4\*\* *Lectures on Man*. 1863.

4\*\* *Hammareen. Textbook of Physical Chemistry*. 1926, p. 662 "Skin and its Functions."  
*Oppenheimer. Fundamentals of Organic Chemistry*. 1927, § 50.

4\*\* *Zoology*, issue 72, 1922.

4\* *Dushrpyder. Encyclopaedia of Science and Industry. Part 62, 1856, p. 102. 417*

*Genesis 34:30; 1 Samuel 13:4.*

Mud mentions a girl who was named after a fragrant plant because of her scent, and in another place, the question is asked:

"What gives pleasure to the soul but not to the body? Answer: Smell. In the 1st book of Tsarcm, I, 1-4, it is told how Avishag of Shunem gave a beautiful girl to the aging David. There is a belief that a prostitute can rejuvenate an old man with her breath and her scent. This belief, called sunamitism, taken from this Old Testament story, was revived in 18th-century Paris, where the profession of sunamite appeared. According to the Talmud, the Jewish Messiah will judge people by their "fragrance." The Talmud <sup>(2)</sup>praises those who produce aromatic substances and predicts that "the young men of Israel will spread fragrance."

The Roman poet Martial (43-104) mentions the characteristic smell of Jews in one of his epigrams (*IV*, 4). In the 4th century, Ammianus Marcellinus reports that Emperor Marcus Aurelius (161-180), when travelling through Palestine to Egypt, was greatly annoyed by the Jewish fussiness and stench. True, in Marcellinus' manuscript, the word denoting "stench" is written unclearly; if one letter is changed, it will no longer mean "stench" but "bustle," i.e., a synonym for the same fussiness. But in Ammianus's latest edition, the original meaning of "stench" has been preserved.<sup>2</sup>

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418 *Баба bainpa*, 16 6.

4<sup>1</sup> *bepaxom* 43 E.

420 *ff ygφ*. *Reference book on cosmetics*, 1912, p. 473. 42d

*Sanhedrin* 93 B.

422 *Baba Batro* 16 B.

\*\*\* *berahot* 43 B.

424 @nshberz— "Facobyе pmaiah e8pee8, 1913, p. 106 — suggests that either a mistake was made in the transcription, or the transcriber lppucal did so with malicious intent.

Shudt — "Jewish Characteristics" (1714 z) nwwer in the XX section "On the stench of Frankfurt and Gyrochi Jews" that Jews leave a characteristic stench in the places where they live. Some believe that "such a stench is inherent in Jews by nature, because their small children also stink {p. 349). Different odours of newborns, some from children of parents with light pigmentation, others from children of parents with dark pigmentation, some from Jewish children, others from non-Jewish children, are noted by maternity ward nurses even today.

Schudt also points to the inconsistency and, with reference to Numbers 11:5, to the garlic smell of the Jews, and the question naturally arises as to whether this is an innate or acquired smell. In Grimm's dictionary (*Vol. IV, 2, 1877, p. 2534*), the word "juden" in the Henneberg-Franconian dialect is interpreted as "to smell like a Jew."

Eger quotes the words of Jewish jurist and historian Eduard Hans: "We Jews do not lose the smell of our race even after ten generations of intermarriage." Schopenhauer also wrote about the "specific smell" of Jews.

Undoubtedly, the smell often described as "Jewish" *гронасходит* comes from the uncleanliness of many Jews in iix to garlic, i.e. it is acquired, not inherited. The uncleanliness of many Jews from Russia and Poland is well known, and these Jews themselves tell jokes on this subject. Garlic is eaten not only by Jews, but also by many Italians and southern French. Garlic, already mentioned in Numbers 11:5, was praised in the Talmud and in the early Middle Ages was often recommended by rabbis as a means of increasing potency.

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, *Otkrytie dushi (The Discovery of the Soul)*. 1880, p. 14.

<sup>426</sup> *The basis of the problem of jiki*. 1860, p. 240.

<sup>42\*</sup> *Preiss. Biblical-Talmudic Medicine*. 191, p. 538.

*9ciao, 'rro* odours caused by poor hygiene or the consumption of garlic cannot be considered a Jewish "racial odour". It *is* more likely to be detected among the wealthy, well-groomed Jews of Central and Western Europe. The author better understood the nuances of the Jewish hereditary odour when he dined for a long time in a "ritual" dining room in a large German city, which, apart from a few non-Jews, was also frequented by many physically clean Jews. Even when there were no Jews in this dining room, as soon as one entered it, one could smell a special, sweetish odour. The "racial odour" of Jews is described differently by different observers, but, as mentioned above, these observations are not reliable. Racial chemistry, which has made significant progress in recent years thanks to the study of blood types, should attempt to solve the problem of "racial odours" by means of chemical analysis. It is necessary to study the composition of body secretions, especially sweat, and it will probably be possible to discover the distribution of different fatty acids among different races or the proportions of these acids in them, and to find the "chemical formulas" of the odours of individual peoples and races.

Then it will also be possible to establish whether the "Jewish smell" is determined by the hereditary predispositions of the Near Eastern, Oriental, or some other race.

### **G. Blood groups among the Jewish people**

The difference between Jewish and non-Jewish blood was attempted to be proven by Manolov through blood testing. He tested the blood of 982 Russians and 380 Jews and found that 88% of them, and then

91.7% of Jews were able to escape from the Russians<sup>2</sup>. He mixed the blood of Russians and Jews, and his ancestors from the Izerinsky and Ozovsky clans were "pure" Russians and Jews. He was able to distinguish the blood of both sides using special reagents. His uезод revealed the different giovedizii of the two blood types according to two giitgen-tam: "The slaso-fionexovy colour in the Jewish "rovi rioinio-c+nio poka sovsem ticueoаem, and v rioluаaeu colour from blue-god to ciiiiерo. In Russian, it disappears + miiuo yaas+itino ilti remains unchanged u xi gionуaaaeu colour from blue-pink to reddish." This gives us a rough idea, but in *European* languages there are 63 letters, and in Russian there are even more. But, according to Maiilov, y,rta-nosa o+nitititг руссгю "rovo oz e-vreiiskaya, o+o ziiat+, he found a way to and to mix one race with another, with the help of a special method of determining the blood of both races, which is not a means applicable in all cases, so we need to conduct a series of experiments and study the question of blood. In this regard, , Maiilov's method is not suitable for determining the racial composition of Russians or Jews.

However, it is worth waiting for the results of blood group testing, which

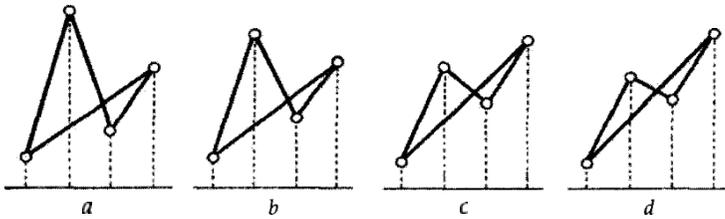
dos+iiпo cзoлo значиггельного гipогресса over the past few years, гюзволит, finally, unequivocally отпичиггs pasmr'ниые western расовые смесю on the basis of six blood formulas of the Jewish racial mixture. In the article "Serological Studies of the Jewish Race" in the *Journal of Racial Physiology (Vol. I, No. 8 3-4, 1929)* undertook to prove the superiority of Jews in terms of the blood groups studied. He localised ray vostou'uiux, as well as yu mx Jews, who

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<sup>428</sup> *Chemical reaction xpoδu as a method for determining rvsn. Munich Medical weekly. 1925, p. 2186.*

<sup>429</sup> *Lfum. op. cit. p. 2158.*

in terms of "grey chemistry," despite their similarities, the Near Eastern and Oriental races differ significantly from each other. Graphically, this is represented as follows:



Fn 258.

a) Ilerebiasian race b) Ashkenazi c) Sephardic d) Oriental race

Beurriiii, based on his own races, compiled the following table of "racial characteristics of Jews":

Original races	Ashkenazi	Sephardic	EBpeu d total i8 %)
Central Asian	80	10	46
Sepit Oriental	22	72	27
Aryan (Nordic)			
Guns from the Southwest	14	8	13
<b>Азии (монголоиды)</b>			
Egyptian Negus	2	8	3

At the same time, southern Jews (Sephardim) make up only 10% of all Jews, while eastern Jews (Ashkenazim) make up 90%. Veplish discovered 11% of Nordic admixture in the Jewish racial mix. This roughly coincides with our estimates. Velmu emphasises that his results cannot be considered final and immutable.

### 3. Health status, susceptibility to diseases

In my "Racial Studies of the German People," I touched upon the question of the connections between different European races and their various concerns. There is also data on other parts of the globe. The science of these interrelationships is called racial pathology. A disease that is very dangerous for people of one race may have a much less severe effect on people of another race living in the same area; one race may be prone to one disease, another to another, and the course of the same disease may vary among different races. Since each race is the result of thousands of years of adaptation to a specific environment, such interrelationships are to be expected. When the environment changes, one race develops certain diseases, while another race develops different ones.

' other diseases. Among different peoples, one should expect an increase in the incidence of diseases to which the races represented in these peoples are prone, as well as those that are facilitated by the interbreeding of these races. It is possible that the incompatibility of physical and physiological predispositions, which manifests itself in susceptibility to various diseases, is caused by interbreeding. But it should be remembered that any racial interbreeding means a break between two systems of physical and mental characteristics that have developed over a long period of selection. This is where the cause of diseases should be sought.

The different susceptibility to disease of Jews and non-Jews was already noted in the Middle Ages, when, according to legend, Jews did not suffer from the plague or suffered from it much less often than non-Jews. This could be due to the fact that the plague had already wiped out the Jews who were susceptible to it in the East and Eastern Europe, and the surviving Jews who had moved to the West had developed a certain immunity to it as a result of selection. This may explain many of the predispositions to disease among different peoples and races.

Centuries of selection of those less susceptible to harsh environmental conditions explains the vitality that characterises the Jewish people today. P. Livy showed that, at least *since* the 19th century, Jews have had a lower mortality rate in all age groups. According to one American study, of the non-Jewish Americans born at a certain point in time, half, or 50 people, died within 47 years, while half of 100 Jews died within 61 years. The well-known Jewish psychiatrist and racial scientist Pombroui established for Italy that out of 1,000 Jewish children under the age of seven, 217 die, while out of 1,000 Italian children, 457 die, i.e. twice as many. This is explained not so much by the higher standard of living of Jews as by their selection of the fittest, because even where Jews are poor and live in poor conditions, such as in New York, they spend most of their day in the unhealthy atmosphere of shops, and there their average life expectancy is much higher than that of non-Jews from the same places. But the difference in mortality compared to the surrounding population is much greater among wealthy Western European Jews than among Eastern European Jews, who live in worse conditions.

This lower mortality rate among Jews, especially at an early age, is also explained by the fact that Jews take *good* care of their children. It is said that Jews, as a rule, seek medical attention much earlier than non-Jews. Many Jews are characterised by a reverent concern for their health and a constant fear of falling ill. Weissenberg speaks of the hypochondria and nosophobia of Jews, which nominally increases *the incidence* of disease among them. Pange also speaks of "the timidity of Jews and their need for doctors." This is not necessary for explanation and strict prescriptions.

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*Еден 8 cfeme ssh'ishvgtikya, there II, 1920, p. 78.*

\*!! *Архив fur Rassen und Geze ьшафтсбцолоен, vol. 19, 1927, p. 408.*

492 но-депресскВном ттсхозе у еврее8. "Мюнхексити медицикскити шире-  
**пагіааьник**, 68th ed., № 42, p. 1359.

provisions of Jewish law regarding meat. It has been established that in London, one third of the meat entering the market is rejected by Jews as "treif." Jews also do not consume alcohol. Finally, it should be remembered that Jews do not usually work outdoors — due to the risk of catching colds — and do not choose professions where accidents are common. To this day, suicide is rare among Jews, at least among Eastern Europeans.

Less frequently than among non-Jews, Jews suffer from tuberculosis, pneumonia, typhoid fever, as well as malaria, typhus, smallpox and epilepsy. Jewish women are less likely to develop uterine cancer. More often than among non-Jews, Jews suffer from various heart diseases, cancer and other malignant tumours, diseases associated with obesity, primarily diabetes, as well as mental illnesses such as progressive paralysis, manic-depressive psychosis, etc. The picture of paralysis in Jews, as a rule, looks different than in non-Jews. In addition, congenital dementia, hysteria, and dementia praecox, "the most common form of mental illness among Jews," are frequently encountered. So-called amaurotic familial idiocy is found only among Jews. Kon observed convulsive movements of the head and intermittent lameness in them. Pvuuya states: "All psychopathic conditions are hereditary-degenerative in nature, especially periodic insanity and

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433 See Gutmann's article on this subject, *8 Apxu8 für Rassen - unb Gesellschaftsbiologie*, vol. 16, 1924-25, p. 67.

\*! See Lange's article *8 "Münchner Medizinische Wochenschrift"*, 1921, p. 1357.

435 Zichel. *Mental disorders in e8pee8*. 1909.

436 Hepdhae *diseases in e8pee8*. •*Journal of Demography and Statistics e8pee8*. 1926, No. 2-3.

Neuropsychopathic feelings of inferiority, as well as hysteria, are particularly common among Jews, as are antipsychotic psychoses that cannot be diagnosed or predicted. Mental illness is generally more prevalent among Jews than among non-Jews.

Gallus notes the frequency of refractive errors in their eyes — 80% of all cases he has examined. He considers this a sign of "endogenous degeneration." There are also a relatively large number of blind and deaf-mute people among Jews.

A phenomenon of degeneration such as the blurring of differences between the sexes in terms of physical and psychological secondary sexual characteristics is relatively common among Jews. Feminine men and masculine women are particularly common among Jews. Sexual dimorphism is generally weak among them. Perhaps this is a sign of the Near Eastern race?

Shtigler described this phenomenon in his lecture.

"The racial-psychological significance of secondary sexual characteristics": "In my opinion, the extremely common 'sexual flattening' among Jews deserves special attention. The internal sex glands primarily influence psychological sexual characteristics, but differences in somatic sexual characteristics among Jews are often blurred. Among them, there are particularly many women with narrow pelvises and broad shoulders and men with broad hips and narrow shoulders. Associate Professor Dr. Thaler drew my attention to the fact that masculinity in Jewish women is often associated with menstrual disorders and a funnel-shaped pelvis. Professor Pilch

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437 On the comparative row ncuxampuu. "Psychiatric-Neurological Weekly kedelknk," 2nd year, 1919.

\*<sup>18</sup> *Refraction in eBpee8. Journal of Ophthalmology, vol. 48, 1922, p. 21S.*

\*<sup>20</sup> *Reports on the meetings of the Vienna Anthropological Society, 1919-20.*

confirms, based on his experience, the comparative frequency of homosexuality among Jews. But the psyche of behaviour is especially typical. Jewish women often lose their psychological femininity and develop psychological qualities that are considered unfeminine, for example, specifically female instincts weaken, female passivity, the inhibition of psychomotor impulses typical of women (for example, fear of public speaking), which is why Jewish women predominate among political rebels. It is very important that Jews, underestimating the significance of secondary sexual characteristics, which are instinctively recognised by normal people, strive to erase social and professional differences between men and women. In many cases, masculine Jews are characterised by an inability to recognise psychological gender differences, which normal people understand better and with less intelligence. It is precisely unfeminine women that Jews often value particularly highly. Here we see a transition to infantilism, which is also very common among Jews. Feminist demands often find a lively response among the Jewish intelligentsia. The mood of world sorrow and the excessive sensitivity of Jewish men find a counterpart in the unfeminine qualities of Jewish women and their desire to play a role in public life. This involves the suppression of instinctive, unconscious processes in the cerebral cortex and subcortical centres by purely mental processes in this cortex. One could cite an endless series of examples of the suppression of secondary sexual characteristics among Jews.

Jewish predispositions to disease have undergone changes in recent times. Alcoholism and its accompanying phenomena are beginning to penetrate Jewish society. "If only a few decades ago there was almost no alcoholism among Jews, today there are increasing signs that the relaxing poison of alcohol has found its way into the circles

Jewish families." It is noteworthy that alcoholism and syphilis have affected Eastern European Jewry much more than Western European Jewry and those Jews who have broken out of isolation. "With access to cultural achievements, the dangers to representatives of the Jewish race are also growing"<sup>4a</sup> In fact, since the time of the emancipation of the Jews, the number of suicides, paralysis, punishments for crimes, violations of morality, mixed marriages, and uncertainty has gradually increased.<sup>2</sup>The number of suicides among Jews in Germany has increased significantly, while among Eastern European Orthodox Jews it remains very low.

General overview of tendencies toward suicide among European Jewish people in his seminal work "On the Vitality and Morbidity of the Jewish Population." He also notes that the circumstances under which the incidence of disease among Jews is higher are more likely to be a reflection of their economic and social status, their occupations, and, in short, their overall racial and hereditary predispositions. The age structure of the Jewish population also allows us to distinguish individual groups more clearly than among the non-Jewish population with a different age structure. Added to this is the difference in the distribution of professions among Jews and non-Jews.

Distribution of the working population of Germany by profession in 1907:

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<sup>0</sup> Zichel. *Mental disorders in Europe*. 1909.

*Ibid.*

<sup>2</sup> Sproščevak un soqiajavvo\* *hygiene*, vol. II, 1912.

Arxv für *Rassen-* und Gesundheitspolitik, Mon. 19, Dan. I, 926.

	E8re	Heδpeu
<i>In the village economy</i>	1.0	28.9
<i>In residential buildings as a result</i>	22.6	42.9
<i>In trade and transport</i>	55.2	13.3%
Services and other <i>Free: professions</i>	6.6	<b>5,5%</b>
Lviv/Ternopil	14.2	8.4
<b><i>Домашняя прислуга</i></b>	0.3	3.3

This comparison gives an inaccurate picture because official statistics only take into account Jews of the Jewish faith, while Jews of other faiths are classified as non-Jews or "Christians." This also applies to another table by Jellmann, which shows the place of Jews in Central and Western Europe among the wealthy classes.

In 1907, Germany had:

		<i>в руководящих</i>	<i>In the middle class</i>
<i>In industry</i>	<i>едрееδ</i>	46	31.5
	<i>неедрееδ</i>	16.2	77.1
<i>In the market</i>	<i>едрееδ</i>	58.8	24.5
	<i>ноδyесδ</i>	39	39.9
<i>In trade</i>	<i>еврееВ</i>	40.3	28.0
	<i>ноδyесδ</i>	8.6	74.8

*(the remaining percentage will be useful for middle-ranking employees)*

m.can гipнaодvг further, a series of official data, according to which the wealth of Jews of the Jewish faith is much higher than the average level. How much is the average, and how much

Racial hereditary predispositions influence the incidence of id among Jews, but it will only be possible to say this with certainty when Jews — not only those of the Jewish faith — are compared with ecologically equivalent non-Jewish groups. Elman suggests, for example, that the professional status of many Jews explains the high number of diabetes patients among them, since "severe financial losses, sudden excitement, worries, and emotions undoubtedly influence the onset and severity of diabetes." This also explains some of the suicides among Jews. Jewish women rarely work, which contributes to the reduction of infant mortality. Jews strictly follow the advice of doctors, which saves them from many infectious diseases. Lower alcohol consumption increases life expectancy and reduces mortality. Thus, Leman explains the tendency of Jews to be healthy as being due to social, economic, hygienic and psychological reasons rather than racial ones. Even if more thorough research confirmed Leman's concept, the racial composition of Jews would still remain the reason for their health status, since this racial composition is reflected in the economic, social and psychological phenomena described by Leman.

If more thorough research showed that the racial composition of the Jewish people has a greater and more direct influence on their health than Chikman believes, the question would arise as to whether this state of health can be explained

the racial composition of the Jewish people has a greater and more direct influence on their health than Chikman believes, the question would arise as to whether this state of health can be explained by the hereditary predispositions of the races represented in Jewry, and whether such a state of health is also found among other Eastern peoples of similar racial composition living in similar conditions, or whether the health of the Jews is explained not so much by the hereditary predispositions of the races represented among them as by the special historical conditions of selection within the Jewish racial mixture. As we can see, the ratios at

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Cp. *op. cit.* p. 38.

such a relationship are so complicated that science will probably never move from stating the differences to explaining them

WITH THE POWER OF ЗАКОНОМЪ ЗНАЮЩИМЪ ИСТОРИИМЪ.

### I. Mresiuppenia

The differences between the two racial groups, which include psychological racial differences, are revealed when comparing crimes typical of Jews and non-Jews living in the same area. Below, we will mainly discuss crimes committed by Jews in the German Empire. However, it should be noted that official statistics only take into account Jews of the Jewish faith, without considering racial origin. However, Jewish Jews constitute only a part of German Jews, so that a number of crimes committed by Jews were attributed by official statistics to Christians or representatives of other religions besides Judaism, and therefore has limited value for ethnology and racial studies.

A relatively large number of punishments for insulting is attributed to Jews (Judaists). Ashaffenburg explains this by "a lively nature, which manifests itself in gestures, a torrent of words, shouting and slight excitability. " Less frequently, violations of the law by Jews are associated with alcohol abuse and a sense of physical superiority, insulting behaviour. Zichel explains that they participate "adaptation to general drunkenness." Gozar, more often than not

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44a *Crimes and the Fight Against Them*, 1906.

<sup>6</sup> *Mental disorders in 1898*, 1909.

The crimes of Jews are associated with crafts, trade, and money lending. "Jews, who are mostly engaged in industry and trade, are distinguished by a higher rate of crime compared to Christians. These crimes include fraud (not disclosed), extortion, document forgery, false bankruptcy, usury, and violation of the law."

In terms of theft, Jews surpass Christians, in terms of harbouring criminals, they are equal to them, and in terms of murder, they are inferior. In Austria, they are more often tried for robbery, murder, and arson; in Russia, Jews surpass representatives of all other religions in the number of crimes against morality, and the same is true in the Netherlands. In Germany, they engage in pimping and prostitution, the distribution of pornography, abortion, and incitement to rebellion through their immoral behaviour. Rape, paedophilia and unnatural debauchery are less characteristic of German Jews. Bloodshed and infanticide are generally unknown among Jews. The distribution of pornography in the Netherlands and Germany is mainly carried out by Jews, as is the trade in "living goods." Wulfen reports: "Most of the traders in living goods are Polish and Hungarian Jews, who are connected with each other." The Jewish newspaper Jewish Chronicle wrote on 2 April 1910: "If it were possible to expel the Jews, the trade in human beings would be reduced to a much smaller volume."

The definite connection between \_\_\_\_\_ and Jewish circles, there is a large number of Jewish words in thieves' jargon. According to Hirt, this language "contains a number of peculiar expressions, most of which

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*Vuyafn. The Psychology of the Criminal, 1909. Sexual Crimes, 1913.*

*The Study of the New German Language, 1919.*

borrowed from cdiia. This shows what circles the swindlers belong to or what oini they are dealing with." Ev-reti are very adept at avoiding conflicts with the law and do not allow themselves to be caught." The large sums of money available to the numerous big capitalists among the Jews are often used to bribe investigators. The power of this capital is evidenced by the sensational trial of the Berlin banker and paedophile Sternberg. One private detective agency was promised 50,000 marks if the defendant was acquitted. 12,000 marks were spent on bribing the director of the court to prevent the trial from taking place, witnesses to change their testimony, and workers dependent on Sternberg to collect signatures for a petition for his pardon, etc. Criminalist Wulfen writes: "There is nothing typically Jewish about crimes against morality; Christians commit them too. But what was Jewish was the method by which Sternberg and his party used large capital to protect themselves from justice."

Jewish criminals are distinguished by greater cunning and isolation. Jews are honest, while non-Jews are rude, less prudent and calculating. Racial stereotypes and racially conditioned differences in the nature of crimes, their commission and counteraction by the authorities cannot be identified as long as statistics are based on religion rather than origin. In criminalistic research, it is characteristic to compare Jews and non-Jews of the same profession, since in a number of professions Jews are much more strongly represented and, accordingly, prone to the same crimes. , it is necessary to compare Jews and non-Jews in the same profession, since Jews are much more strongly represented in a number of professions and are therefore prone to the same crimes that are more often committed by non-Jews

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4ЙЙ *Menkesmüller. Изспрадительные зивебения и приюты, 1908.*

4^\* *Sexual crimes, 1913.*

this profession. With this division of Jews by profession, the crime rates among Jews will decrease, but they will rise again when we take into account all Jews, not just those who practise Judaism. When divided by profession, it turns out that Jews commit perjury more often than non-Jews and even more frequently commit fraud and usury<sup>42</sup>

In his review article "Crime among Jews in Germany," Segal, based on official data for 1915 and 1916, attempted to explain the peculiarities of Jewish crime:

1) The higher average wealth of Jews reduces their propensity to commit crimes against property, such as theft and robbery; 2) The higher level of education among Jews reduces the number of crimes involving serious violence (murder, crimes against public safety, burglary, rape, etc.). 3) the different social structure of Jews and non-Jews, the greater participation of Jews in industry and trade, in particular in livestock trade, gambling, monetary and financial operations, journalism and literature, leads to Jews more often violating competition rules, Sunday rest laws, and laws against usury. Finally, 4) Jews more often than other residents of large cities commit crimes against morality and allow insults, but the latter is caused by the anti-Semitism of non-Jews.

Jews are kept from crime by sober calculation, a strong love for their families and the "sexual abstinence of pious Jewish women" (*Wupfen*). For example, in 1905 in Prussia, Jewish mothers gave birth to 3.74% of illegitimate children, while non-Jewish mothers gave birth to 7.45%. In addition, Jews are restrained by their thriftiness and desire for

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<sup>42</sup> Artp8 für Rassen- und Gesellschaftsbiologie, vol. 4, 1907, p. 412.

<sup>4^\*</sup> Deografiya u cmamucmuna ešpee8, 1st year of publication, 1923, No. 2.

education. Glokho attributes to them, first and foremost, a "merchant spirit" (Wolfe), as well as a sense of their racial alienation in a non-Jewish environment, where different customs prevail.

### **K. Concepts of the racial uniqueness of Jews** in the 19th and 20th centuries

After the domoro criopa, during which the disputants confused or did not understand the concepts of "paca" and "people" and ocriapiivami the existence of any racial characteristics among Jews that distinguished them from Western peoples, the debate, in which neither those who wanted to see "race" in Europe nor those who denied the racial uniqueness of the Jews were right, in recent years has managed to achieve unity on the question of the racial essence of the Jews. Let us look at how this happened.

Racial history and racial composition. The Jewish people have been discussed throughout the 19th century, but it was only recently that satisfactory unity was achieved. In lay circles, Jews are still considered "Semites" in , while the race is divided into several groups, including other peoples. Ethnologists classify Jews, based on the language of their ancestors, as "Semites," as, for example, Peshev does in his 1897 work *Ethnology*. In this sense, but with the exception of their belonging to the Semitic-speaking Itaro, archaeology still classifies the Jews as Semites. However, this should not **give rise to** the idea of a "Semitic pace" among the Greeks. In pacooru, the term "Semitic" is not used. The word "anti-Semitism" arose on the basis of ethnological and linguistic classification, not racial classification. It should mean enemies of the Jews, but it is incorrect even from an ethnic point of view.

From a logical point of view, because both in the past and in our time, hostility towards Semitic peoples, particularly Arabs, has been expressed. The term "anti-Semitism" was first used publicly by Wilhelm Mapp. He was an enemy of the Jews and founded the "Aimice way" in 1880.

The use of the ethnological term "cei ggy" in racial studies of the Jewish people has long hindered the identification of their racial composition. Ilkov was the first, among his contemporaries and predecessors, to view Jews not as a race, but as a racial mixture. In this mixture, he distinguished between "brachycephalic non-Semites" and "long-headed Semites." his contemporaries and profane scholars of his day, to view the Jews not as a race, but as a racial mixture. In this mixture, he distinguished between "brachycephalic non-Semites" and "dolichocephalic Semites"; the former, in his opinion, predominate among the Jews of Russia, the latter among the Jews of Sretchestemora. Thus, Ilkov already understood that among all Jews, the Near Eastern race predominates, and among the southern Jews, the opiirram.sae. Fou Poussin, as an expert on ancient peoples, recognised the Jewish people as a racial mixture, composed of many components. In 1892, he published a work in which he stated that the Jewish racial mixture consisted mainly of "Aryan" (Nordic) Amorites, "Semitic Semites" — as he called the Jews of the Oriental race — and, above all, "Heggs" — as he called the people of the Near East

Later, von Puchan ceased to attach importance to his

Her hypothesis about the admixture of the Nordic race of Amorites, — ptmou, iugirasio. However, it is impossible to establish whether the Amorites or the ancient Palestinian peoples with Nordic features acquired the eapevi гюрдгиеcкую гipивieсь or дpyгvix. In any case, von Puchan correctly believed that the "true Semites," i.e., the Oriental race, were in the minority among the Jews since the time of their settlement in Palestine, while the majority were "Hittites," i.e. people of the non- eaziatsoi paca. Later he called

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4&gt; Но8ое on *anthropology* eдpee8. "Архu8 für Anthropologen," o. Is, i Eva, c. 379.

<sup>\*\*\*</sup>Квррешж&amp;ней лщпюк Неueдком оияротиююзичекгош обгцеся&amp;amp;и, 1892, Ня 9-10.

He considered these "Hittites" to be an "Armenian race," since this type is most common among the Armenian people. In his work "Human Races" (1900), Deniker, like Ipkov, distinguished two main types among the Jews, "one closer to the Arab race, the other to the Assyrian race" (*cmp.* 424), i.e., according to modern terminology, to the Oriental and Near Eastern races, respectively. Both of these main types later mixed with the races and subraces of different countries. Deniker denied the ancient Palestinian origin of the Nordic admixture among the Jews, which von Puyuan recognised, explaining it by later admixtures. The first measurements of Jewish groups using modern methods were carried out by Wagenseil on Sephardim and other Turkish Jews. Based on his results, Hauschildt wrote that the "Jewish type" is a mixture of two types — "Hittite" (as he called it before the war) and "Oriental." At the same time, Hauschildt, like von Putian, included Jews in the ethnological classification of peoples of the same racial origin, which contributed to the understanding of the racial history of the Jews. In 1922, Wagenzay published his own work, "On the Physical Anthropology of the Jews and Jewish Peoples."

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<sup>4s6</sup> *Correspondence sheet of the German Society for Anthropology, Ethnology and Prehistoric Period, vol. 23, 1892, p. 98.*

\*^ *The peoples of Asia Minor and their relationship to the Hebrews. "Zeitschrift für Ethnologie", 1920-21, p. 24.*

<sup>4S\*</sup> *Zeitschrift für Morphologie und Anthropologie, vol. 23, no. 1, 1922.*

Vaieenzdиль '8ndum In "per8onchъno orientъnyъiz with shoboti *nardicheskoy prv-mesyуu pre-Asian e8rey npomomun, from which Ashkenazi deviated 8 pre-Asian-Mongoloid-Alpine-Mediterranean side, and the Sephardim - 8 Oriental-Mediterranean.*" *If we understand Wagenzila's "Jewish npomomun" as originally Jewish, then, unlike Wagenzayp, we must call this "prototype" Oriental. If, however, the basis of the Jewish people was the people who lived before our era, then the Near Eastern race already predominated numerically, and it could be considered the "prototype."*

Thanks to this work, the names became widely known. "Pre-Asian" and "Oriental" paca. It presented the concept of the composition of the Jewish racial mixture, which was repeated in the first edition of the Baur-Fischer-Penz collection and in the appendix "Racial Studies of the Jewish People" to the first edition of my "Racial Studies of the German People," from which this book ultimately originated. In 1923, the volume "Anthropology" was published by Serini

"Culture of Modernity." In its third part, section V, in the overview of human races written by Fischer, the concept of the racial composition of the Jews is the same as in the Baur-Fischer-Penz collection.

The name "Oriental race" belongs to Eugen Fischer and was borrowed from him by Mollison, while the name "Pre-Asian race" was first used by R. Pex. These names replaced von Luschna's "Semitic" and "Armenoid" races.

Wagenseil and Fischer provided a racial explanation for the difference between (predominantly Oriental) southern Jews and (predominantly Near Eastern) eastern Jews, which Ilkov was already aware of in 1884. *Thus*, it can be said that a clear concept of the racial affiliation of Jews in its main features has existed only since 1920-21. This put an end to a multitude of unfounded scientific and unscientific discussions on this issue. Before that, both Jewish nationalists and anti-Semites argued with equal passion that Jews were a "race." So-called liberal and assimilated Jews and many non-Jews argued just as passionately that there were no "Jewish racial characteristics." When it was recognised that Jews were a racial mixture, it became impossible to call them a "race," and at the same time it became clear that they had racial characteristics, admittedly, not only to them, as they cannot be considered "Jewish" — these are characteristics of belonging to a people of non-European racial origin.

#### L. On the manifestations of **heredity** among Jews and **half-Jews**

At the same time, it became clear that, as a result of processes of assimilation and selection, Jews retained relatively little of the race that originally determined the physical and mental characteristics of the Semitic tribes, namely the Oriental race. It has been established that the majority of the Jewish people are racially close to the majority of the Armenian people. Zopher also spoke about this, and from the similarity in the racial composition of both peoples, it follows that "the great similarity in the behaviour of both peoples is explained not only by external factors (persecution, migration, etc.), but also by the racial factor." <sup>(0)</sup> i.e. the hereditary psychological traits common to both peoples of the Trans-Asian race.

Before the discovery of Mendeleev's laws and subsequent—  
During the rapid development of the theory of heredity and selection, various psychological or physical characteristics of the Jewish people were explained by Pamark as acquired under the influence of the environment (history, lifestyle, state of mind, etc.), and could be lost if the environment changed. A number of physical and psychological traits of the Jews were constantly explained, according to Pamark, by the influence of the environment, were considered acquired, but could become hereditary after several generations. They spoke of the influence of life in the ghetto, the Talmudic way of thinking, persecution, and the phobia of the non-Jewish environment. After the study of heredity forced the rejection of the hypothesis of the inheritance of acquired characteristics and its replacement by Darwinism, i.e., the theory of the evolution of living beings as a result of natural selection, it became necessary to explain such historical phenomena as the Talmud, ghettoisation and iodophobia

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Armenians to edpeq. Zhurnakh de mzrafk p stopktnkn edpeed, 1905, N• 5, p. M.

biu, along with physical characteristics — the shape of the head and nose, hair colour, etc. — hereditary predispositions and special selection processes.

The first person to study Jews, half-Jews and their descendants using Mendel's laws was the Jewish racial scientist Salaman. Together with his Jewish colleagues, he studied the parents and offspring of 136 Jewish-English, Jewish-half-Jewish and half-English families. Their findings are only partially accepted in racial studies because he considered Jews and English people to be "races," whereas both peoples are racial mixtures. Mixed Jewish-English marriages do not correspond to Mendel's simple experiment of crossing two breeds; it is a much more complicated process of crossbreeding. The numerical ratios obtained by Salaman are of no value, apart from the inheritance of certain traits considered "Jewish" that he established. Similar results were obtained by , who studied the Rechobotsk bastards.

Children from mixed marriages, studied by Salaman and his colleagues, rarely have "Jewish appearance." There is no clear racial definition of what this means. The ratio of children with "Jewish" and "non-Jewish" appearance is 1:13. This immediately suggests that the Jewish spouses of the mixed couples studied by Salaman already had quite strong admixtures of European races and, for the most part, did not possess a "purely Jewish" appearance. The photographs published by Salaman confirm this assumption. Salaman believes <sup>2</sup>that the "Northern European" trait is dominant over the "Jewish" trait in these cases. But

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<sup>461</sup> even 8 Avelpi, both Norse features tbealnozobzhenmenp 8lpyat n 8t-marital couples, the middle and upper classes of e8peu and e8reyki with a distinctly "Jewish" appearance are not valued.

<sup>\*62</sup> Npsledst8eistvo ts e8rets. D:okounal of D>kenetskx, mon 1, 1910-11, p. 288.

Would this 1:13 ratio have remained the same if he had followed the descendants of these mixed marriages into adulthood? It seems that "Jewish" traits are fully manifested in adults. Girls who previously looked "non-Jewish" could quickly become very "Jewish" between the ages of 16 and 20.

"Jewish" between the ages of 18 and 25.

In nine cases of mixed marriages between Jews and half-Jewish or half-English women, Salaman found a ratio of 13:12 between children with "non-Jewish" and "Jewish" appearance, in 4 cases of mixed marriages between half-Jews or half-English people and Jewish women, the ratio was 2:5, and in all 13 cases, the ratio was 15:17. Since, according to Mendele, two races would interbreed, the ratio should be 16:16. Salaman writes: "The conclusions that these results inevitably lead to are that the Jewish appearance, whether we believe that it has a tangible anatomical basis or is a reflection of special mental predispositions on the facial musculature, is a trait that obeys Mendel's laws." Within the Jewish community, Salaman suggests that when interbreeding occurs, Sephardic traits predominate over Ashkenazi traits, i.e., he understands the interbreeding of these two types as interbreeding of races.

Thus, Salaman's research does not allow us to the dominance or recessiveness of individual racial characteristics of the Jewish people; they only prove the inheritance of these characteristics, which even laymen in the West recognise in the appearance of the descendants of mixed Jewish marriages. How little the influence of the environment contributes to the emergence of "Jewish" traits is clear to Salaman, judging by his statement: "I often see newborn children with unmistakable Jewish features."

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<sup>463</sup> *Op. cit.* p. 280.

<sup>464</sup> *Ibid.*, p. 289.

In Pyrax, the opinion prevails that "Jewish" racial characteristics possess a special "pro-evolutionary force" compared to non-Jewish ones. This opinion is based on the fact that certain characteristics considered "Jewish," i.e., mostly characteristics of the Central Asian and Oriental races, appear not in children from mixed marriages, but in grandchildren, great-grandchildren, and later descendants. Indeed, the comparative rarity of "Jewish" appearance in children from mixed marriages, which Salaman observed (in a ratio of 1:13), is incompatible with data from other studies concerning mixed marriages. And Salaman would have found more "Jewish" features in the grandchildren from mixed marriages that he studied. But Salaman's methods do not allow us to find answers to the questions that interest us. When races interbreed, contrary to assumptions, one of these races does not have a clear advantage over the other, but rather certain traits are inherited, which then manifest themselves in physical and mental characteristics, either as dominant or recessive. Those races that possess a greater number of dominant hereditary traits appear to be more "stronger" than those who have fewer such predispositions and more recessive. In subsequent generations, in the opinion of a careful observer, the traits of the race with more dominant hereditary predispositions will prevail, which determines the development of particularly striking physical and mental traits.

The opinion that certain races are stronger as such is based on a psychological delusion, especially when it comes to the interbreeding of European races with Jews. In the grandchild generation (F2) and subsequent generations, individual "Jewish" traits reappear very often in cases where the F2 generation does not have Jewish ancestry. But this overlooks all those cases where, on the contrary, only non-Jewish traits are recorded and

it is possible to speak of the predominance of non-Jewish characteristics. Precise studies of crossbreeding with Jews have shown that in these cases, too, only a single dominant trait predominates: black hair, a convex nose, etc. In crossbreeding between broad-nosed Eastern Jews and Northern Europeans with sharply defined narrow noses, the Nordic nose dominates, on the contrary.

If racial studies of the offspring of mixed marriages between Jews and non-Jews — studies that have yet to be conducted — showed that the races represented in the Jewish racial mixture have more dominant and fewer recessive hereditary traits than the races represented in the racial mixtures of Western peoples, *this* would confirm the popular assumption about the predominance of "Jewish" racial characteristics. But if we remember that for one shape of the nose there are at least four independently inherited "factors" (the shape of the root of the nose, the bridge of the nose, the nostrils, and the tip of the nose), we will understand that such studies will encounter such difficulties that, in comparison, Salaman's studies will seem like child's play.

The thesis of strict heredity of racial characteristics present in the Jewish people is sometimes refuted by the argument that Jews from one country differ from Jews from another just as much as the indigenous peoples of those countries. Among the Jews of Germany, there are "something German," in French Jews — "something French," etc. When making statements of this kind, it is always necessary to clarify what characteristics the observer has in mind. Many people pay attention not to the people themselves, but to their clothes, etc. In such cases, an English Jew will, of course, differ greatly from a Russian Jew. What strikes most people in other countries, if not clothing, then features that are not so much hereditary as acquired, in

individual people — behaviour, gestures, speech, facial muscle movements: it is the latter that many people notice well. It is in these details that so-called paratypical deviations are possible, which can actually convey to many English Jews "something English" and to many Germans "something German." Similarly, a German who has lived in France for a long time will develop "something French" in his behaviour, speech and facial expressions. All these are paratypic variations of hereditary traits that can be acquired and lost again. It is easier for a people with a strong Near Eastern admixture, such as the Jews, to acquire them than for Germans or Englishmen, since the Near Eastern admixture contains the gift of insight into a foreign soul, and this is a prerequisite for unconscious and conscious adaptation to an unfamiliar environment.

First of all, language and its dialects have a paratypical effect, modifying the inherited features of the face in a certain direction. In addition, the people's dislike of movements and gestures, the "style" of communication between people, and the hereditary features of the entire musculature of a person who wants to adapt to this "style" are easily changed by habits. This is how non-hereditary layers arise on top of hereditary traits, and it is these layers that people in big cities are accustomed to noticing. and it is these layers that are of great importance to many people today, so much so that, thinking about these phenomena, they begin to believe that environmental influences can change hereditary traits. What is often said about the influence of the environment on different groups of Jews, about Jews who have become "English," "French," and "German," can largely be explained by such paratactic influences. This also applies to phenomena of mental life. People of the pre-Asian race, thanks to their ability to get into other people's minds, **retain** the impressions of a spirit foreign to them.

R. Virchow considered the possibility of such stratification using the example of the Jewish people. In his work *Crania ethnica Americana* (1897, pp. 4–5), he wrote:

"I am referring to the physiognomic influence, mainly of muscles, primarily chemical muscles. The differences between German, English, Spanish and Polish Jews are not only due to mixing, although this plays a role, but more to imitation and adaptation of muscle movements to the environment. The extent to which facial muscles can influence the bones of the face is another question that requires study.

Imitation of pew characteristics, gait, other movements and gestures, and, above all, adaptation to the psychological traits of the environment are always possible, and they cause paratypical changes in the appearance of Jews in different countries. It is claimed that environmental influences change the heredity of Jewish groups, after the American racial scientist, the Jew Boas, discovered that the children of Jews who emigrated to America became more long-headed, and the children of Scythian emigrants became more short-headed. However, neither Jews nor Scythians are races, but racial groups, and their children may have many characteristics that their parents did not have. Fioac himself, unlike those who use his research as proof of the absence of racial differences, speaks not of hereditary, but only of phenotypic changes: "It may be that the same people, returning to their former environment, will regain their former physical characteristics." Contrary to all assumptions about the changing nature of the environment and a number of outdated Lamarckist ideas, even for more

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466 ffp Yes, Rado:laeðiðich sharply criticised Boas's method, see "*American Anthropologist*, 1911, p. 394; omBem boaca - "*Zeitschrift für Ethnologie*", 1913, p. 1.

\*\* Hoðue sðiditel'stvða nestabilnosti chekhovskikh tmuoð. *Proc. Naf. Acad. of Sciences*, II, 1916.

observed gyrophans, namely Jews, are one of the unchangeable factors of that, as they are not autonomous, or physical and psychological hereditary tasks. The question of Jewish recognisability, which we considered earlier, has already shown us that changes in location, language, profession, social status, education, religion, and culture mean little in comparison with the independent factors of their heritage.

If we compare the image of Jews in the Christian era with the actual characteristics of contemporary Western Jews, we can draw conclusions about the qualities of Jews, as did Bertolt Brecht, with the statements of well-known Western figures of the new era. Qualities of the Jews, as Voltaire did with the statements of well-known Western figures of the new era about the psychological essence of the Jews, we are struck by similarities that can be explained by unchanging hereditary and psychological tasks.

One of the main recognitions of such coincidences in the history of the two centuries is the recognition of Lamarckian hypotheses, that the persecution and suffering of the Jewish people in the Middle Ages, as a result of "the pursuit of acquired characteristics," would destroy its physical and historical essence. Of course, the persecution of Jews in the Middle Ages led to a selection among the Jewish people, which, as already mentioned, mainly affected children from "pure Jewish" families. They also influenced the health of the Jews. But the historical condition of the Jews, determined by hereditary predispositions, was formed even before our era.

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Istoka Yantpsemshpya. 1922.

## IX. Jewish аопрос

Anyone who dares to speak publicly today about the "Jewish question" often finds themselves in a position where they must first prove to most of the Western public that the "Jewish question" actually exists. Discussing this issue in our time provokes rejection among many Jews and non-Jews. Some fear the economic and political power of the Jews in the form of international financial capital that rules over nations. In the afterword to his translation of Heller Belloch's book "The Jews," which, in his opinion, expresses a Catholic view of the Jewish question, Hecker expresses the following conviction: "There are many people who admit that they fear the Jewish question, do not want to hear about it, and are terrified of it." Due to their direct or indirect dependence on international financial capital, most of the press in all Western countries avoids the Jewish question or, at least, serious discussion of it. Despite this, it is precisely today that many Jews and non-Jews feel that the Jewish question is one of the most pressing issues for all Western and American states and peoples and for all circles and strata of these peoples.

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<sup>439</sup> EBpen, 1927, p. 217.

Many people, as Zombart, one of the most knowledgeable specialists on the subject discussed here, says, believe that this is "a problem that affects each of us in the most sensitive way."

A calm discussion of the Jewish question from the pre-Christian era, when the dispersion of the Jews began, is constantly hindered and made impossible by the notorious "Jewish sensitivity," which immediately gives rise to era, when the dispersion of the Jews began, is constantly hindered and made impossible by the notorious "Jewish sensitivity," which immediately gives the discussion an unobjective character, causing many intelligent Jews and non-Jews to shy away from such discussions altogether. Jewish writers themselves refer to this "Jewish sensitivity." For example, Maximilian Harden wrote in the magazine "Zukunft" (*Igor*, 1904) "One can speak openly about any other religion, pace mli class, but not a single critical word can be said about Israel? This is a surprising demand, all the more so because it is put forward by people who call for tolerance on a daily basis." Jewish writer Konrad Albert wrote sharply in the magazine *Gezeltiaft* (1889, No. 12), calling the concealment of the truth "specifically Jewish." This intolerance and concealment lead to the growth of anti-Semitism, which, despite attempts to prevent discussion of the Jewish question, forces people to talk about it.

Cicero seems to have been the first to point out "Jewish sensitivity," followed by Fichte, and in the new German Empire, Rudolf Virchow was the first to speak openly about it. While some Jews are engaged in scientific study of their uniqueness

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<sup>41</sup> *The Future e8pee8*, 1912, p. 8.

<sup>4\*\*</sup> *Speech 8 in defence of Flaccus*, 28.

<sup>432</sup> *ApxuB fyr lotgmozische Anatomy*, vol. 44, pp. 138-144.

of the Jewish people, while another part spreads knowledge about the essence of Judaism among their fellow tribesmen and teaches them to love their people, the richest part of Judaism, connected with the press, rejects the ethnological and racial study of Jews and other peoples<sup>43</sup>

Penz draws attention to the tendency of Jews towards Lamarckism, i.e. the belief in the supposed inheritance of acquired characteristics. The overwhelming majority of Lamarckists are Jews, and there are very few opponents of Lamarckism among them. However, in recent years the picture has changed, as Lamarckism has lost many of its supporters. The tendency of Jews towards Lamarckism is clearly motivated by the desire to avoid insurmountable racial differences. Jews also find cover in the natural sciences. Driven by the same desire, they defend Judaism as a religious community, denying the existence of the Jewish people, as well as its special racial composition and the racial distinction of Jews from their surroundings, even in the West.

The Jewish racial scientist Weissenberg, whom we have often quoted, calls the denial of the special composition of the Jewish racial community "a bad way of defending ourselves, because it does not achieve its goal and humiliates us in our own eyes and in the eyes of others." The search for cover is undertaken, first and foremost, by the so-called "liberal" or "assimilated" Jews. These very

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<sup>4\*</sup> *The fact that discussion of race is undesirable for the wealthy part of society that sets the tone on the international stage, yes, but when it comes to the Jewish people, I refer to the story of the American anthropologist Gordon: "We have the testimony of one of France's most distinguished anthropologists that racial research was hindered at the beginning of the 20th century by those who used their influence to exclude France from any involvement in racial issues." "The Decline of the Great Power," 4th ed., 1923.*

<sup>41\*</sup> Baur-Fvshv-Lenq, vol. J, 1927, p. 562.

<sup>\*1\*</sup> *E8reyshiy type, Globus, vol. 97, 1910.*

Influential circles among Western Jewry deny the existence of the Jewish people, considering Jewry to be a religious community.

This tendency to use the "special sensitivity" of Jews as a cover owes its origins to the public discussion of the Jewish question, even in the scientific sphere — as soon as there is any mention of it, cries of "anti-Semitism" are immediately heard.

From a racial point of view, phenomena such as "Jewish inferiority" can be explained not only by a tendency to disguise one's mental inferiority, which is clearly evident in the Jewish pre-Aryan race, but also by the fact that that many Jews feel like strangers in a Jewish environment, and this feeling leads them to hate everything non-Jewish, even if they do not follow the commandments of the Torah, and care that other Jews are hostile to those around them, which can also lead to hatred. These feelings are expressed by Zionist Heshek Zvi Klatzka in his work "The Great Hatred": "Just as we Jews know about the hatred of non-Jews, but in some corner of our hearts we do not hate them, so every Jew in the depths of his soul hates everything non-Jewish... In fact, there is nothing more vivid in me than the conviction that 'if there is anything that unites all Jews in the world, it is this great, overwhelming hatred' (7).

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*\*!\* This is supported by the nationally minded Jew Krv&amp;7Vskp\*, although he uses the word "paca" in a different sense than in this book. "It is a foolish game played by liberal Jews when they deny that there is a Jewish race with clearly defined racial characteristics and try to make Judaism simply a religion. In reality, the Jewish religion has no particular significance for the position of the Jews in Germany and the Western world in general. What distinguishes the Jews is their race."*

*"Klrzailiteshe Wochenschrift" from 10 January 1913.*

*Rnyc, N. 2, 1912-13.*

As we can see, discussion of the Jewish question inevitably leads to an analysis of psychological processes that cause fear in many people, which Hecker considers a sign of those who do not want to know anything about the "Jewish question." Not all aspects of this issue will be covered below, only those that can be clarified by racial studies. First, we will discuss the mixing of Jews with non-Jews, then the influence of the Jewish spirit on the racial psychology of Western peoples. Discussing these two topics simultaneously will prove that the "Jewish question" does indeed exist.

#### A. Mixed marriages between Jews and non-Jews

Good information about these marriages is provided in M. Markuze's article "On the Biology of Christian-Jewish Mixed Marriages." This article should have been given a different title, since it deals not with marriages between people of different faiths, but between people of different origins. He should have used the words "of German and Jewish origin." When considering the figures he cites, it should always be remembered, as in the case of "Jewish" crimes, that the official statistics of the German Empire only took into account Jews of the Jewish faith. A marriage between a Jewish man and a Jewish woman, if they were both Christians, was officially considered **"Christian,"** and a **mixed** marriage between a **Jewish Christian** and a German Christian woman **was also considered not mixed, but "Christian."**

We took the numerical data and conclusions mainly from this work by Marcuse.

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<sup>4</sup>"*Umitao*," 12th zod t/z, No. 27, 1928.

The number of mixed marriages gradually increased from the first third of the 19th century and more than doubled between 1901 and 1925. For every 100 purely Jewish marriages between 1921 and 1925, there were an average of 42 mixed marriages. The majority of mixed marriages were between a Jewish man and a non-Jewish woman, with a minority between a Jewish woman and a non-Jewish man. Among Christians, Protestants were more likely to enter into mixed marriages than Catholics. 71.5% of mixed marriages in the German Empire were between Protestants.

According to I. Müller<sup>48</sup>, in 1923, 78.7% of married Jewish men had a "Jewish" wife, while 19.6% had a "Christian" wife.

*Conclusion of Draco 8 of the German Empire*

	<i>Ivleždü ešreji</i>	<i>Between "Jews" and "Christians"</i>
<b>1901-1910</b>	<b>38.332</b>	<b>8.225</b>
<b>1911-1924</b>	<b>52.425</b>	<b>20.266</b>

According to Markh-ze, the essence of this statement lies in the fact that it is impossible to obtain accurate figures. According to official statistics, these are mixed marriages where one spouse does not convert to the other's faith: these are also considered "Christian" marriages. However, these marriages produce more children than the average mixed marriage; sharing the same faith contributes to the birth of children. As a result of these data, "Christian-Jewish" marriages are less numerous than they actually are. The statistics

The statistics show that 10% of childless marriages are 35%

<sup>4\*</sup> Hppyaур. Ešreysko-Christian mixed trousers. "Allgemeine Statistik Apxu8, vol. 17, No. 4, 1917, p. 513.

<sup>48</sup> German population statistics, 1926.

childless mixed marriages. On average, purely Catholic families had 5 children, purely Protestant families had 4, purely Jewish families had 3.8, and mixed families had 1.7.

Characteristic features of mixed marriages, according to Hanauer: frequent childlessness, high percentage of stillbirths, frequent divorces, and phenomena of degeneration in offspring.

Marcuse lists the reasons that lead to the deliberate limitation of the number of children in mixed marriages. We are talking specifically about deliberate limitation, and not about infertility or lower fertility in such marriages — as is sometimes believed — as a result of interracial mixing. According to research, mixed marriages between representatives of different races and racial mixtures are infinitely fertile, even when it comes to interbreeding between races that are more distant from each other than the races that make up the Jewish racial mixture and the racial mixtures of Western peoples.

The reasons for the limited birth rate in mixed marriages between Jews and non-Jews should be sought in the psychological atmosphere. "Most of these marriages are either based on deliberate opportunism or influenced by unconscious passion. In both cases, as a rule, there is no desire to create a real family." According to Marcuse, mixed marriages are mostly made possible by the modern, businesslike spirit of "rationalisation of marriage." Mixed marriages are mainly concluded in cities, especially large ones. In 1926, in Greater Berlin, there were 553 Christian-Jewish marriages for every 861 Jewish marriages. These mixed marriages are rare simply because they take place in large cities. Usually, such marriages meet with strong resistance from families on both sides, and the betrothed have to wait for the death of the father or mother of one of them or both, hence the late

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Mvruz, p. 534.

But it also happens that marriages are concluded at a very young age under the influence of "erotic excitement," neurotic "confusion of feelings," or a "crisis of late maturation." And in this case, the lovers "have enough for two" and do not need children.

"There are more children in such marriages when the husband is Christian, and fewer when the husband is Jewish. The explanation is that Jewish-Christian mixed marriages are usually found in higher social strata than Christian-Jewish ones" <sup>(4)</sup> <sup>(2)</sup>. And the higher the stratum, the fewer children.

What are the characteristics of children from such mixed marriages? "Among them, there is a high percentage of children with abilities both above and below average." Among these children, there are "a relatively large number of psychopaths, neurotics, and physical freaks." "According to Maretsky, there should be a relatively large number of criminals among them." On the other hand, among them there are also a relatively large number of gifted individuals, athletes, and talented artists."

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<sup>^</sup>\*2 Marcuse, p. 535.

\*\*\* Marcuse names the following descendants of mixed marriages with Jews:

Poets and writers Paul Teise, Anatole France, Hugo von Hofmannsthal, Karl Sternheim, artists Hans von Mape and Kokoschka, biologists 'I. Mechnikov and O. Warburg, artists I-Lobel and von Beyer, and among the living - Alexander Gerifeld, as well as the French philosopher Montaigne, the recently deceased philosopher Max Scheler, the English astronomer J. Gersh and his wife Karolina, lawyer Dern-6fpr, ucmopvka Max Dunker, Ommo Browi - children from Christian-Jewish families of the previous generation. In the first and second parts of this book, the doctor presented documents proving that he had no Jewish ancestors. Fischberg believes that the following should also be mentioned: Paul Levad, a geologist and dream interpreter, Zbers, an Egyptologist, Tambetta, a French politician, as well as composers Saligen and Galeni. As for Gurshel, Marcuse brought him up in vain.

Fig. 259. &gt;  
*Adolf von Beyer, Norwegian-Near Eastern mixture? 1833-1907. Chemist. Mother and wife e8petixx.*

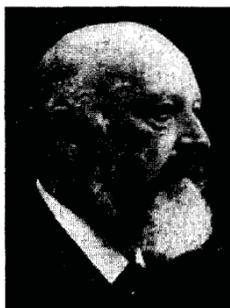


Fig. 260. &gt;&gt;  
*LAl'ya Khechnikho8, 1845-1916, zoologist. Pre-Moorish Near Eastern type.*

Fig. 261.  
*Gstrup Gerq, 1857-94, fu3ux. Noric-Oriental mixture.*

Fig. 262.  
*OU/NO F0N Gofman cinal, 1874-1919, poet. Mother - not Jewish. Predominantly Oriental type with a nodic touch and an admixture of some broad-faced race.*



*Полые8peu.*

Markuse udapos BbDIOCTTITIpHNHHbl characteristics of children or sm-  
 UI dHHbD6 dKOBBCOOIBETICIBMTIC5dKONdMMHdCПQЦСТВЕЫHGZL4MZ  
 ОСО €•ПНОСТ8Й JЭОДНТР-ЛйСКНх НаСЛедСi»eИНЬix ЗдДзТКОВ. Conclusion  
 Such mixed marriages are, in fact, the result of a certain selection within  
 their people, mixed marriages that have become possible thanks to  
 psychological predispositions-consequential predispositions, which in  
 their descendants are just as often manifested in reckless actions and in  
 recklessness, as well as in the ability to combine the one with the other. I am  
 convinced that a knowledgeable doctor knows when to advise against entering into  
 a marriage and

no, "without rejecting mixed marriages as such, but rather, on the contrary, recognising the possibility of obtaining highly gifted offspring from them, in certain specific cases, only after familiarising himself with the medical history of the couple entering into marriage and their families, he may conclude that the marriage is questionable or even undesirable" (p. 38).

Relationships between spouses in mixed marriages are characterised by a higher divorce rate than in 'Christian' marriages. According to data from Tailhaber, 12% of mixed marriages broke down in 1911. In Germany in 1926, 14.25% of marriages broke up. But it should be remembered that the ( according to Marcuse, even higher) number of divorces among marriages between Jews and non-Jews was again calculated according to religion, not origin. Marcuse believes that the tendency towards an increase in the number of divorces in mixed marriages should be attributed to the "modern" way of thinking that is characteristic of people who enter into such marriages. Such marriages are more often childless, and according to statistics, childless marriages break up more often. Finally, the aspirations of families on both sides of the spouses also have an influence.

As we can see,  $M_a$  is not significant either in the analysis of the physical and mental qualities of offspring from mixed marriages or in the analysis of

Lise Yastoz does not take into account racial differences between spouses when discussing divorce rates. He seeks the reasons, on the one hand, in the specific selection of individuals who enter into such marriages and, on the other hand, in the social and cultural difficulties they face. However, when explaining the frequency of divorce in mixed marriages, differences in racial psychology must also be taken into account. According to Marcuse, both

"purposeful opportunism" and "unconscious passion," which, according to Marcuse, are the main causes of mixed marriages, sooner or later lead to

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<sup>484</sup> *decline of the German e8pee8. 1911, p. HS.. Data taken from O. Kana, "Report of the Great Hunt of Germany, Ns 7, 1907.*

After marriage, spouses begin to pay closer attention to each other's psychological traits, which are largely determined by racial and psychological hereditary predispositions, although spouses may not be aware of them. Actress Tillie Duryea describes in her book the story of her marriage to the famous Jewish publisher, the late Cassirer. From her account, it is clear what a racial and psychological "gulf" separates spouses in many mixed marriages, even if they do not end in divorce.

But even in the case of offspring from mixed marriages, we must remember the harm caused by racial interbreeding. Although this is difficult to prove, as many well-known examples of the inferiority of hybrids from distant races are explained, as a rule, by the unfavourable selection of individuals who are prone to such unions, it can still be assumed that research aimed at discovering the possibilities of incompatibility in crossbreeding will reveal many facts confirming the harmfulness of racial crossbreeding. Considering the results achieved by racialists and scientists engaged in heredity, it seems to me that Basler exaggerates when he writes: "The majority of racialists — and they are undoubtedly right — hold the opinion that interbreeding between races that are very distant from each other under certain circumstances is unfavourable for the offspring" <sup>(4)</sup> This unfavourable may be due to the selection of inferior parents, but I suggest that more accurate studies will confirm Basler's hypothesis.

To this, one might object that the intermingling of European races has been going on for thousands of years and, if racial intermingling is harmful in itself, then the racial mixtures of European peoples must be just as far removed from the average values or from the norm as in the case of marriages between Jews and non-Jews.

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<sup>\*85</sup> Marriage in *the 8th city. Ifum. 8 p. Markuse, "Marriage," p. E15.*

xiii according to **Markuse**. The answer is as follows: a thousand years of weeding out the inferior fruits of crossbreeding between European races in Western nations has led to there being far fewer harmful combinations of hereditary traits among them than in the offspring of mixed marriages between Jews and non-Jews, the number of which has become significant over the last 100 years and as a result of which, for the first time, European hereditary traits have been mixed with non-European ones.

Zomberg once tried to show on the internet that in many cases, children with questionable predispositions are born from marriages between Jews and non-Jews, that "the mixing of Germanic and Semitic blood" 'iacro xapaicrepinyercz them, that as a result, children with "impaired or distorted balance" would be born. Your argument is not that of Germans and Jews, but of Western and Eastern peoples in general, and it can cause direct harm, like many similar racial theories — and not that. This is due to the peculiarities of their individual modes, according to Marcuse. This assumption does not contradict what is known about the laws of heredity. *Corvo* *ebicoso* gifted "iow-axππίгов" some kind of blossoming, "violation of balance" according to Zombart, which makes them even more incompatible with their human environment and less suitable for the state than they would be if they were more like ordinary people. The type that Stoddard called "depraved geniuses" seems to be particularly common among the "fifty-centers." On the other hand, it cannot be denied that the position of a person between races and peoples in itself poses a threat to mental balance, and the addition of acquired mental traits makes it difficult to determine the inheritance of traits after racial mixing. Only precise studies of similar cases can become

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4B6 Proletarian Socialism. 1924.

\* *The revolt of civilisation. /Grozno Nedocho8eciov.* 1924.

The main question is whether mixed marriages are inherently harmful to the Jewish people and harmful to the German people that.

All these questions are of great importance to the people, among whom, as among non-Jews, there are relatively few Jews, but who are increasingly entering into such marriages. But from that...

Mixed marriages produce fewer children than others, and in the German people, the number of people who are not racially assimilated in it, who are already so numerous in the German people, the mixed marriages of Germans with representatives of other Western peoples, and hereditary non-European, is foreign to the German people. It should be remembered that about 10% of the descendants of such mixed marriages remain "Jews", while the rest, usually at the will of their parents, depart from Judaism and assimilate. I have already written in my **articles** on race that the German people, due to the decline in birth rates, are undergoing a process of racial replacement.

"Denordisation", the reduction of the percentage of the Nordic race, which deprives it of its original essence, its "Germanic" spirit. The admixture of the Near Eastern and Oriental races, which carry within themselves the traces of interracial marriages, threatens to make it "Semitic" and "Oriental" spirit what is conditioned by the inherent psychological characteristics of these two races.

These admixtures penetrate into other Western peoples not only through marriage, but also through extramarital relations. The number of such extramarital relationships is unknown, but children from them are obviously born less often than from mixed marriages, as there are many such extramarital relationships: they are facilitated by the wealth of the Jews.

Frankfurter Zeitung published Ernst Henschel's article "The House of Hghrsha" on 24 March 1928. It tells about the founder of this trade.

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\*Rumpzn. *E8pen of the Present. 1904.*

Pkobe Hirsche's biography states: "When Pkobe was already over 70 years old, many young women working at his company began to feel sexually attracted to the old man." But here is what his wife had to say: "Siegfried had many wives, but I do not know how many illegitimate children he had." Jews are more often employers than representatives of the peoples among whom they live, especially often employers of a large number of women (maids, saleswomen, workers, etc.). It is known that these women often enter into sexual relations with their employers. Since there are many Jews among these employers, and among these Jews there are many like the aforementioned Jacob and Siegfried Hirsch, their behaviour explains why there are so many Jews with Near Eastern and Oriental features in the lower and middle classes of Western European cities. This struck the author even in Stockholm, a city where there are relatively few Jews. Only a very small proportion of such hybrids come from mixed marriages, as Jews and Jewish women rarely marry into the lower and middle classes of Western nations. But such a layer of half-breeds can be seen in Copenhagen and Berlin, in Vienna and Glare. It is gradually becoming characteristic of the appearance of large European cities, while the descendants of mixed marriages are typical of many *aristocratic* families of Western nations.

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&lt; \* For German aristocratic families with Jewish ancestry, see Tailhaaber, "Geieya-yaozia odnoi edreyiskoy ceuyg", "Лигитирифт фюр Рвссу — унд Гезеътъидфисбно—лови," т. 9, 1912). Tailhaeder writes that Princess Reiss (*née Meyer and one princess Monaco, were edpeticisko propzoждeния, гуadno hvx and semov borono8 Oppenheimer, von Heine, von Friblenberg, von Fuld, von Eiztpl, foti Lefent уь, von Ryatsch, von Vkro, von Oppenfeld, von Renar, von Mossner, von Xnelle, and Graf von Sch8yaetitp (Лёш фнес d эшот спцсох tiotipнту). Дшнее всзы8яегнся ряд блргогоднйт families, the male deer were married to female deer, and the books are listed where such marriages are mentioned, which confirms the above statement about the strong admixture of female deer blood in the population, especially in Austria.*

In marital and extramarital relationships between Jews and representatives of other nations, Jews give preference to people of a distinctly Nordic type, with light hair and blue eyes, as well as features that are considered "noble" in the West — usually the features of the Nordic race. Even when choosing a spouse from among their own people, many Jews prefer the fair-haired type with a Nordic admixture. Jewish writer Anselia Heine tells of the Jewish poet Pkovovsky: "He sought only refined and modest women. He took vindictive pleasure in demonstrating his power over women, and he never displayed his plebeianism more mockingly than when he boasted of the brute force with which he subjugated refined, noble women."

But the dark and extramarital relationships of Jews with non-Jews are only part of the Jewish problem. Western nations are watching with concern and even horror the growth of such relationships and their consequences: the introduction of racially alien hereditary traits. But both orthodox Jews and the nationally minded part of Jewry see this mixing as a process of decay. In any case, an unbiased discussion of this "issue," which is becoming increasingly acute, is necessary.

The issue of mixed marriages becomes more acute the more Jews, usually for "external" rather than religious reasons, as stated in the Jewish Encyclopedia (*Vol. 2*,

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<sup>490</sup> *Literarisches Echo*, 1912, No. • J.

<sup>4°\*</sup> Zionists are mostly in favour of mixed marriages, but in his book "*Mixed Marriages and the Jewish People*" (1905), he takes a conservative view and argues for the preservation of the Jewish people. {euue zhezonykh brvkoš d offiřneth siuchaya, poshoyak, namely women of Western ("Aryan") peoples mozugya bring with them valuable hereditary zabiak, such as a talent for business and social construction and a willingness to sacrifice oneself for the sake of the homeland; such hereditary traits are very much needed.

1928, p. 1218), renounces Islam and either converts to Christianity or does not adhere to any religion.<sup>432</sup> Jews who have converted to Christianity are often rejected by their own community and by the community they wish to join. Many non-Jews confuse Jewish ethnicity with religion and believe that a Jew who renounces Judaism thereby loses his Jewishness. Ignorance about race and heredity, which is more common among non-Jews than Jews, leads to the belief that only people of a particular religion are "Jews," rather than people of non-European racial origin with specific hereditary physical and mental characteristics. This ignorance makes the danger of mixed marriages between Jews and non-Jews even more serious.

## **B. The influence of the Jewish spirit**

One of the leading researchers in the field of ethnology, M. Haberlandt, writes in his book "The Peoples of Europe and the East" (1920), "Ethnology must have its say about the general influence of the Jews, the influence of a cultural and spiritual nature, on the development of Europe and its later impact on it through powerful means of authority: money, banks, literature, the press and mass organisations." Haberlandt also describes the specific phenomena that express the ethnic uniqueness of the Jews.

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<sup>432</sup> According to my own calculations, 8 Prussian/ with 3800 ho J924 sod 21020 *мюдацию8* *ri* 8 Protestantism; from 1881 to 3926 had 8 Century 24949 *удяистовапрекясь* from *сво-efii* *лхмигни*, 4997 *снова* accepted it, - total *ротерт/ууданзма* *состаВи4и* 199 *i2* ч

There is no other example in the history of the peoples of the Earth of a tribe so completely cut off from its political and religious centre, opposed by the great powers that have led Europe from ancient times to the present day, Hellenism, Rome and Christianity, opposed internally and externally as irreconcilable enemies, a tribe scattered throughout the countries of the world, remained unshakably faithful to its own, religiously ossified nationality; so that the people, thanks to their peace, religion and traditions, felt themselves to be united and harmonious everywhere, and combined their general Semitic arrogance, brought to the extreme, to the belief in their "divine election," in the most surprising way, with parasitism. It was in this that racial instincts and a national consciousness and sense of honour, instilled by tradition, manifested themselves most strongly.

This book does not set out to describe in detail The powerful influence of Jewry on the economic and spiritual life and power structures of Western nations has been classically described by Werner Sombart in his book *Jews and Economic Life* (2nd ed., 1927), a book which, as Pandsberger wrote in the preface to Sombart's other book, *The Baptism of the Jews* (1912), "may indicate a way out of the Jewish problem." Zombart, who was not a Jew-hater but rather a Jew-lover, and even the Jewish press emphasises that in the aforementioned book he does not take either side, derives the characteristics of our time directly from the spirit of Judaism, above all, Jewish-Talmudic Judaism:

"Judaism and capitalism are identical." He describes "two thousand the thousand-year history of Jewish usury" and points out "the viciousness of that historical construct" which, in the Middle Ages, driven by the Crusades, "forced Jews to engage in usury." Sombart shows how **the** psychological **qualities** characteristic of Jews led

to the diverse development of capitalist forms of economy. According to Zombart, "it is not difficult to establish that, as long as Jewish 'icropm' exists, the accumulation of greater wealth by individual Jews, as well as the material situation of the Jewish people as a whole, cannot be called into question." "Americanism," i.e., the spiritual orientation that is mistakenly attributed to the American people as a whole, and according to which the Jewish people are characterized by the pursuit of selfish goals and the thirst for profit, and the world is a realm of boundless economic struggle and boundless power of money, this "Americanism," which today in the West readily appears under the guise of "businesslike efficiency," according to Zombart, is the result of the influence of the Jewish spirit or that spirit represented in Judaism, which Goethe in his "Maxims and Proverbs" described as follows: "There is not a single Jew, even the most insignificant, who does not have a definite aspiration to the 'earthly, temporal , and materialistic'.

And according to Pinkus, Jews in the West contribute to the development of industry and this, in essence, is capitalist.

The "intermediate economy" of the Jews gave rise to modern capitalism. According to Zombart, even before the world war, a third of the taxes levied on property and income in Berlin belonged to Jews. "It is well known that wherever it is possible to compare, Jews are three to four times richer than Christians." Again, this is official data from the pre-war years, when only Jews of the Jewish faith were counted.

This wealth is surprising, given that "ours, when they decide everything, have an extremely broad influence. Zombart provides figures that show how many Jews were among the directors of joint-stock companies as early as

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\*\*! *A study of economic history from the era of the Great Migration to the present day.* 1906.

\*&gt; Zombart. *Sydyucee edpee8.* 1912, p. 34.

Pre-war years. Jews not only owned large banks, but also exerted decisive influence on large-scale industry through them. In the years leading up to the outbreak of World War I, Jewish-controlled international finance capital determined the fate of the great powers. How this happened can be seen from a report published in the Viennese newspaper *Jüdische Presse* on 15 October 1920. Perk III, head of America's largest Jewish bank, Kuhn, Peel & Co., supported capital-poor Japan in its war against Russia in order to "shake up tsarism," and in the spring of 1917, he supplied the Russian Revolution with funds.

According to the *Frankfurter Zeitung* newspaper of 6 October 1915, 11 German-American banks, all of which were named after Jews of German origin, participated in the hostile bloc during the World War.

"German-American banks" took part in the war effort against the hostile bloc during the World War, all of which had names of Jews of German origin. Thus, "Jewish imperialism" is built on the basis of "Jewish capitalism," which was described by the Jew Disraeli in his novel

*Tancred (1877)*. I limits quotes one dialogue from this novel. Angtichani talks to a Jewish woman living in Palestine. She asks Tancred what is most valued in Europe. He replies, "Gold." When asked, "And is the person with the most gold a Christian?" Tancred replies, "I think he is of your race and your faith." "And who is the richest man in Paris?" "I think it is the brother of the richest man in London."

"Well, I know about Vienna myself," says the girl, laughing. "There, the barons of the Empire are my tribe's nobles."

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<sup>495</sup> *Empathy should be understood as an example of how people consider a powerful, self-centred person to be unworthy of themselves. \*Ł8-restı8o must, first and foremost, fulfil the task of ensuring that the existing world culture is aware of the imminent danger of the principle of "8mst" being lost, writes Waldman in his work "On the World Cultural Heritage of the Jewish People," 1916.*

<sup>496</sup> *Ishtsi8o pojantiki. Lor Bach/tsf/m. 1911.*

rightly so, because without their help it would fall apart in a week." This description of the experienced statesman Disraeli is confirmed by W. Sombart in his political-economic study "The Jews and Economic Life":

"They became masters of money, and through the money they subjugated, they became masters of the world." Sombart also emphasises how much more Jews benefit from higher education than Christians and how much higher their average level of prosperity is.

He points to signs of their extremely large influence on state affairs even before the world war: "In France, 21 of the 84 prefectures were in their hands. In Germany, they were the golden keys to the Kaiser's table." The world war significantly strengthened the power of international Jewish financial capital, and the decisive role of Jews in the Bolshevik revolutions in Russia and other countries is well known to everyone.

But the Jewish people could hardly have achieved this position without control over the press, and the Jews would not have achieved control over the press and other media without their wealth. The so-called "public opinion" of all countries is determined mainly by these news agencies and this press. That is why the Jewish writer Ionius, back in 1910, called the position of the Jewish people unique:

"Jews are active in every embryonic cell of the nation, so fresh and lively that we are already dreaming of a Jewish Renaissance. They are doing well, and not only in business." "There is not a single area of national importance that has not been penetrated by the Jewish element. A large-scale Jewish campaign is being carried out." "Therefore, Jews as major bankers, merchants and shipowners, as financiers of all collectives—

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\*9\* buduye eBpee8, 1912, p. 34.

\*\*\* Tyan me, p. 36.

They do not act as official politicians, at least not in a state run by civil servants, but they are constantly working behind the scenes, like real puppeteers, clever enough to ensure that the decorative figures do their bidding. Because Jews are so deeply entrenched in capitalist society, they occupy high positions, such as Baplin, Ratena, and Furstenberg. That is why Sir Ernest Cassel tells a remarkable story. That is why Sonnino and Puzzi hold the posts of Minister of Finance and Chairman of the Council of Ministers in Italy.

Disraeli described the global power of the Jews in similar terms in his *Koningsberg (1844)*: "The world is ruled by forces quite *different* from those imagined by those who do not look behind the scenes." Disraeli even believed that the German revolution of 1848 took place "thanks to the influence of the Jews."

It is clear that the economic and political power of the Jews, through the press under their control, influences the spiritual life of Western nations. The Jewish writer Goldstein once demonstrated this in relation to the spiritual life of Germany. "In all *areas*, except those where they are prevented from entering by force, Jews appear unexpectedly; the Jews have made the tasks of the Germans their own; there is a growing impression that German spiritual life has passed into Jewish hands." "We Jews control the spiritual wealth of a people who denied us the right to do so, considering us incapable. This fact, expressed in such harsh terms, stirs up the blood of both Jews and non-Jews, and will inevitably lead to punishment. This situation must be resolved somehow." No one doubts the seriousness of the power that Jews wield in the press. Criticism in the most influential newspapers of large cities has become a Jewish monopoly. The Jewish element plays the same role in the theatre. Almost all the directors of Berlin theatres are

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\*\*\* *Neue Rundschau*, April 1912.

Jewish. The majority of actors are also Jewish, and without Jewish ny-blvmii, theatrical and concert life would be **i m p o s s i b l e**: some are happy about this, others are not. A new phenomenon has emerged: German literature, Rioxome, Riepexopvr in Jewish hands. We do not preach "Judaism," but believe in the Jewish people with their innate, unquestionable characteristics.

If the words uoryz rіоказаться seem exaggerated, ev-pez, proud ciuioй Jewish influence, then віисказьваніз Зоубарза iix confirm: "It is said that the Jews, if they do not hold the market for their art in their hands, are miterary and muscular, our mother of all ripeccy, then they have a substantial, even decisive influence on them." From the Jewish side, the influence of the Jewish spirit on the German people is particularly emphasised: "No European people has been subjected to a stronger influence of the Jews and the Jewish spirit in the last century than the German people."

In art, the Jewish spirit is expressed in the spirit of expressionism. Oniism. The pre-Asian racial soul with its cauoyr біенням ообоєиніо manifests itself in this movement. Berp lists the main Jewish representatives of expressionist painting: in Russia, these are Kandinsky, Chagall, Segal and Steingard; in France, Picasso and Simon Pevy; in Germany, Pechiggen, Meidner and Fettweger.

From the perspective of the Roman Catholic Church, Paul Kepler, who later became one of the most influential German bishops, once called it harmful to Western nations, no-

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*Kunst&art, March 1910.*

50) © дущее еВрее8. 3912, p. 35.

532 On the world cultural revolution, see е8реуцм8а. 1916.

SO\* Berl, "Е8реу 8 izodrazil'nom umysstv8e со8реуеқnosm", *Der Yude*, vol. VIII, 1924, N. S-6.

because Jewry "sits among Christian peoples like a thorn in their side, sucking their blood, enslaving them with the golden chains of their millions and the poisoned feathers of their pens, which inject society with the pus of education and repulsive morals." From these and other similar statements, it is clear that the influence of the Jewish spirit also contributes to the emergence of the "Jewish question," the existence of which many Jews and non-Jews continue to deny. Many international organisations, such as the Alliance Israélite Universelle, B'nai B'rith and others, serve to preserve and increase Jewish influence, and Freemasonry is also rightly called a "Jewish institution" by the Jewish side. The close ties between Freemasonry and Judaism in France were emphasised by Ertzberger in his *Memoirs (1920, p. 145)*:  
"The Alliance Israélite and the Parisian Laura  
The Great East has the same leaders.

It is extremely important for the Jewish community that many of its representatives are among the teachers of Western higher education institutions. The percentage of Jews among them is much higher than the percentage of Jews in the population of the respective countries. According to Segal, the number of Jewish teachers in German higher education institutions has been growing since 1875. At the University of Vienna, 40% of teachers are Jewish. Of great importance to Jews is their occupation of chairs of theology and positions in various Christian churches and sects. Von Luschanz noted "a large proportion of *Jews* among the English bishops and the most prominent preachers of the Anglican Church."

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<sup>4</sup> *Travels and Pilgrimages in the East*, 2nd ed., 1895, p. 302.

! \*! The newspaper "Jupsh Gordian" from 10 October 1921.

*Professional and social positions of e8pee8 8 Gerzhanov. Publications of the e8pee8 statistics bureau.* 1912, No. 9.

*Peoples, races, languages.* 1922, p. 170.

The Jewish spirit took root and spread so easily in the West because the teachings and views of the Christian churches supported the "Old Testament," as Detitski pointed out in his book of the same name, namely the historical misconception that the Galilean Jesus of Nazareth's ideas about God and the Western ideas about God that arose under his influence are a continuation or development of Jewish ideas about God. The work of an authoritative historian such as Edward Meyer, *The Origin and Beginnings of Christianity* (1921-25), although the question is not posed as sharply as in *Delishia*, nevertheless shows how far the church's version, that Christianity has its roots in Judaism, corresponds to historical reality. But, contrary to historical truth, even today people continue to insist on the close connection between the Christian faith and Judaism. An example is the evangelical weekly magazine "From Light and Life," published in Elberfeld. In issue No. 22 for 1921, we read: "Only Israel is God's chosen people and remains so despite its cruelty. God's gift and calling cannot be taken away from it; after its conversion, Israel, as a truly noble people, will become the leader of all the peoples of the Earth. All other nations remain "worthless," оiiw гня God — like drops in a bucket, like a feather on a scale. He can smash them like a potter smashes a worthless pot." Only

The Great Deception (*Delitzsch*), whether Yahweh's "gifts and calling" have anything in common with the will of God in the Christian, Western sense, makes such statements questionable. Let Christianity have initially been more Eastern in spirit, if not specifically Jewish, than Erb suggests, who attributes to it a mainly Nordic character.

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<sup>5</sup> See also Dubnov, *Vsesmirnaya istoriya ebreyskogo naraba* [*World History of the Jewish People*], vol. III, 1926, § 11 «Ant-Judithic element в Ходом Зобеме».

Jesus, Saviour of the Nordic Race, 1926.

spirit, ethnology, etc., to constitute "a great historical misunderstanding, a false belief that the European spiritual world and European civilisation owe their monotheism and Christianity to Judaism." But, in any case, the teachings of the Christian churches of the West greatly contributed to the influence of the Jewish spirit on the West. (5)

Church teachings weakened the Western spirit in its eternal conflicts with the spirit of the East, in particular Judaism.

Today, when they control the press and information agencies, it is not difficult for Jews to give the spirit of the times the most expedient direction for them, to divert the spiritual life of other peoples from their innate spiritual values and turn them to those spiritual values that seem most important to Jews. In this way, Judaism contributes

"modern spirit" into the lives of peoples who *can* be influenced by it. Weininger, a highly gifted, subtle connoisseur of the spirit, even asserts: "The spirit of modernity is the Jewish spirit" <sup>2</sup>. Goldstein, who has already been mentioned, wrote about German spiritual life: "German culture is, in no small part, Jewish culture." Penz considers this characteristic of the entire spiritual life of the West: "The Jewish spirit, along with the Germanic spirit, is the main driving force of modern Western culture."

In this situation, the "Jewish question" immediately arises. The two serious aspects of this question are not the economic hegemony achieved by the Jews — that can simply be dismissed

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*M. Zaberand. Илпод Е8роп and Востоха. 1920.*

S\* *Not to Christianity as such, as Zi. Meyer, Depitz and Shbt seek to prove, but to many aspects of Western Christian culture, I would like to refer to the words of Dvrazl from the poem "Tancred": "Християнство это тубяизм для моряни".*

512 *нох • xvroikiler. 3919.*

#! *Bvur-Fpšsr-Lekq, m. u, 3927, p. 562.*





The Jewish concept of law seemed unjust to non-Jews," writes the Jewish Lexicon (*Vol. 1*, 1927) under the heading "Anti-Semitism." Economic anti-Semitism in the Middle Ages was exacerbated by how Jews used their concepts of law.

As early as the 4th century, some church fathers complained about the greed of the Jews, and from the 12th century onwards, Jews were branded as usurers. Canon law of the medieval church prohibited marriages between Christians and Jews, Jews were forbidden to have Christian children and hold certain positions, Christians were forbidden from consulting Jewish doctors, living among Jews, or renting houses and estates to Jews. During the Reformation, Catholics, Protestants, and many humanists were ardent anti-Semites. The French Revolution brought with it, first in France, equal rights for Jews with the citizens of the countries where they lived, although most Western nations were opposed to this — suffice it to recall Goethe's statements in his novel "The Wanderings of Wilhelm Meister" that Jews should not be tolerated among Western nations "for how can we allow them to enjoy the benefits of the highest culture, traditions and customs which they reject?" The Jewish historian Grez writes in his *History of the Jews (Vol. U, 1870, p. 245)*: "If Goethe had had a voice in the German parliament, he would have spoken out just as strongly against allowing Jews to participate in public life."

In the first third of the 19th century, all Western states gradually followed France's example: it was the era of so-called Jewish emancipation. Anti-Semitism continued to exist in a weak form until the middle of the 19th century, then began to intensify gradually. A particularly strong surge occurred after the world war. For the first time since the fall of the Roman Empire

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<sup>116</sup> Sombart. *Jews and Economic Life*, 1927.

The "Jewish question" became common to all nations. In his book *The Triumph of Financial Capital* (1924), which is equally important for political economy and racial studies, Scheffer showed that in the political and economic sphere, the Jewish question today coincides with the question of international financial capital.

Since the time of Gobbi and Chamberlain, Ammon and de Papuz, Wilder, Wopton, Henchel and others, the Jewish question has increasingly lost its religious and economic background and, especially at the turn of the century, has become a logical and racial question. Since the beginning of the century, the analysis of ethnological and racial phenomena has become much more profound thanks to the research activities of Mendel, Galton, Shapiro, and Glotz and the rapid development of heredity studies. To a large extent, opponents of the Jews draw on the results of racial studies and research on heredity. As a result, it became clear that the Jewish question is not a question of faith or economics, but a question of peoples and races.

The Jewish question can no longer be a matter of faith, because religion is no longer an issue in the modern West. The era of religious wars in the West has long since been replaced by an era in which **a person's** affiliation with one religion or another plays a very minor role in the materialistic and atheistic spirit that prevails today among both believers and non-believers. That is why, when discussing the Jewish question today, the references to "Nathan the Wise" by Pessig seem so outdated, as Zombart emphasises: "When we read Nathan the Wise today, we do not understand why all the characters talk all the time about different religions and their comparative value, but not a word about what Pexa and Tampier are, and that the conflict boils down, according to Cyri, to the mixing of different races." 5!

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<sup>5!</sup> *The Future of Jews*. 1912, p. 52.

In Lessing's time, many influential Jews, following the spirit of the Enlightenment, distanced themselves from the Jewish faith, and there was already fruitless discussion of the Jewish question as a question of faith. The increasingly frequent cases of Jewish baptisms in the 19th century can be considered religious phenomena in the strictest sense, and even less so today, according to the Jewish Encyclopedia. Even Heinrich Heine (Ha Bueckeberg), who was baptised, wrote: "A baptism certificate is a ticket to European culture," and remained faithful to his Jewish people. But during the 19th century, the question of religion ultimately became so insignificant that even orthodox Jews were no longer barred from entering "European society," with the exception of the Prussian officer corps, which only accepted baptised Jews.

If questions of faith and political-economic issues are merely different forms of expression of Todophobia, then what is its essence? Where are the roots of "anti-Semitism"? The Jewish Lexicon (*Vol. 1, 1927*) provides an answer to this question that can be considered satisfactory: "The roots of anti-Semitism undoubtedly lie in the desire of independent peoples to distance themselves from everything that is perceived as foreign, to strengthen their own by respecting it, and to make the foreign safe by pushing it away."

The essence of the Jewish question lies in the rejection of foreign elements in Western nations as a result of the political and economic hegemony of the Jews. Protection from this danger — even according to the Jewish Lexicon — is the essence of "anti-Semitism."

"We do not want millennia of Germanisation to be followed by an era of mixed German-Jewish culture," is how Heinrich von Treitschke described the situation in 1880. Accordingly, Jewish Zionists also do not want millennia of Jewish civilisation to be followed by a mixed Jewish-Western culture of the Jews.

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<sup>5!</sup>\* "A word about our e8peir8e"

It is noteworthy that a number of prominent figures from many nations opposed the influence of the Jewish essence. It is also noteworthy how similar the anti-Jewish statements of Cicero, Juvenal, Quintilian, Seneca, Mohammed, Peter of Cluny, Pio and his opponent Eck (who, admittedly, lived in an anti-Semitic era), Giordano Bruno, Frederick the Great, Napoleon I, Pestalozzi, Tieck, Victor Hugo, Bismarck, Treuxé and others. The very talented Jew Weininger, naming other names, wanted to explain this hatred of Jews to himself. "The fact that famous people were almost always anti-Semites (Tacitus, Pasqu, Voltaire, Herder, Goethe, Kant, Jean-Paul, Schopenhauer, Grillparzer, Wagner) is explained by the fact that they, having more than other people, understood Jews better than others."

If we analyse the statements of these people, we will see that for most of them, questions of faith or intolerance in matters of faith, as well as economic issues and "the envy of the poor," are not the cause of their anti-Jewish statements, but rather that the roots of their hostility are precisely those indicated in the Jewish Lexicon. Renan once said of the opponents of the Jews in the Roman Empire: "Contempt and hatred for the Jews was a sign of highly educated minds" (<sup>s2</sup>). The fact that a number of highly gifted, creative people of all nations, including , have spoken out against the Jewish spirit is connected with a deep sense of responsibility for their own, in their view, spirit, inherent in awu модмі. They are concerned about the contamination of their people with foreign elements.

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*S'J9 Gender and character. 1910. Weininger's example shows that yes, some Jews recognise the dubious role of Jews living in the West and in the diaspora, and what is more, some Jews even come to such a characterisation of the spiritual essence of Jews given in the essay "Gender and Character." Could Weininger's suicide be related to this?*

<sup>^2</sup> Apostles, 1866.

"We wholeheartedly wish that this *unnatural* o смешениro be put to an end for the good of each individual species," is how Zombart characterises the current situation, while at the same time advocating for the preservation of Jewry and its strengthening as a people. Another sign of the current situation is that many Jews immediately perceive the desire to resolve the Jewish question as "anti-Semitism," as a manifestation of a malicious, intolerant consciousness. Even a public statement that such a question exists is branded by an influential part of Jewry as an expression of **"anti-Semitism."**

This group of Jews readily asserts that "anti-Semitism" originates from certain circles of non-Jews, is artificially promoted by them for selfish motives, or is a manifestation of "low instincts" or temporary, uncontrollable mass insanity. Selfish motives, base instincts, and mass psychosis may have played a role at all times and among all peoples when it came to anti-Jewish excesses, but these are isolated manifestations of antisemitism, not its cause. The Jewish writer emphasises, objecting to those who hold the views described above: "You respond that the situation is artificially created by certain forces and trends. But how do you explain that this hatred — whether open or secret — still prevails today in almost all countries where you live? How do you explain the fact that everywhere and at all times, when you entered into contact with with other peoples, this hatred of Aseida lived on in pmrrsnni names, itredlogi and f<sup>P</sup>

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The foreignness of the Jews in a foreign race o trutii po-stopgo stannoggs s Zaiade progrmnoi veaimnoi nepriyazii, that neprititgi, which among the Jews-itudatgov izdavii c'nrrenz

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52a D dy//jee e8pee8, 2912.

22 , June 8, 1906.

Pheve's covenant, and among non-Jews it takes the form of "anti-Semitism." Mutual misunderstanding between two racial mixtures of different composition, Jews on the one hand and Western peoples on the other, causes mutual animosity. Heckel Zvi Klet-Tsepp describes the "great, sublime hatred" of Jews for everything non-Jewish and says that "somewhere in the corner of his heart, every non-Jew is an anti-Semite." Those who know from experience how non-Jews in various Western countries, who reject "anti-Semitism" based on their "convictions," but who, when faced with individual Jews or Jewish communities, involuntarily, contrary to their "principles," reveal the "corner of their soul" discovered by Heschel Zvi Kleschep, will be inclined to agree with this Jewish author. It can be said that between groups of different racial composition, such as Jews and Western peoples, friendly relations are possible between individuals, but, as world history shows, not between groups. "Anti-Semitism" is a group phenomenon, as F. Beriviggei correctly defines it.

But when F. Bernstein says that anti-Semitism is the influence of "unhealthy and unfortunate instincts that are rooted in the depths of human existence, often suppressed, *but* then burst forth again with all their natural force," he fails to explain the most important thing, the mutual hatred that other Jewish authors emphasise. It is not a matter of "unhealthy and ill-fated instincts," but of the forces of racial psychology, which, as historical experience shows, encompass both the sublime and the destructive: they express this hostility and give it the "natural force" mentioned by Beriviggei. Beriviggei does not understand the significance of racial psychology, which is why his book contains so many abstract "ghosts of thought."

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<sup>S</sup>!! *Anti-Semitism as a natural phenomenon. The experience of the sociology of Iodophobia.* 1926.

\*24 p. 222.

Judeophobia, as a phenomenon of spiritual izngi, is born out of the desire for the unhindered development of one's innate essence. To renew their culture, Germans need the same thing  
| wro and the Jews need to renew Jewish culture.

*Toeo, what does not belong to you.  
klobeaii, uacxonuxo is possible,  
From moeo, to 'iemy byuta does not le>git,  
Suffer te0e te long.*

*Teme.*

Piobaya culture is based on the separation of its creative forces and care for them. No artificial machinations are needed for a people who have not yet renounced the development of their spirit to resist the spirit whose decisive influence is ensured by its political and economic hegemony.

Anti-Semitism, like the millennial ancient Jewish commandment of hatred for everything non-Jewish, belongs to the number of racial-psychological phenomena in Western history. Thus, the "Jewish question" is, first and foremost, a racial phenomenon.

The Jews themselves have repeatedly emphasised their alienness in a non-Jewish environment. Michelson, in *Izraenitische Familienblatt*, generally disputes the possibility of non-Jews understanding Jewish culture: "Experience teaches us that true psychoanalysis of a Jew, conducted by a non-Jewish doctor, for reasons that we will not discuss here, is possible only in the rarest of cases." Therefore, Michelson emphasises that Jews who are physically and mentally ill need Jewish medical institutions. Misunderstanding between Jews and non-Jews

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<sup>125</sup>No. 7 of 17 February 1921

is evident as soon as we touch upon any area of human activity where there are not only external relations between people and things. In Europe, it is greater the less the degree of racial kinship of the people with the types of Southern and Eastern Europe and the East. It is very important for racial studies that mutual animosity existed and continues to exist at both the individual and group levels, not **only between Jews and** Westerners, but also between most Egyptians, Syrians, and Greeks of Asia Minor on the one hand, and Westerners on the other. The Hellenes perceived the Phoenicians as "arch-thieves." There is generally animosity between Eastern Christians, especially of the "Levantine" type <sup>(2)</sup>, and Westerners, very similar to the animosity between Jews and Westerners. From this, we can conclude that a feeling of particular alienation arises primarily between Westerners, on the one hand, and predominantly Near Eastern population groups, on the other. It is also striking that "anti-Semitism" is usually stronger among a people the more Jews live among them, and that it is generally much weaker in relation to southern Jews ( Sephardim) than in relation to eastern Jews (Ashkenazim). The oriental paca, which is more prevalent among southern Jews, does not cause such antipathy as the Near Eastern paca, which predominates among eastern Jews. It can be assumed that there would be "Syrian" and "Armenian" issues if these peoples, with a strong admixture of the Near Eastern race, were more represented in the West and in America. The racial and psychological antipathy between Jews and Westerners seems to be most contributed to by the Near Eastern soul in Judaism, then

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326 *Dissus*, XV, 416.

<sup>^\*</sup> See Ktaycc. "Le8antization," "*Ifaitschrift fur Menschenkunde*," vol. IV, no. 2, 1928, p. 65.

How Oriental and Hamitic racial souls have attractive features in the minds of many Western people. "The Jewish question would have taken a different form if the Jews had been more Oriental in character, like their ancestors in the second millennium BC. But for modern Western Jewry, the opposite is true: 'The essence of the Jewish soul is formed by Near Eastern traits'"<sup>(2)</sup>.

Those "anti-Semites" who try to prove some kind of racial "inferiority" of the Jews will find no sympathy among racial scientists, since it would be difficult to find any universal scale suitable for evaluating races and peoples. Even if the Jewish people had more than other peoples a number of painful hereditary defects traits that eugenics and racial hygiene consider "inferior" (which is unlikely), and even then, such "inferiority" would not be comparable to other peoples, since their "inferiority" would be determined by a different set of hereditary traits.

The essence of the Jewish question is not some kind of "inferiority" of the Jewish racial mixture, but its racially conditioned foreignness, above all, its racial and psychological alienation among Western peoples, who have a different racial composition.

The intensification of antagonism between Westerners and Jews is caused by the migration of Eastern Jews. Analysing the map of Jewish settlement in Europe (map V), Pibimi said: "Germany is threatened by a dark, stormy cloud of ignorant, destitute Jews crossing its eastern border" <sup>(2)</sup>. The world war further exacerbated the problem of Eastern Jews. Many thousands of Eastern Jews emigrated to Central and Western Europe and North **America**, and in England and America...

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<sup>52</sup> *Lenz 8 collection Bour-Fischer-Len5, m. 1, 1927, p. 557.*

<sup>2</sup> *Расы Европы. 1910.*

As the Jew Nauman writes, "anti-Semitism towards certain segments of the Jewish population, which had been growing secretly like a modest plant, blossomed into a violent ideology." Even Jewish circles are demanding that the borders be closed to Eastern Jews, emphasising the danger of their migration. In the "Information Leaflet of German Jews" (1922, No. 7) Hobrecht writes about Eastern Jews: "These people are right, from their point of view, when they shake off the dust of their persecutors and rush to the milder West. Locusts, from their point of view, are also right when they devastate our fields. But the man is no less right when he defends the places where he has his job and his home. However, Jews from the East are rushing here, and we see them everywhere. The streets of Berlin are falling into their hands, and the inhabitants of the houses on them never see their "masters". They don't care about the authorities who demand taxes and money for repairs, they don't care about the wishes of the tenants. They see only an "object" that they can move on if necessary. But they are not only interested in houses, but in everything that can be bought and sold.

No one can say how many Eastern Jews there are in Germany. We know only one thing: all statistical reports are false, both official and private, even those from the Jewish department

of German Austria. These Jews have valid passports; they are Austrian citizens of the Jewish faith. Having come from Ternopil and the surrounding areas, they captured Vienna, and now they are using Vienna as a springboard to capture Berlin. When they subjugate Berlin, they will go further and conquer Paris. They are sucked into the empty space that is formed as a result of the devaluation of money. From Austria, they "naturally" end up in Germany, with a foreign passport in their pocket with a photograph and a stamp. However, the passport has expired, which

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Report of the Union of Writers, No. 1, 1925.

For trouble? They can mess with him — with the same ripii-zrraeu ozo — in the ruling Geriagpti, there are enough *ioro* 'pti-nikov, with whom we can "negotiate". The head of the family is the one who explores, and the children follow him, and when the whole network is gathered, the solution will come by itself. True, there are some families who have been unable to find a partner for years, but ripoczso is unlucky, while naimni's friends from the East have been more fortunate. What can one say to that ?

"So they capture Berlin, but not Tomx Berlin. All 6om.imix cities have the same reports. And they find organisations that facilitate their activities, they find German "edipoverts" who provide them with selfless assistance. The "Association of Jewish Refugees" has existed for a long time. According to Lee, a lawyer for the Ber-Tpstkho, he intends to create a goovituzu organisation and involve it in the work of the sovkhesgitu organistazhi-optiu.юто-польскіе союзы виесре с русстооуі союзасіті іі со оз евреев ітз моругрфррсіх государств. Let us hope that the main organisation will, first and foremost, op-ramizyer su ііоппрацпо in general-geriatric masiptabakh.

### G. The Racial and Biological Future of the Jews

The estimated number of Jews in earlier times has already been mentioned. According to P. Pvjy, at the end of the 15th century their number was estimated at 1.5 million **people**, and at the end of the 18th century — at 2.5 million. According to the 1910 census, **there were 122,000 Jews**. It should be noted once again that official censuses do not count all Jews.

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!!! E8peu 8 c8eme statistics, vol. 1, 1918, p. 29.

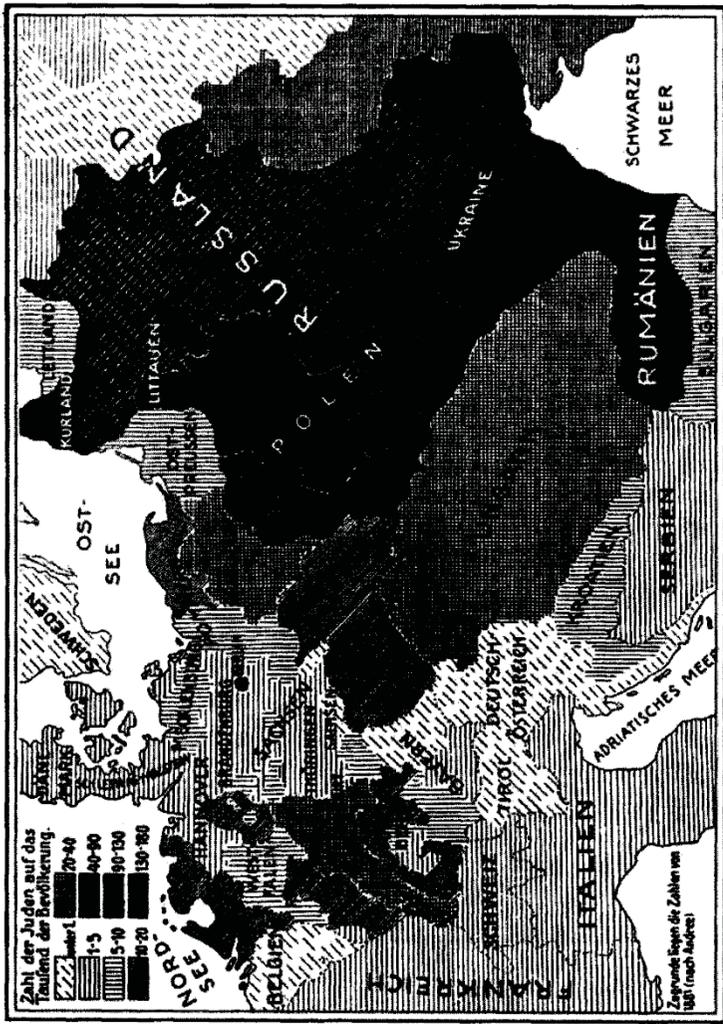
Reev, but only Jews who practised Judaism, so the final figures are all the more inaccurate the further back in time we go to the beginning of the 20th century and the 'іем *homnuie oim* <:хрвосязх к евреми Western and Central Europe. Similarly, in Germany, the number of German subjects of Jewish origin is much greater than the number of Jews, approximately twice as many. To this must be added a large number of Jews who are citizens of other countries, as well as Jews without citizenship, who also settle in Germany.

Below is an overview of the current distribution of Jews of the Jewish faith by different continents (according to *Reyuuxoee*).

<b>Страна</b>	<i>Year</i>	Absolute <i>енносфнъ</i>	% of 8cezo k4- <i>sowing</i>
I. E8ponn		9232576	2.1
Polish	1921	2829456	10.4
<i>European part of Russia</i>	1920	626,667	2.8
<i>фкраитя</i>	<b>1920</b>	1772479	<b>6.9</b>
<i>Retaining Россия</i>	1920	854,188	1.2
<i>Romania</i>	1919	834344	4.8
<b>Германия</b>	1919	571000	1.0
<b>Венгрия</b>	1920	473310	5.9
<i>Czechoslovakia</i>	1921	354,342	2.6
<i>England</i>			
<i>Ирландия</i>	1921	286,000	0.7
<i>Austria</i>	1923	300,000	4.6
<b>Литва</b>	1923	155126	7.6
<b>Франция</b>	<b>1921</b>	155,000	
<b>Нидерланды</b>	1920	115229	1.7

<b>Страна</b>	had зерелвск	<b>Absolute</b> •ітівіеішоcніъ	<b>% of Lcezo ie-</b> selection
<b>Греция</b>	1920	110000	2.2
<b>Латвия</b>	1920	79664	5.0
<i>European</i>			
<i>Turkey</i>	<b>1922</b>	85,000	4.5
<b>Югославия</b>	1921	64,221	0.5
<b>Бельгия</b>	1920	50,009	0,2
<b>Болгария</b>	1920	45,600	0.9
<b>Италия</b>	1921	45,000	0.1
<i>M8eitsaria</i>	1930	20,955	0.5
<i>Sweden</i>	<b>1920</b>	6474	0.1
<i>Denmark</i>	1921	5924	0.2
<i>Spain</i>	1919	4000	0.02
<i>Portugal</i>	1920	2000	0.03
<i>Finland</i>	1920	1618	0.05
Norway	1920	1457	0.05
<i>Luxembourg</i>	1922	1270	0.5
<i>ii. Asia Asian part</i>		<b>596662</b>	<b>0.1</b>
Russia			
<i>Siberia Iraq</i>	1920	170813	0.5
<i>Palestine Iran</i>	1920	32731	0.4
<i>Syria in Lv8a</i>	1920	87488	3,1
<i>Arabia India</i>	1922	83,794	11.1
<i>/fumaï and Japan</i>	1922	55,000	0.7
	1922	35,000	1.0
	1920	25,000	0.5
	1921	21,778	0
	1920	6000	0.0



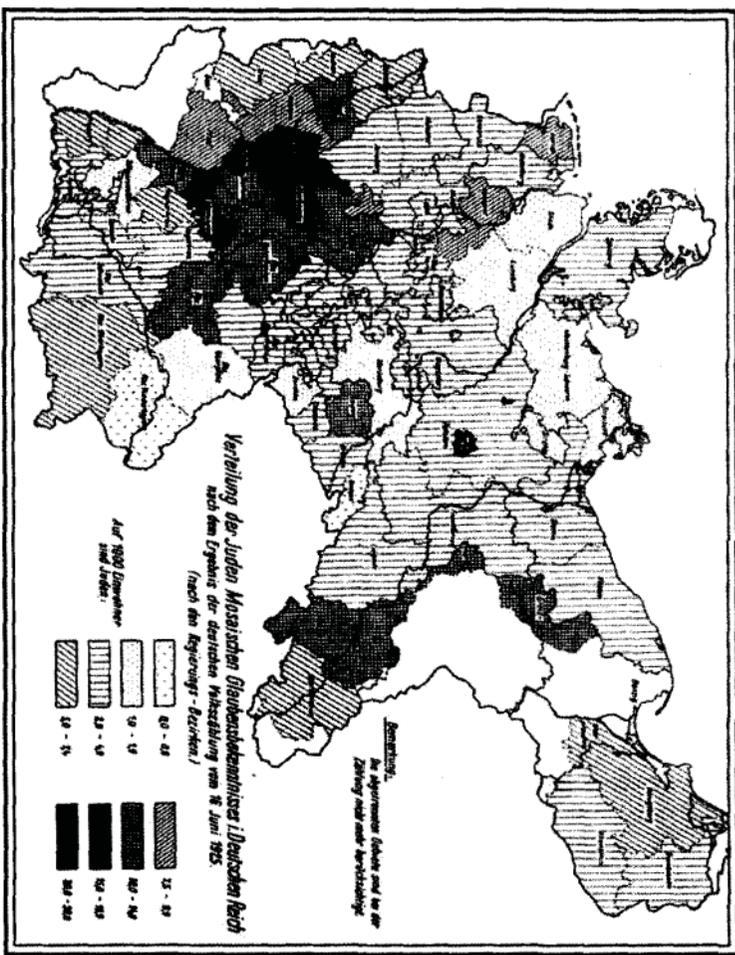


**Карта V**  
 Распределение евреев в соответствии с официальной переписью 1881 г.  
 в Центральной Европе (1881 год)

But Jews in the countries where they live are less attached to their place of residence than to their religion. The migration of Eastern Jews has already been mentioned, but other Jews also migrate to a greater or lesser extent. In all countries of Central and Western Europe, Jewish families that have lived in one place for a long time are a rarity. Peshin-Skgyi described "Jewish migrations of the past century." In the 19th century, many Jewish families emigrated to France and England. According to Pechinsky, this was the beginning of the Jewish community and the bourgeoisie of modern France and England. Towards the end of the 19th century, there was an increase in the mass migration of Russian and Polish Jews, mostly to Central and Western Europe, and to a lesser extent to North America. Peshin believes that the less developed a country is, the less attractive it is for Jews. As a result of these slow and delayed migrations of Jews, the population of the continents is changing, as is the case with Peshchinsky's table is called:

	<i>In absolute terms</i>		<i>As a percentage of the total number of e8pee8</i>	
	тгя7	925	2g97	792S
<i>E8ropv</i>	8652000	9343882	83.66	63.03
<i>Eepixa</i>	986,000	4,353,000	9.53	29.32
<i>Asia</i>	406,000	662,000	4.00	4.47
<i>Africa</i>	282,000	448,500	2.71	3.03
<i>A8sipr'mia</i>	1600	25450	0.08	0.15
<i>klmoro</i>	10342000	34830832	100	100

mo sonundan notpodo ru anagouoo auidtry 'hnus ivday p goodgz onitaraqodhoog  
 gorwanonno n yoxnuooom'o xufn di&amp;g az isuaraprud nadpa aao pš „aqoy S 9? 6? fctiom 9 i



Today, the main phenomenon in the field of Jewish migration is the dispersion of Eastern European Jews across all countries with developed financial economies.

Until the 19th century, the Jewish people followed the commandment "Be fruitful and multiply," and their numbers, which are much greater than the number of Jewish Judaists, always grew at the same rate as the numbers of Western peoples. It will continue to grow for some time. Orthodox Jews in Eastern Europe are particularly prolific. In terms of race, this means that the Oriental component of the Jewish people is gradually disappearing, while the Near Eastern, East Baltic, Alythian and Central Asian races are becoming increasingly prominent. The Nordic admixture is not increasing, as Jews who are oriented towards Nordic characteristics belong to the wealthy strata of society, which tend to limit their fertility.

**Only** Jewish Judaists were counted, not dissidents and atheists. The administrative district was taken as a unit, **so it seems** that districts close to large cities, where many Jews live, are more Jewish than they actually are. Thus, in the city of Breslau, there are 47.7 Jews per thousand, in rural areas 1.8-3 per **thousand**, and in the administrative district of Breslau **13.9**.

The fewest Jews are in the Upper Palatinate, Lower Bavaria, Saxony and the districts of Magdeburg and Pomerania, *and* the most in Hesse and Franconia, as well as in the border districts in the north-west and east and in the larger resorts (the census was conducted in 1905).

The table on the next page lists the cities in Germany with the largest number of Jewish residents per 100,000 inhabitants. Jews in Central and

Western Europe have fewer children than Eastern European Jews. The decline in fertility is usually associated with two psychological factors:

1) отод оз зжаадтшонной верм ітмі generally "liberal" взг щ на вогірост верь іі 2) ро<-г благосостояния, especially еспті тодіі бтсзэо богате>з. Both ом свлеііртс can be found

*the number of Jews in Germany per 1,000 inhabitants  
(based on the 1925 population)*

<i>Алеништейн</i>	1.7	<i>Essen</i>	9
<i>Alvton</i>	13.0	<i>Eufirchen</i>	17.7
<i>Ansbach</i>	10.6	<i>Msiine</i>	62.8
<b><i>Ашаффенбург</i></b>	18.9	<i>Oder</i>	9.4
<b><i>Баден</i></b>	17.0	<i>Freiburg</i>	35.5
<b><i>Бамберг</i></b>	19.4	<i>Friedberg</i>	3d,4
<i>Belgrade</i>	70.5	<i>Fulda</i>	43.6
<i>Betnua</i>	14.9	<i>&amp;amp;P</i>	34.0
<i>betxeu</i>	52.2	<i>Hesse</i>	30.3
<i>Vyvfvtvb</i>	10.0	<i>Gpyaivich</i>	23.3
<i>Bingen</i>	49.2	<i>Glogau</i>	2J, i
<i>SouH</i>	12.9	<i>Hoppingen</i>	36.0
<i>Breslau</i>	47.7	<i>Göttingen</i>	12.9
<i>bpuz</i>	9.9	<i>Gumbinnen</i>	10.4
<i>Brussmann</i>	36.6	<i>Halberstadt</i>	i9.5
<i>Büsingen</i>	12.6	<i>Hamburg</i>	17.3
<b><i>Dorchester</i></b>	18.4	<i>Hanau</i>	14.7
<i>Dorfstadt</i>	22.7	<i>Hannover</i>	13, I
<i>Dinfebuya</i>	10.7	<i>Heideberg</i>	18.5
<i>Daripmund</i>	11.9	<i>Heilbronn</i>	19.8
<i>Dresden</i>	8.2	<i>Heirsfeld</i>	28.1
<i>Düsseldorf</i>	11.9	<i>Hindenburg</i>	14.0
<b><i>Айсенах</i></b>	9.3	<i>Homburg</i>	19.1
<b><i>Эльберфельд</i></b>	13.9	<i>Horb</i>	30.1
<i>tmdn</i>	2d.8	<i>Yaver</i>	39.5
<i>Ес8ez</i>	J!4.0	<i>Kayserslautern</i>	i2.5

Караспыс	23.2	Mionxen	14.8
<b>Кассел</b>	166	Hodiwmaom	16.8
Kuccenreen	53.0	Hopoen	21.0
Kucceneen	41.0	Hopoenxaiighen	12.5
<b>Коблец</b>	122	Hoponunzen	27.1
Kéavn	23.0	Hiopubepz	21.9
Kenuacbepe	145	Ogenbax	21.2
Koucmamy	17.2	Odpppentye	17.5
Kpegheasd	124	Onnenvu	12.7
Kpouybype	13.9	Opmenscdype	14.0
Kpouyrax	24.0	Dopyxaim	11.2
Jlap	12.3	TTupmcpeny	15.2
Jlanday	50.5	Pawumamm	14.1
Jlandpcepe	15	Pamubop	17.0
Tayanbype	71	Hlnatidemiony	15.0
311	23.6	Llseiiingypm	11.4
21201412	18.5	Suzbype	13.1
Jleobuyc	10.0	Uineep	13.1
Jletienuc	11.4	Limemmun	10.0
Tumbypz	235	[lmonen	11.3
"1	11.9	Himymmaapom	13.3
J160	123	Tunepum	12.7
Mainy	25.2	Tpuep	13.8
Maunxaim	28.2	Ynom	98
Mapebypz	15.9	Bucbaden	30.1
Mapuensepoep	13.9	Bonvgpenbrommas	14.2
Maiin	176	Bopmy	254
Maiinunzen	16.1	Bropybype	25.1
Memunzen	121	Lsaubprodden	11.7

give to npsiepax the birth rate of Western nations, cohabitation and idet.irix families, especially to npvnuepe a large part of eapeea Central and Eastern Europe. Both the role of religion and the role of **economic** conditions can be learned from Kroze's article "Ci imeir'ie fertility and confession" in the collection

"The Will of the German People," ed. Fasbender, 1917.

Number of children born in wedlock per marriage concluded in Prussvi:

	289J-9S	19Z3
<i>Число католических детей</i>	5,16	4,75
<i>Число протестантские семьи</i>	4,38	2,93
<i>Число иудейские семьи</i>	3,29	2,22

More recent data from other countries suggest that Protestants are following Jews in terms of declining birth rates, with Catholics declining even faster. According to Tylach-Ber, purely Jewish families in Prussia had an average of 5.2 children in the 1820s and 1830s, and 2.4 children in 1906-08. In 1875, there were 32 children per 1,000 Jews in Prussia, and in 1910, only 17 — a sign of how quickly the orthodoxy of the Jews disappeared and their wealth increased during this period. An average of 3.4 children per family is the "minimum for the preservation" of a human group.

Based on statistical calculations, Taiphaber paints a bleak picture of the future of Central European Jewry: it will disappear as a result of "assimilation", i.e. departure from Judaism, loss of a sense of belonging to one's own people, adoption of the views of the non-Jewish environment, as well as an increase in the number of mixed marriages, children

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\*\*\* "The Decline of German Jewry," 2nd ed., 1922.

from which the Jewish people usually lose their identity, baptism, loss of racial consciousness, the "two-child" system, disrespect for motherhood, selfishness, an increase in suicides, and capitalist competition. This is how Tailhaber describes the decline of Western Jewry. The small number of illegitimate children among Jews, which Wulfen interpreted differently, is attributed by Tailhaber to the strict morality of Jewish women.

"Experts claim that there are no czap girls among the wealthy Berber maidens" <sup>4</sup>. Tailhaber sees no salvation for the western part of Jewry. It is precisely these Jews who are fiercely attacked by other Jews who want to preserve the energy of the Jewish people.

But perhaps Tailhaber is wrong to paint such a bleak picture? His description shows how few Jewish families have long lived in Central and Western Europe compared to those who have come from Eastern Europe. Many say that there would be no Jews left in Germany today if, when the German Empire was founded in 1871, the eastern border had been closed to Jewish immigration. "German Jewry" in the sense of Jewish families who have lived in Germany for a long time is now a minority. It is impossible to say how small it is, since, unfortunately, there is no record of those Jewish families whose ancestors lived among the German-speaking population around 1800.

According to Tailhaber, the "decline of German Jews" is partly due to But there is no doubt that this decline did not occur quickly and without side effects, as Type 6er writes. The question for Jewry as a whole is whether Eastern European Jewry will compensate for the losses of Western Jewry due to apostasy, mixed marriages and restrictions *on ro eom:w; o:rarrytcz* Eastern Jews in Western countries and in the USA, in ommvnie from former emigrants from Eastern

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<sup>4</sup> Ts. *op. cit.*, p. 78.

Europe, Orthodox and accordingly large families, will they be able to avoid the negative influence of wealth on population, unlike the Eastern Jewish immigrants of the first wave. It is impossible to name a moral force that could stop the decline of these families, with the possible exception of Zionism.

When we examine the "modern spirit" and the independence of nations, it becomes clear that it contributes to the decline in the birth rate and causes people to be reluctant to have children. But, on the other hand, there is no doubt that it is precisely these phenomena that are the main drivers of the spread of the "modern spirit," as they themselves emphasise.

"modern spirit", as they themselves emphasise. It is impossible to bring together such manifestations of the spirit of the times, unrestrained individualism, the glorification of "the self," the affirmation of a woman's right to "dispose of her own body," mockery of motherhood, the rejection of childbirth, the acceptance of abortion, the mockery of religion, of loyalty to one's people and racial purity, the preaching of cosmopolitanism and universal intermingling, we see *that it is* mostly Jewish writers who propagate *this*. Even the part of the Jews who address this mainly to other peoples, not having completely broken with the ancient Jewish life-affirming tradition, cannot be sure in the present perspective that the "individualistic" spirit, i.e. the spirit hostile to life, will not become increasingly widespread. In the long run, we cannot rule out the possibility that the "individualistic" spirit, i.e., the spirit hostile to life, will spread more and more among the Jewish people. "The Cult of *on*",

for many Jews, does not destroy but rather strengthens individualism. And Jews who have arrived from Eastern Europe will also fall under the influence of this "modern spirit" in a few generations. Since they mostly settle in large cities and quickly become wealthy, they experience the negative influences of urban life and wealth, and it is unlikely that these families will disappear *at the same rate as*, 'than non-Jewish families in large cities. That is why, "the sorrow of this family, described by Gerpux Maiui in his novel "The Shores of Kisepp", is unlikely to be overcome.

coxpainrrs caoii births, see 6orawio rieoeuixioi cemmi ve iix environment in larger cities. These estimates can be made based on the number of children in purely Jewish families in Germany.

Jewish writer Paidtberger in 1924 in his work The magazine "Reigen" describes its views on childbearing in the "modern spirit" as follows: "Undoubtedly, the bourgeoisie will be outraged if we call a courtesan the most perfect type of woman. Those who perceive a mother with a suckling baby at her breast as idyllic and are immune to the smell of wet nappies may consider a mother with many children to be the most worthy. It is comical that cultured people highly value animal functions in women. This is the way of thinking of many Western Jews; pious Eastern Jews find such words repugnant, but a significant part of their descendants already accept them as "progressive" and "modern." If the consciousness based on such principles were to spread only among those whose offspring should be considered inferior in terms of eugenics and racial hygiene, it would have a favourable effect on the composition of the population as a whole, thanks to the extermination of such individuals. would have a favourable effect on the composition of the population as a whole. But since this consciousness also infects people of hereditary value, there is a danger of a division between the two groups of the population among which it spreads. Thielhaber spoke about this danger to Jewry as early as 1911, when the large- e of Eastern European Jewry had not yet begun.

But today, it is clear that the spirit that contributes to the decline in fertility is beginning to take effect in Eastern Europe as well. According to Eisenstadt, Jews as a whole, who were particularly energetic in promoting eugenic views among Jews, thanks to their traditions, which were highly valued from the point of view of eugenics, until the end of the 18th century, until the so-called emancipation of the Jews, they were protected from degeneration and decay in their environment. With emancipation

, the danger of decline arose, which today has already turned into the danger of extinction.

In his article "The Importance of Racial Hygiene," Becker quotes Fischberg, who even argues that "there is no social, religious, or political community that, in the modern world, But this community is associated with the emancipation of the Jews.

Today, Weissenberg reports on Russia, where birth rates are falling, marriages are occurring later, and miscarriages and abortions are becoming more common among Jewish women <sup>5</sup>. Venereal diseases, *which* are often the cause of childlessness, have become more common among Eastern European Jews. Paronyimia, a special form of syphilis, is more common among Jews in Germany and Austria than among non-Jews. Previously, it was believed that it was rare among Eastern European Jews. *According to* Gutman, women of all Jewish *рyиui* are infected with syphilis less often than non-Jewish women. Gutman attributes this to the greater abstinence of Jews from extramarital relations, as well as the greater strength of Jewish families, in Germany — to the absence of Jewish promiscuity and the more developed sense of responsibility among infected Jews, who enter into *6pw*, a type of pot-chiv permission from a doctor. In their racial and psychological hereditary traits and in their traditional **customs**, Jews

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!!\* *Women's Sonpoc at e8pee8: "Sexual Problems," 5th edition. 8th and 9th issues, 1909. On sexual education* иъcmd•e8pee8 *8a Ghetto Times: "Sexuality", 6th edition, 5th in b-ii 8anyxux, 1910.*

<sup>5</sup>!\* *Oze-Ruidnptj. Journal of the Society for the Preservation of Human Rights, 3rd year, 3° 5, 1928, p. 14.*

*On social biology and social ecology effpee8. "Apziifi für Rassau - yad Gezellschaftsbiologie", vol. 19, 1927, p. 402. In 1912, Weissenberg published a section of his work entitled "On the Origin of mz c8pveB", iяниeя;eянЫ 8 яипu or m. 9, 1912, p. 200 •Нечиввюяјиіeя рvctted•.*

838 *Gutman. On the paustič at e8pee8. The same rнcm, vol. 16, 7924-2d, p. 67.*

have means of protection against the degeneration that reigns around them (the proliferation of incomplete genetic predispositions) and vishirigy. Thanks to their traditional customs, which are imbued with unconscious or conscious ideas about the protection of the race to a much greater extent than those of the non-Jewish peoples of Europe, Jews are better protected from biological decay than other peoples. On the other hand, the danger to the traditional national spirit of the Jews of large cities, who have fallen under the influence of the "modern spirit," is greater than that to their non-Jewish surroundings. The "modern spirit," as Weininger emphasised, is largely a Jewish spirit. Basler believes that the Jewish people are on the verge of destruction "not for internal reasons, but because of the constantly increasing number of mixed marriages" (3). But mixed marriages alone can only lead to destruction over a long period of time. The youthfulness of Jewish families, which have lost their Eastern European ties, is probably a more serious danger.

According to traditional Jewish beliefs, the weakening of the bond with motherhood and Jewish blood ties leads to the influence of the non-Jewish spirit on the Jews, which, although weaker than the influence of the Jewish spirit on non-Jews, is constantly causing hostility between nations and spiritual currents. Adaptation to a foreign environment often carries with it a biological danger.

In order to preserve the Jewish people in the coming centuries, the most influential part of the Jewish community must turn away from the "modern spirit," which requires renouncing individualism and placing emphasis on family, clan, and nation, as well as increasing respect for marriage and motherhood. In accordance with the requirements of eugenics and racial hygiene, preference should be given to rural life with moderate prosperity. Finally, Jewish

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<sup>5</sup>!! Subi bryako ii *nevrobie sudba*" 8 *sdoronik* "Brpch" pzd. *Marhuze*.



Figs. 263 and 264.  
 Vozbi *сионистское движение*, T. take (меда) and  
 Max I-Jordau (ЗиобQмъd,  
 3349-1923) ( г« .  
*Норбу есхо-ариеит ът ita»*  
 with ес».

The Jews will have to think about updating Judaism, because it contains a number of prohibitions for the observance of commandments and develops such a strong sense of kinship that no other European nation has.

Can we expect such a change in consciousness among the Jewish people? Do the rich and influential circles of the Jewish community hear what Fischberg, Eyeniggedt, R. Becker, and A. Chellgscher say, who want to instil eugenic thinking in their people? This question is, in essence, identical to the question of whether Zionism can take root among the Jewish people, since Zionism carries with it the aforementioned change in consciousness. Therefore, it is necessary to say a few words about Zionism and its Jewish opponents.

Theodor Herzl (1860-1904), a highly educated Jew with noble manners, is considered the founder of Zionism. In 1896, he published a seminal book entitled "The Jewish State," in which he advocated for the creation of a Jewish state in Palestine and the improvement of the lives of Jews among other nations. Thus, a movement was founded, which is now known as "Zionism" or the Jewish national movement. In 1897, the first Zionist conference was held in Basel, attended by representatives of Jewry from all countries. The Basel Program of August 1897 states: "Zionism is to gather

the Jewish people a social and spiritual home in Palestine." The mandate for Palestine, granted to England by the League of Nations, literally reproduced these words: it spoke of "a national home for the Jewish people in Palestine."

Thus, the plan is already being implemented today. Many Jews are enthusiastic about the Zionist idea and donate large sums of money every year for its realisation. Zionist banks, above all the Jewish Colonial Bank in London, can present accounts that show how quickly the Zionist movement collects funds.

Given the Arabs' hostility towards the new Jewish settlers in Palestine, one might ask whether, without the support of Britain and the United States, it would have been possible to establish a Jewish state in Palestine. In 1926, Jews made up only 15% of the population of Palestine, and only 3.6% of them were engaged in agriculture. The mass settlement of rural areas by Jews will lead to the seizure of Arab property by Jews. According to Salaman, the majority of new Jewish settlers in Palestine do not look very "Jewish"; It can be assumed that this is the result of selection, for the most part, among Eastern European Jews, who are more inclined to engage in agriculture than the average Jew. But even this selection does not solve the problem of colonization. "Often, settlers quickly return from hard farm work to easy trade, at least their adult children break away from the land. It seems that the trading spirit is in the blood of the Jewish race." One may ask, even with the surrounding areas, which are open to Jews with their economic

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<sup>5</sup> Brandt. *EvrYskaya koyonizatsiya 8 Primestnu*. "Архив Шупиреннеfi holonkzeqii," vol. 18, 1936, p. 388.

S\*! Collection •Евгения 8 расе и юси/дарсиВе, Baltimore, 1923.

Sd2 рондтн, ibid.

It will not be difficult to take over the entire Jewish people and feed them, since the region is not suitable for agriculture. Therefore, there is a minority among the Zionists who are dissatisfied with others, especially Russia. But orthodox Zionists are unlikely to give up their Palestinian hopes.

For us, the question of where the Zionists' hopes will be realised is not so important. We see Zionism, first and foremost, as a eugenic-racial force on which the racial-biological future of the Jewish people depends.

Zionism emerged at a time when Jews first became aware of their blood ties, when Judaism turned into a "kingdom ruled by form," according to Martin Buber, one of the spiritual leaders of the Zionists: "The formless will become the master in Israel, **because the Judaism that we know as dominant and official is in fact a kingdom where form rules.**" Zionism arose at a time in Jewish history when, under the influence of "Jewish emancipation," a semi-conscious, semi-conscious, semi-unconscious selection within Judaism, which could turn it into a second class, was abandoned by the large and most influential part of the Jewish people, and the commandment to multiply was ignored. The Zionists rightly point out what a threat to the Jewish people was the so-called emancipation and how dangerous was the "assimilation," the adaptation of the Jews to the European peoples. This could lead to the disintegration of the Jewish people, hence the struggle of the Zionists for the blurring of boundaries between peoples, between the Jewish people and their surroundings, and in Germany — the struggle of the Zionists against what they consider to be the "national" "Central Union of German Jews of the Jewish Faith," from which

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<sup>3</sup> Э8ретиское д8ужекие, 1976.

The Zionists' hostility towards all Jews who feel themselves to be citizens of European states, i.e. towards the most powerful section of Jewry today, the wealthy Jews of Central and Western Europe, is frightening to the Zionists.

Zionism seeks to give the Jewish people a new form, emphasising the alien nature of the Jewish people in a non-Jewish environment. "We Jews, because of our race, our Eastern origins and the bottomless, ethnological and cultural gulf that separates us from the Aryan peoples, especially the Germanic peoples, cannot ideological and cultural chasm that separates us from the Aryan peoples, especially the Germanic peoples, cannot in the least pretend to have the same customs and traditions — we have nothing in common with the Germans. " This is Zionist thinking.

The boldest admission of Zionism is that mutual enmity between Jews and non-Jews as groups and the dispersion of Jews among Western nations has constantly led to conflicts, and that the racial and ideological opposition between the groups can always lead to mutual hostility. According to him, Zionism seeks to remove Jews from Western nations, first from their spiritual life, and cares about its own nationality, its pure, unique spiritual life, and ultimately — the territorial separation of Jews and non-Jews as a result of the creation of a Jewish state. "We are ourselves, thrown into the structures of Europe, the subject of violence and disorder," writes Martin Buber.

It is precisely the educated youth of Western Jewry who understands the ideological world of Zionism. It is Jewish students who are most likely to understand the confusion of Jews who want to be both German and Jewish, German and English, etc. And this growing movement should be noted by the Central

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•*Judisches Volksblatt, Vienna, January 1903.*

Union of German Citizens of the Jewish Faith, if it does not want to lose its influence on young people. It should be added that the achievements of politics and the science of heredity are finding resonance among the youth of all nations, including the Jewish people, and are changing their views on life.

There are — now outdated — novels and plays about how two lovers, one Jewish and one non-Jewish, overcome the resistance of their parents on both sides, who want to prevent the mixed marriage at all costs. The characters in these works appeal to "humanity, the right to love, and progressive views of modernity," believing that their children will be "neither Christians nor Jews, but simply human beings." These views are now being questioned in both non-Jewish and Jewish circles. The younger generation, having become acquainted with racial science and the science of heredity, is beginning to understand how right those Jewish and non-Jewish parents were who viewed intermarriage as a desecration of the race. The younger generation is gradually coming to understand that "ripoczo pudi," born of mixed marriages, caught between two peoples or between two races far removed from each other, cannot fully identify with either side, suffer from a split nature and cannot find their place anywhere. People are beginning to understand that those who advocate "assimilation" are under fire. "Those who demand assimilation from us either still do not know that you cannot jump out of your own skin — and in that case they are fools; or they are encouraging us to engage in constant self-denial and self-humiliation, which means that we pretend to be Aryans, suppress our instincts and try to fit into the unworthy skin of an Aryan; and in doing so, they inflict a mortal insult on us."

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Z8 *Di Welt, Beia*, 1898, No. 45.

Sioipiam must necessarily protect me  
important values such as nationality, faith, family, rights, etc. He has  
already begun to do so. Martin Buber's book "The Jewish People"  
tells about the essence of nationality in general and about the necessary  
changes in the worldview of all leading nations, taking into account  
the laws of man. But, at least at the present time, among the Jews,  
as among peoples with a less strong sense of kinship, they burn that  
such a non-agistic, sacrificial movement will initially be rejected by  
the majority, who will laugh at it as "utopianism." The Jewish writer  
Max Nordau, who was closely associated with Herzl, once described  
the contemporary situation of the Zionist movement in an article in the  
Viennese magazine Die Welt as follows: "It goes without saying that  
Jews are not financial wheeler-dealers — they are not Zionists. Their  
wealth provides them with all the pleasures that money can buy, and  
today there are very few pleasures that do not have a price tag. Why  
should they be Zionists? To improve their material situation? They  
have no need for that. For the sake of a moral ideal? They have no  
ideals. When someone utters that word in their presence, it makes  
them laugh. To escape persecution? They do not suffer from  
persecution. Anti-Semitism does not exist for them. They belong to  
the privileged classes. The state awards them orders and titles and  
invites them to official receptions. They consider themselves  
members of the aristocracy, and the aristocracy allows them to do  
so. Thus, as in the days of the Jewish prophets, there is a struggle  
within the Jewish people between those who are oriented toward  
inner dignity and those who are oriented toward Mammon. Those of  
the Jewish people whom Heinrich Mann described in his novel "The  
White Shore" do not follow the Zionists, if this description is accurate.  
And for German capitalists, the idea of the revival of the German  
people is just as foreign.

The non-Zionist part of Jewry, *no-aydvtooxiy*, will not be wiped out due to low birth rates and childlessness. This decline will not be so rapid, as Western nations may cease to be concerned about further racial mixing as a result of intermarriage and interracial relations with Jews and the spread of the Jewish spirit. But, judging by how things are today, the victory of Zionist ideas may stop this process.

Thus, the racial-biological future of Jewry can be characterised as follows: either Zionism or destruction. We have already discussed the views of the Zionists. But among those Jews who do not share all of his ideas, the idea of the Jews as a "special people" has been revived since the 19th century. This is evidenced by the historical works of Jewish authors on the spiritual achievements of the Jewish people, in which these achievements are historically linked to each other, regardless of whether they spoke in English, French, German, or any other language, and whether they were composers, poets, scholars, or Jews who professed a different faith. In one such book, "Famous Men of Israel" by Cox (1901), there is a section "Heretics as Princes of the Church." The certainty of origin Jews, regardless of citizenship and religion, formed the basis of Winiger's "Great Jewish National Biographies" (1925, with more than 8,000 biographies of famous Jews and Jews of all times and nations). In this context, it is worth mentioning Dubnov's work. His nationalist views led to the creation of the "Laz-aiui vi Esgonipi crino" with "the idea of a 'national home'." In addition, there is the question of the creation of a "centre for the Jewish people" in Palestine, which would contribute to the recognition of the Jews as a nation. recognised as a people by the Jews, about which there is no doubt.

With the recognition of the Jews as a distinct people, based on their racial origin and being the closest to the people of Bacro-

The Jewish question is being resolved, and in the most dignified manner possible. The Jewish question and "anti-Semitism" arose precisely because of "unnatural mixing" (*Zombart*), i.e., the mixing of two groups, Western Jews and Jews, which is "unnatural" to the extent that both racial mixtures are "by nature," i.e., according to their hereditary predispositions, as historical experience shows, incapable of fruitful cooperation and independent spiritual life.

The elevation of Jews as "national minorities" in the sense of modern Western constitutions, as a result of which Jews and non-Jews will cease to concern themselves with each other's affairs more than is necessary in relations between peoples, will leave only the question of racial intermarriage from the Jewish question, and "anti-Semitism" will lose most of its causes. The fulfilment of Zionist hopes, in the sense that Jews in Palestine or another region corresponding to their hereditary predispositions will succeed in creating an independent state, will leave nothing of "anti-Semitism" at all, since even for the most ardent "anti-Semites" "anti-Semitism in itself" is impossible. F. Bernstein correctly concludes that after the Jews settle in their own state, only "normal enmity" between neighbouring peoples will be possible, and "anti-Semitism" will disappear. Bernstein concludes: "The fact that there is no other way to end anti-Semitism is an urgent necessity that emerges from this book." He believes that only the repatriation of Jews from other countries, carried out by the Jews themselves, will be a genuine solution to the Jewish question.

Superficial observers and those who are completely unfamiliar with the science of heredity and racial studies recommend mixed marriages as a way of solving the Jewish question (according to *M. Marris*). They do not know what dubious combinations

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*"Anti-Semitism as a group phenomenon. An attempt at a sociology of Judeophobia."* 1926, p. 222.

hereditary defects may arise in the descendants of such marriages. This method would be possible if Jews refused to have children, but no one would seriously propose such a thing. The proposed method involves something unworthy of both Jews and non-Jews — the singing of Zionists on this subject has already been mentioned.

Only a clear separation between Jews and non-Jews would be a worthy solution to the Jewish question. To many Jews and non-Jews, such a solution may seem harsh, as many Jews feel attached to European peoples or countries. Of course, many highly educated Jews have grown up in a non-Jewish spiritual environment, and the German spirit would be very painful for them. There are also individual Jews who are German patriots. Wouldn't the path proposed by the Zionists be a source of mental anguish for them? And wouldn't the return of such Jews to their Jewish people be perceived in such cases as a betrayal?

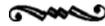
Such cases, of course, are possible, but the pain of both sides is too great. The nations will agree to the option proposed by the Zionists as a solution that can be quickly implemented. But given the lack of attention to issues of race and nationality, which is characteristic of European nations, and given the still weak influence of Zionist ideas, the process can only be slow. *Without* a clear division of responsibilities, it will progress slowly, like any new and unfamiliar idea.

This requires a change in consciousness on both sides, Jewish and non-Jewish. Both groups must focus on their own values, self-respect and care for their people, taking into account the laws of biology, with increased attention to race and healthy heredity. Galton wanted to make eugenics a "religious factor." Hecker in his afterword to Belloc's book *The Jews*

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<sup>547</sup> *Essays in Eugenics, 1909.*

|| *In 1927, he called this book "Catholic" because it attempts to resolve a difficult issue from within: people must first change their consciousness before thinking about changing laws and institutions. But a solution to the Jewish question is possible not only on the basis of Roman Catholic views alone, but also, as I have tried to show in this book, on the basis of the views of those whose understanding of life has been deepened by the science of heredity and racial studies.*





race Frøpøx Kapx kIOHm8}2  
(1891- 1968)

**BERSERKER**

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**BOOKS**

